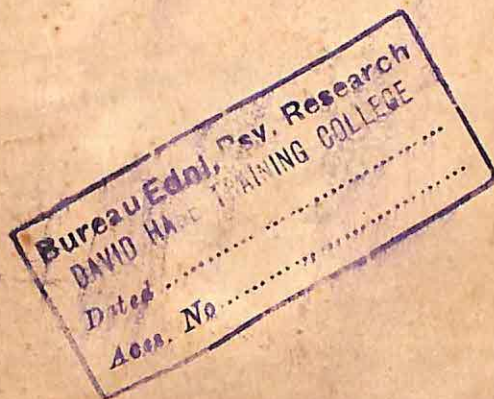
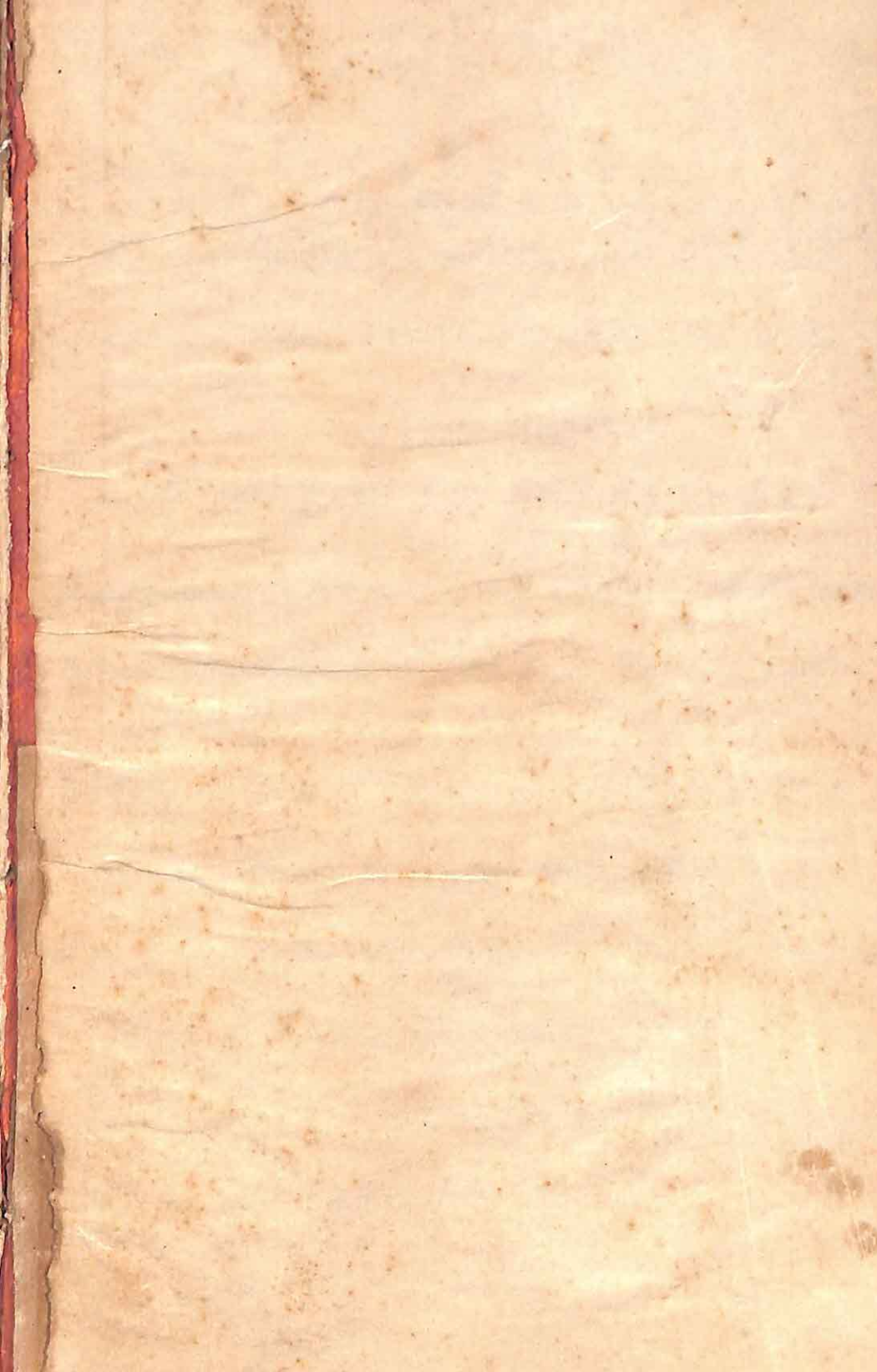


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THE PSYCHOLOGIST

MAGAZINE

FOR PRACTICAL AND PERSONAL PSYCHOLOGY

JANUARY 1953

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★ OVERCOMING FEELINGS OF INFERIORITY ★

by a Psychotherapist

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Daily Life

Advice to Young Women Who Want to Marry
From Loneliness to Happy Sociability

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From Loneliness to Happy Sociability

by A. Graham Ikin, M.A., M.Sc.

THE human lone wolf is not a *happy* animal. But strangely his very loneliness may become a barrier which prevents others from offering the friendship he really needs and is too proud to seek.

The lone wolf tries to mask his real feeling of inferiority by a show of independence, a superior aloofness, which rebuffs normal friendliness. Mr. X., for example, joins various committees, but is only happy when blocking the way of the majority. He must be in opposition to assert his independence. The tragedy of this is that his non-co-operativeness makes it difficult if not impossible for his views to be considered or taken seriously.

He has not learned the secret of effective team work, in which personality is enhanced by the ability to sub-ordinate itself freely to the aims of the team.

Happy family life is the place in which healthy co-operativeness is developed. Where there is a real sharing in affection and duties, children learn how to give and how to receive according to need. A small boy in a house I was visiting had just been out to feed the hens. He said "You know, there is some satisfaction in feeding them; they do bring something in to the house in return. Not like that old parrot up there who does nothing for his keep." That boy obviously shared in the family responsibilities and he would never grow up into a lone wolf.

In contrast with this, Mrs. Blake, a patient said, "You'll never cure me of my independence." Had she been truly independent, earning her living and accepting some share in social responsibilities, there

would have been no quarrel with her rightful desire to maintain her independence. But her actual position was that she had broken down under strain, had come to the end of her money, and but for the charity of a friend would have been in an institution.

She was clinging to independence in phantasy because she had lost it in reality. This was a false independence which she had to let go to allow a more mature response to life emerge. She could have maintained her integrity better if she had genuinely accepted the fact that for the time being, with neither money nor strength, she was dependent on the good will and help of others.

Good Mixers

The genuinely independent socially adjusted person does not think of clinging to his independence. He may not even realise that it is expressed effectively in his sense of responsibility and in his reliability, though he will never lack friends who appreciate these qualities.

The good mixer, whom all admire and most people would like to be, is one who is genuinely interested in other people, whom he likes for their difference from him as well as their likeness to him. He can listen sympathetically, as well as talk interestingly. He has a sense of humour that tides over any awkward moments.

These qualities are based on a true self-knowledge which wins the liking, respect and allegiance of others. They can then accept us as we are, capacities and limitations, strength and weakness, combined.

There is no need, for instance, to be a lone wolf or a wallflower at a dance because of a snub nose. If we are dressed suitably, it can look perky and attractive. Self-confidence matters more than our features in winning friends, dancing partners or marriage partners.

True self-confidence is based on a friendly acceptance of others and it can only develop through actually mixing with others. It is at the opposite pole from the lone wolf with his pseudo-superiority and the aggressive self-assertion that hides a very lonely insufficient ego.

It is not enough, of course, for the lone wolf to become aggressively helpful of others. The change that is needed is in the heart, not the outside behaviour and speech. There are people who do all the "right" things, but still remain unlike and basically lonely. They are being consciously "unselfish" with an end in view—and naturally they defeat their own purpose.

Many people fail to recognise that although selfishness is always wrong (since it is by definition a getting what one wants

at the expense of others), too great an unselfishness can be a neurotic escape from facing our real problems.

It is often easier to help someone still less adjusted to life or weaker than ourselves, than to face up to and overcome our own character weaknesses and deficiencies. Yet if we try to help others while running away from our own problems, the dominating or patronising attitude is felt.

Christ pointed out the danger of this when stressing the need to cast the beam out of our own eyes before we could see to take a mote out of our brother's eye.

If we are prepared to do this, we will never be lone wolves, eating our hearts out for the love and understanding we cannot win. Those with motes they want taking out tend to come unconsciously for help to those who have wrestled with their own demons and cast the beams out of their own eyes.

The genuine sympathy such people radiate draws others to them, and the fellowship of travellers on the road of life enriches all the way.

Do You Deserve Success?

WE all say we want success, but are we so sure we deserve it? So many of us blame our slow progress on our bad luck or lack of opportunity when the fault may lie in our attitude and our approach to our work and other people.

Try this test to check on yourself. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Are you good-tempered enough to take criticism without sulking or "flying off the handle"?
- 2.—Are you tactful, the kind of person who knows when to hold his tongue and who can say the right thing at the right time?
- 3.—Can you control any tendency to act on impulse when this may prove unwise?
- 4.—Are you good-natured, and easy to get on with?
- 5.—Are you always ready to oblige and to take trouble?
- 6.—Are you punctual and generally conscientious about your time-keeping?
- 7.—Can you be relied on to get on with the job without supervision?
- 8.—Do you take a real pride in your work?
- 9.—Do you always check your facts and make sure that you know exactly what is required?
- 10.—Are you patient in the face of opposition and other people's slowness to grasp the facts of a situation?

- 11.—Are you quick to spot new conditions and developments and adjust yourself to meet them?
- 12.—Can you master that tendency to postpone a difficult, tedious, or unpleasant job?
- 13.—Are you good at reasoning out the *pros* and *cons* and making wise workable decisions?
- 14.—As well as being alert for opportunities, do you follow these up on your own initiative?
- 15.—Are you ready and prepared to shoulder responsibility?
- 16.—Would you say that you have sufficient confidence in yourself and your abilities?
- 17.—Can you talk to others easily and convincingly?
- 18.—Can you stand dislike, jealousy, disapproval without being unduly upset or depressed by it?
- 19.—Have you a clear and definite goal in front of you?
- 20.—Have you the enthusiasm and courage to keep trying when things are not coming your way?

*

Count five marks for every "yes." A score of 70 is very good; 60-70 is highly satisfactory and 50-60 may be counted satisfactory. But 40-50 is only fair. Under 40 is not satisfactory.

Keep this test by you and try it again at six-monthly intervals.

OVERCOMING FEELINGS OF INFERIORITY

by a Psychotherapist

IF you are timid, shy and retiring; if you keep yourself to yourself; if you tend to run away from life and people and isolate yourself, someone is sure to label you with the word "inferiority." But the man who seeks refuge in crowds and clubs and societies may feel just as inferior as his more retiring neighbour. He flies perhaps to the haven of a club or a crowd because his feeling has made his own company intolerable for him.

More surprising still is the fact that some of the most "inferior" people have been the most dominant. It is the bumptious, conceited, boastful little man who feels inferior, just as much as the timid person, and his bumptiousness and conceit are the disguises he assumes to hide his lack of self-assurance. One pin-prick, and his inflated boasting is punctured.

Acute inferiority feelings must be taken with the utmost seriousness. They are a terrible handicap. They alter the whole course of life. How then can the "inferior" person come to have happier and more normal reactions?

The inferiority pattern is made in the early days of childhood, when the infant is seeking some way of coping with this strange new life, so that it will become less frightening and will give love, security and pleasure. In his pressing search for these satisfactions, the infant sometimes meets problems and humiliations so great that in his panic attempts at adjustment and adaptation, he comes to feel ineradicably inferior.

What are these problems? Largely they are problems of defect, guilt and dependancy and I want to look at each of these problems in turn.

TO give an illustration of defect, here is the child who finds himself laughed at in his first school for wearing the fancy knickerbockers of which his fond mother is so proud. She thinks her darling boy looks so "chic" and attractive, but the fact is the other boys wear trousers, and they laugh at him as a "sissy." His humiliation is so great he wants the earth to swallow him up.

Desperately he wants to be accepted by

other boys, and, much to his mother's distress, he goes into a tantrum at home and tears the beautiful knickerbockers his fond mother has made. She is broken-hearted, and the boy is in a great emotional dilemma. He loves his mother and needs her, but he cannot possibly face the sneers and jeers of his play-mates. The knickerbockers constitute a grave defect in his personality, and he becomes self-conscious about his appearance, "inferior," and afraid of the gibes of the children around him.

Similarly, a child whose parents cannot afford to dress him up to the standard of his school-mates, is made to feel conspicuous, hyper-sensitive and ashamed.

The root of "inferiority" in many people is a physical defect in infancy and childhood, a lisp that was laughed at, a club foot, a hare lip, or a babyish mannerism. Perhaps a boy finds himself much taller than his mates, or much shorter, so that he feels either conspicuous, or that he cannot "make the grade." Children can be unwittingly very cruel to each other, and a turned-up nose or a rebellious curl can bring such jeers of scorn from others that the child is sure the world has completely rejected him.

NOT only physical defect, or failing in attire, but any deficiency may, in some circumstances, become a point of great humiliation with a child. The illegitimate is often teased about his father, and children whose parents are involved in separation, divorce or scandal often come in for intolerable reproach from their school-mates.

Sometimes, too, children are heatedly jealous of a brother or sister, envious of her curls, or of his brains, or of the affection bestowed on the other by the parents. They feel that some defect has made them totally unacceptable.

There are yet other defects, but they are more subtle. Some little girls are envious of masculinity and want to be boys. But if they betray boyish mannerisms, they are laughed at and humiliated. Less common, but even more tragic, is the boy who wishes he were a girl, and betrays himself among his fellows by feminine mannerisms and in-

As ye would that men should do to you, do ye also to them likewise.

Luke 6, 31.

tonations. He finds life very hostile and frightening, and "inferiority" develops.

There are countless ways in which a child may feel seriously deficient, and if he is shamed beyond endurance, the basic motive of his life tends to become either a constant covering up of the deficiency, retirement from the race of life because of it, or a process of brazening it out by aggression.

In any case, it is "inferiority."

A GREAT deal of inferiority, when tracked down to its source in infancy, is found to have its root in guilt-feelings. Children between the ages of three and six years find a great deal of comfort and thrill in exploring their bodies. There is nothing evil or corrupt in this. It is just a natural stage in the child's development and should be overlooked by the parent.

It may mean that the child is not receiving enough affection and warmth from the parents, or is not given enough to do. But many parents—often because they have guilt-feelings themselves about sexual matters—tend to look upon this infant habit with the utmost horror, and set about the child with terrible warnings and threats, making out that he is committing an unforgivable sin.

The child cannot stay for long in this intolerable state of degradation. So he, or she, becomes another person, the "nice, clean child" of the parent's hopes, and pretends that the other personality who committed these "crimes" has disappeared and is gone for ever. The habit stops, and the forgiven child is at peace. At peace—until adolescence comes.

Then the young person is made vitally aware of her or his sexual nature. And with this awareness comes a feeling once again of the most appalling guilt and shame. The young fellow or girl feels unworthy, different from others, in the grip of a terrific force he or she is helpless to master or control. These young people feel they cannot share this secret burden with anyone, but at the same time they are afraid that in spite of all their precautions, the secret is out, and everyone knows their guilt!

Such a person becomes shy, afraid to speak or to accept the limelight, and goes through great and distressing torture of mind. This is "inferiority."

THE process of growing up from babyhood to adulthood is one of becoming more and more independent of

the parents who, in your baby helplessness, you had to trust entirely. The point at which an individual becomes emotionally independent of the parent's praise or blame, is, in one sense, the start of true mental adulthood.

But many people, however old in years, never reach this status. It is an old, old story, and has happened many times. Here is a mother who spoils and fusses her son and insists on maintaining the vestiges of the mother-baby relationship. If he attempts to show he has an independent mind of his own, mother is heartbroken and suffers terribly, until the son, repentant—because he cannot live without his mother's love and esteem—runs back to her again.

Here, on the other hand is a parent who is harsh and stern toward the child. Whatever the child wishes is entirely overruled. The child is allowed no will of his own, and if he rebels against the wretched state of things, the utmost severity is shown by the parent until the rebellious will is broken, and the child's ego has surrendered completely to the will of authority.

Such a child finds that he cannot grow up to true adulthood. He remains a child all his life. He accepts authority—however unreasonable—without demur. He (or she) will put up with all kinds of persecution and frustration, because for him, to rebel

A hobby will help you . . .

Public Speaking

THE best way to master stage nerves is to be intensely interested in your subject. Feel that it is important, something you want your audience to hear about.

Begin in a small way with Sunday School work, youth club discussion groups, a debating club, a public speaking class. Breathing exercises and reading aloud will help. Try making up short extempore speeches on anything that comes into your mind and say them to yourself. This is excellent practice in marshalling ideas and expressing them clearly.

When you have to speak in public, know exactly what you are going to say. List it under main headings: Introduction, Point 1, Point 2, Point 3, Summing up.

Try to see your audience as being friendly and interested. They are unlikely to be there unless they want to listen, but it is up to you to keep their interest. Cultivate a friendly style. Keep your head up and speak to the back of the hall. Get a friend to criticise, and eliminate any irritating mannerisms by practising in front of a mirror.

Don't expect too much for a start. You'll improve!

brings feelings of the utmost condemnation and he is terrified of that. This, too, is "inferiority."

BECAUSE of these childhood defects, guilts and states of dependency, men and women grow up in years, but are unable to take their full place in life. They are often gifted and sensitive to life's best values, but their tongues are tied and they often run away from taking any position of authority or responsibility. Sometimes they tend to seclude themselves, and become the lonely ones of the earth. Sometimes they have a compulsion to mix with people, and become the hangers-on in any society or organisation or club.

Here and there the inferior person will pretend to forget his inferiority, and either seek power at all costs to banish his spectre for ever, or he will become a crashing bore, always talking, always pretending to be the life and soul of the party, in an attempt to crush the feeling that he is deficient and unwanted.

It is possible that you have read so far and have recognised yourself in these lines. If so, you are asking, what is the way out of this misery of humiliation and self-consciousness? What can I do about it right now? Is there a release from this terrible prison?

It can be done, if you are ready to take the trouble to understand yourself, and if you will persevere. Here are some practical suggestions that will help if you apply them with determination.

FIRST, do some simple self-analysis. Be perfectly frank about your own history. Be frank about the people who had care of you when you were too tiny to determine your own way. They were not perfect, were they? Who were you terrified of? Who punished you? Or whose possessive love spoiled you and bound you?

Perhaps you can remember the fear of the rod, or of the darkened room, or maybe you have memories—even though indistinct—of jealousy of the new baby: "He's got my cot, and I'm turned out, and Mummy doesn't like me any more." Or perhaps it was your experience to hear rows at home when you were too little to understand properly.

The vibrations of your father's terrible condemnation come back to you, and your feelings of terror, or the humiliation of finding yourself completely different from everyone around you, and of being jeered at and scorned. You can remember the

EXERCISE YOUR MIND!

MAKE a habit of looking for "the other side of the picture." This does not mean you must be quarrelsome or cynical. It is simply a device for stimulating yourself to do your own thinking.

You read an advertisement in the newspaper for some product you know. The merits of the article are skillfully described. Try to think out yourself what are the faults and weaknesses.

You envy someone his job. You can think of plenty of reasons why you would like it. Then try to think of all the drawbacks of the job.

You read a letter in a magazine putting forward arguments in favour of some view. Then try to write a letter yourself putting the arguments against that view.

You have some misfortune in your personal life. Then consider carefully what you have learned from it, what benefits it has brought you or what you can salvage from the experience.

Go to debates occasionally and try to take part.

Spend an hour or two in a magistrate's court. Listen to the case against someone accused. Try to think out what might be said in defence or by way of excuse. Then listen carefully to the defence put forward.

guilt about exposure, and as you reflect on this feeling of humiliation, you can trace it back to the crushing abasement that came to you as a child.

I want you to relax and feel these childhood experiences all over again. See them and feel them as you felt them then. Take time over it. *Then see them again as an adult.* If you follow out this process conscientiously, you will become indignant with those authorities of your childhood days—whether parents, brothers, sisters or teachers—who undermined your essential self-esteem.

You may feel bitter about it. Well, feel bitter for once! Bring it up to full consciousness, and get it out of your emotional system. See things as they really were. You may feel full of self-pity as you follow this process. That will do no harm. But you must realise that your self-pity is that of a child who longs to be a baby again because he was a baby in fact, he was frustrated, and never completely satisfied.

Feel that way again, and recognise the emotion for what it is. Then ask yourself if you are prepared to stay like that all your life, in an orgy of aching self-pity, or would you rather grow up and enjoy life? Similarly, would you like to remain humiliated

DECISIONS: How to Make Them

SEE your objective plainly. What are you trying to do?

Welcome every opportunity to act positively.

If you are decisive about small things, it will be easier deciding the bigger things.

If something should be done at once, don't hesitate. Do it now!

If the time isn't right for immediate action, set a deadline and keep to it.

No one can be right every time. If anyone were, he wouldn't be human.

Watch out for the line of least resistance, being unduly influenced by others, fear of criticism.

Examine all the facts. Weigh up the pros. and cons. Face the issue involved even if it is unpleasant or hurtful.

Consider every possible course of action but take the long view as well as the short view. Something that looks good now may not be so good for the future.

Try to be impersonal about it as though you are advising a stranger.

If you need advice, get it from someone who is competent and impersonal.

Some people stick in the baby stage. They want others to do the deciding, while they complain and criticise if anything goes wrong. Naturally this does not apply to you. You are mature enough to settle your own affairs!

and ashamed, and get your satisfaction in life out of that, or would you like to exert yourself and have the fun of living.

NOW, recognise why you have felt humiliated and inferior all your life. You have held through the years the same relationship to the world and people as you did to your parent or brother or sister or teacher in early years. Do please grasp that. The very people you feel most inferior towards are merely subjective re-incarnations of your condemning parents. And once you realise this fully, it need happen no longer.

Indeed, if you have the courage to put it to the test, you will find that a breath of criticism or pawky humour in the direction of this high and mighty person will blow his "superiority" right away. Don't people your world with condemning parents, guardians and teachers. Don't look on the world through the spectacles of early childhood. Every cat can look at a king, and you

are much more than a cat, and the other fellow is much less than a king!

Remember that a person you feel so afraid of is *not* an offended parent, or a little god. He, or she, is a person like yourself, with troubles and problems like yours. Accept the universe as a friendly place, and believe that people intend, for the most part, to give you a friendly place in it. Indeed, it is more than probably that the very people of whom you are afraid, are "inferior" themselves—that is why they are so awkward and troublesome—and they need the warmth and understanding of your friendship, too!

SECONDLY, set out to build up your self-esteem. This is most important. Not that you should inflate yourself into believing you are something that you are not, but that you should accept this fundamental fact about yourself, that *you are a person with as rich a potential as any other average person.*

Drink in the good news that you are not alone in the world any more, nor doomed for ever to punishment, but that you are actually a person of infinite value, and that whatever your defects may be—straight hair, a snub nose, an unfortunate background in family life—these liabilities can become your assets if you will relieve yourself of your unnecessary shame about them, and believe in yourself as a personality.

And, you know, I do want you to lift yourself out of the shame and guilt you have felt so long concerning self-stimulation. It has *not* wrecked your life, You are *not* doomed to insanity. It is *not* the unforgivable sin. It is not a perfectly satisfactory answer to your sexual problems, but there is no cause for humiliation.

Recognise that this sense of aloneness proceeds from the wrongful condemnation you received as a child. It was a mistaken severity on the part of the parent, and you can now face the word with a smile. Satisfy your mind on this score, and you will release untold energies of personality for tackling other problems, and you can tackle them with an easy and happy mind.

Believe in yourself. You are a grand person really. I mean it! According to one of the poets of history, you have been created a little lower than the angels, and crowned with glory and honour. Imagine that! Recognise that there is no doom hanging over you any longer. You are a free person, and you can face the future with confidence.

Take hold of your true inheritance, and live!

DIFFICULT WIVES AND PARENTS

THE more civilised we become the more complicated we make life. The man who rose with the sun to till the soil round his dwelling was much more free as an individual than the one who is aroused by an alarm clock in order that he may catch a specified bus or train to an office or workshop.

Similarly, it must have been easier to be the wise man in a primitive community than it is to advise people to-day how best to adjust to the difficulties of 1953. Particularly is this so for a psychologist like myself when the appeal comes from countries far away with a different culture from our own.

The educated native has a particularly difficult course in life to steer. He may be fluent in English, expert in engineering or biology, but quite unable to emancipate himself from the customs and traditions in which he and his fathers have been brought up. Yet at the bottom his problems can be very similar to our own, and can be solved by the application of the same general principles which should rule the behaviour of man to his fellows all the world over.

Here is a central African, for instance, who hopes to gain a knowledge of psychology in order to be able to meet the local Ju-ju man on equal terms. The "will to power" is often similarly the hidden motive of those who study assiduously here in Britain to acquire diplomas and certificates. They are trying to combat a feeling of inferiority, and they should recognise a brother in this African!

The nagging wife again is familiar throughout the history of mankind. The Greek philosopher Socrates is said to have had his philosophy severely tried by such a one, and she is found in all countries and climates.

WHAT advice can I give, for example, to the Mohammedan gentleman who occupies a good business position in Pakistan, but whose domestic life is described by himself as hell?

"My life at home has been disgraceful, ruinous, and very unhappy. My wife is very not tempered and does not stand any criticism. Nagging is her hobby."

Here, you see, he puts all the blame on the wife as husbands are apt to do. Fortunately he includes in his letter a history of the marriage which does much to account for the distressing state of affairs. It is another illustration of the truth of the poet Congreve's couplet:

*Heaven has no rage like love to hatred turned,
Nor Hell a fury like a woman scorned.*

This bride was slighted on her wedding day. The husband writes:

"The system here is for parents of the would-be bridegroom to visit the home of the proposed bride to investigate her habits and upbringing. Good looks are not much taken into consideration. The girl is considered suitable according to her behaviour and disposition. In many cases this method proves ruinous to the future happiness of the couple, as one or other becomes violently disappointed on at last seeing the partner.

"This girl was approved by my father. When I saw her after the marriage ceremony, I was disgusted to find I had got married to a girl whose appearance displeased me. But I had to take her as I did not want to disappoint my father."

IT is evident that this bridegroom made no attempt to disguise his feelings from his bride. When, later on, he showed openly that he preferred her sister to herself, it is no wonder that she took to the only revenge open to her, that of nagging. Perhaps it would have been kinder to have divorced her, according to Mohammedan law, before the children were born.

Selfishness is not confined to any one race of mankind. It is easy to blame others for one's own failures, and many who complain that "My wife is utterly unreasonable" would do well to take stock of themselves and of the situation and see whether she has not reason for her behaviour in wounding self-esteem.

A man can be utterly selfish in his sex life, using his wife for his own sensuality, instead of sharing with gratitude the proof she gives of her love. He may be demanding rights, where he should sue for privileges. He may take his wife for granted, too, in

other capacities. He accepts as a matter of course, perhaps, the carefully prepared meals set before him, and never gives a word of praise. He may expect her to keep the children from bothering him without admitting any responsibility himself for their training and management.

Perhaps he expects her to dress herself in a manner to do him credit on the money she scrapes from housekeeping, and fails to recognise what a "build up" she could get if she had the unquestioned use of an allowance of her own.

The selfish husband, too, may fail to recognise that his wife may have interests and capacities beyond the house. He may grudge her what he does not share, and drive her in upon herself by his uncompanionable silence when she has been left alone all day.

Nagging signifies resentment and frustration, and these are matters for combined research rather than recrimination. As Thomas Hood wrote: "Evil is wrought by want of thought, as well as want of heart." But once the wrong response has been made, the wrong attitude taken, then evil becomes self-generating, and goes on and on.

ANOTHER place where the shoe is pinching due to the clash of cultures is India, but here also we find a familiar story though the details are strange. My correspondent writes:

"I am a Brahmin and I have quite a good position here. I am thirty years old but I am not married. I live sexually with the wife of my greatest friend who said it would be good for me. Now my father wants me to marry another woman and I do not know what to do. My father was very unkind to me in the past and I ran away from home because he beat me, and I gave up my career, but I have made another. He is my father and I ought to do what he wants but I am very unhappy. I like my friend's wife very much and I do not want another."

Like the inferiority feeling and the nagging wife, the possessive parent is common to all cultures. Here in the West we realise that he is outmoded, but in patriarchal countries his position is more strengthened and sanctioned by tradition and religion.

Indeed, religion is often evoked in Christian countries to justify "duty" to one's parents and many a young man and woman feels guilty at the thought of leaving father or mother to form fresh ties. Yet, surely, this is how life must progress. One can "honour" one's parents from a distance by giving

them the respect to which they are entitled but they have no right to continue to control sons and daughters after these have got beyond adolescence.

It is worth while noting that the Biblical command was given to a patriarchal pastoral people, and that the Founder of Christianity Himself did not scruple to leave His parents to follow His mission as soon as He felt ready to do so. There is significance, too, in the fact that His first recorded miracle was at a marriage feast.

It is fatally easy for human parents, like animals, to "devour their young," keeping them so emotionally bound that they are incapable of finding their proper role in life. This can happen in India or Britain, or anywhere else.

TOO many sons and daughters all over the world are thus held in bondage, which is all the more complete since the younger generation may not realise how it is being emotionally drained.

The widowed husband allows his feelings to go out to his unmarried daughter so that, in all but sex relationship, she replaces the wife he has lost.

Again, the lonely widow reaching out for a man can smother her son with a wealth of love which stifles all initiative. In all such cases the restricted party is apt to harbour unconscious resentment, which in turn engenders feelings of guilt, and a need for self-punishment shown by physical ill health or by failure to make use of opportunities and abilities.

But such a state of things is never likely to occur if the parents have had and preserved the right attitude to one another and towards their children from the first.

They should feel that their children are their gift to the world and not destined to minister to their own emotional needs. They should foster each child's independence and initiative from early years, giving love which is creative and not greedy and self-seeking. It needs to be the love which says "Never mind me; go ahead and develop yourself; I am here to see that you do not come to grief."

Selfishness is the result of an ego which feels itself threatened. If unselfishness is exhibited by the parents then the child will adopt that as a way of life. Example will always outweigh precept—all the world over!

KNOWLEDGE is a treasure, but practice is the key to it.—Thomas Fuller.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1 Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Wanderlust

Recently my lifelong chum came home on leave, full of the idea of emigrating to Australia. As a result I am beginning to feel dissatisfied with my job, and I inwardly dislike the acting I have to do to put up a pleasant front at work.

In this job I have perfect security, and a happy life if I can get into the right state of mind regarding it. I used to like it well enough.

Will this kind of wanderlust pass off? Is it escapism, or an undeveloped attitude towards life?

YOU appear to be a well balanced individual and your problem is simply to decide what you want out of life.

Some people go all out for "security"; a regular job, decent prospects, a familiar routine, an unchanging environment. One can never find complete security in this life and the attempt to get it may result in an atrophied personality.

Others feel life is an adventure and that the purpose of living is to develop one's personality to the full—to take chances, to make fresh contacts, to try everything once. That attitude demands self-confidence and a belief that whatever happens one can be equal to all demands. With it one may not acquire riches or become a church warden, but one acquires ripeness and wisdom.

Settle which class you belong to. But do it yourself—don't let your "lifelong chum" do it for you!

Loneliest Bachelor on Earth!

I am tall, well-formed and by no means without my share of good looks. I am a man of the world, have talked to film stars in Hollywood, viceroys and beggars in India. I read three languages fluently.

Nevertheless, I remain on the marriage market. What am I to do about it?

My mother, whom I loved dearly, died, and shortly afterwards I lost my father. My brother (who is something of a recluse) and I live alone in the house, which is full of memories for me.

I am the loneliest man on earth. Please don't advise me to go to dances. I am aware that that is where most men pick up their wives, but I shall not.

I want someone whose beauty is matched by her wit. She should be alert, charming, intelligent and kind, at once lovable and loving.

Am I asking too much?

YOUR letter is full of interest to the psychologist but we rather despair of making you understand what is wrong.

In spite of your experience of the world, your skill in languages, your ability to adapt to all sorts of people—in spite of all this, your attitude to life remains childish and your way of life is regressive.

You are influenced by a perfectioned childish fairy tale attitude to life; you are regressive because you are still living under the parental roof trying to cling to the family circle into which you were born.

You are unmarried because you feel that no woman is good enough for you, and you feel this because your ideas are founded on illusion.

Years ago in infancy you formed a picture of an ideal mother into which you fitted your actual mother. She became the embodiment of all that is good in women; she became your ideal mate and psychologically you married her and have been faithful to her ever since.

Your search for a mate is unreal because what you are searching for is a woman who

will be to you as completely satisfying as you used to find your mother, and you cannot find her. If you did the idea of marrying her would make it seem as if you were marrying your mother, which would be impossible and repugnant.

If you can open your eyes to this and grow up emotionally, as you have intellectually, you can trust in life to bring you up against a suitable and satisfying mate. You must drop your feeling of superiority, and your "all or nothing" reaction to life.

A man does not meet a perfect woman and "live happy ever after." He marries someone he loves but who is far from perfect, just as he is far from perfect himself.

Your present way of living is most unhealthy and an evasion of the responsibility of adult life. Get out and away from the sentimental influences of your home and the regressive influence of your brother. Break away from family ties—and live!

Perspiration Problem

For a number of years I have suffered from excessive sweating. I am becoming afraid to meet new people, or to play any games, dance, or go into a restaurant in case I break out in a perspiration.

My boy friend is very keen on dancing and other social activities, but I feel I cannot confide in him. I am depressed, for I am afraid I shall lose him through it.

My home life is fairly happy, except for the fact that my father is quarrelsome. I have always been shy and have never made friends easily.

IF you think of it rationally, is it not absurd to hold back from a full participation in life, and to refrain from doing so much that you would like to do, just because you perspire freely?

What makes one perspire? In the first place it is one of the chief ways in which waste products are eliminated. Cease to perspire and you die. Secondly, perspiration is one of the devices which regulate the temperature of the body and make it possible to exist under conditions of heat. We perspire in order to keep sufficiently cool for life processes to continue.

When you perspire you should think "How splendidly my body is functioning!" Some people perspire less than others because they eliminate more through the kidneys. Their skin is not so delicate. But everyone must perspire or perish.

There is another condition which increases sweat and that is fear. You have got yourself into a condition of chronic fear, which is another term for anxiety. Owing,

no doubt, to your father's temperament, you have not been accustomed to boy and girl friends coming into the house. You have always been afraid that he would give you cause to feel ashamed of him.

Consequently you have never gained confidence in social life. Your fear of what people will think of your father has been extended to a fear of what they will think of you. If, as is likely and natural, you resent your father (hate him, you might say), you are bound to have an uneasy feeling that nice children do not hate their parents, that they invariably love them, and so you have a feeling that you yourself cannot be "nice to know."

If that is the way you feel inside you, you are bound to be tensed and fearful when you meet others, fearing that they will condemn you, and so your fear adds to your natural perspiration.

Lose your fear, and you won't care how much you perspire, and then, because you do not care, you will perspire no more than is natural to you.

Look upon it as a nuisance, if you like, but not a disgrace. Laugh at it; carry a large size handkerchief to mop yourself, and flaunt it. This attitude will itself reduce your perspiration and the more you mix the less your fear. Your present attitude is confirming yourself in a vicious circle. "I am afraid and ashamed because I perspire, and I perspire because I am ashamed and afraid."

Are you any less worthy to be a wife and mother because of it? Are you of less value as a citizen and worker? What rubbish to let such a thing daunt you!

Mother's Boy Rebels

I cannot seem to get on at work, because after a little while I get bored and want to change my job again.

My physique is not very good; I am inclined to be fat, and I suffer from asthma. I keep saying I will start exercises and diet, but that is as far as I get.

When I am in any difficulty I usually tell untruths to try to get out of it. I am an only son of twenty-three, and the truth is that my mother spoils me. Sometimes I feel like leaving home, but have not got the guts to do it, and I don't want to hurt my mother's feelings.

Can you give me any advice?

DO you give your mother any reason to be proud of you? You are accepting her attention and care as your right, whereas you have no value to the community unless you are making use of yourself.

It is only the baby that claims attention

Speaking Personally

by John May

Cottage in the Country

THEY came back after twenty years, and the stone stile at the end of the rutted lane, the towering clump of ash and sycamore, and the cottages with gaping windows staring like sightless eyes over the green and lovely valley—all was still there.

They broke in and clambered about the interior "from one dark and dirty little room to another, up perilous stairways and across sagging floors inches deep in rubble." There were six cottages, each containing three or four rooms, seven to ten feet square. The windows looked east, and were obscured by brambles and ivy. The west wall was blind, because your true Purbeck Hills dwelling, in South Dorset, sits "with her back to the sou'wester," the prevailing wind. The walls were two feet thick.

This was the secret place that Nina Warner Hooke had found as a schoolgirl of thirteen, and now—looking for a home in the country—she had found it again. There was a wonderful view over the Corfe valley, to westward the shattered towers and battlements of Corfe Castle, and eastward the shining blue of Swanage Bay. But buying the cottages to convert them was difficult.

The owner did not wish to sell. He did not intend to sell. He was happy to use them as pigsties. Why should he sell what he wanted to keep himself?

Urged on by friends who knew the technique, Nina and her husband set about the task of not-very-gentle moral persuasion. They called at

intervals of two days. They wrote letters. They sent telegrams. They suggested a better site for a better pigsty, and offered to pay part towards it. They gave the man no peace—and at last they won!

They won permission to buy, they won a good friend in the vendor, they won a wonderful home and an adventure story in home-making that was the foundation of a series of magazine articles and now finally appears as a book—"Home is Where You Make It" (Herbert Jenkins, 12s. 6d., postage 5d.).

How they avoided being sold a magnificent staircase from a castle, how they found the right burn-all-night fireplace for a large room that needed much heating, how one of the workmen disappeared into a great hole in the ground—these make a tale that will appeal to every home-lover.

One old man was always coming around forecasting disaster. Visitors who read the magazine articles turned up in droves, and were startled to find that the two smooth authors they expected were in fact two mortals who looked more like gardeners. One of the carpenters was persuaded to make a magnificent refectory table out of huge baulks of driftwood carried up from the seashore. And so it went on.

Many readers will enjoy every line of this tale of two Londoners who make a delightful home from a Dorset hovel. Personally my enjoyment is marred for me by one thing: I'm jealous of the whole project!

as its right, and your mother is to blame for keeping you a baby. Your parents have never taught you the discipline which means sticking to something because it is worth doing, whether or not you like doing it. Probably their excuse was that you were delicate, but such spoiling can make a person more delicate.

Your asthma becomes a way of retreating from the unpleasant things of life, and you need to harden not only your body but your will, so that you are never content with "saying" you will do something, but will begin right away to do it and stick to it.

Every time you are slack with yourself you get more firmly stuck in self-indulgence.

It is no disgrace to be weak in body, but it is important to make the best of your body, and still more important to make yourself the kind of man your girl can be proud of. Your enemy all along the line is your habit of self-indulgence and you must continually strive against it.

It suits you to remain at home because

your comfort is the first consideration there, but do not kid yourself that you do it because you do not wish to hurt your mother. Probably both your parents would be pleased to see you more independent and self-assertive.

Telling lies to get yourself out of difficulties is another proof that you are still a baby in your way of looking at things. An adult takes full responsibility for his actions. Legally you are of age. Be you age!

Make a start, if only by getting out of bed promptly and cleaning the boots of the household. Say no to a second helping; say no to ice cream or chocolate. Learn the virtue of self-denial and count your no's every night. That way you will build character and personality.

Fear of Insanity

I come from a large family, and both my parents are of high moral integrity. My life was contented and happy until some time ago when the strain of examinations, and the fact that my

friend jilted me started my mental troubles. From that time onwards, I have been haunted by the fear of insanity.

I know that I am physically fit, but have been told by a doctor that I am neurotic. I have tried to take the advice he gave me, but my condition has deteriorated, and I am writing to you as I feel I must have some external advice and aid.

THERE is not the slightest possibility that a man who writes as you do is going insane.

Your attitude to yourself and to society shows that you are well adjusted to reality. As for being "neurotic," that does not describe you either, although the term is not one to be ashamed of.

Nobody is absolutely emotionally serene. The child in us peeps through under stresses and that constitutes neurosis. The more sensitive and imaginative one is the more liable to such lapses.

Your trouble is simply morbid anxiety which you hang on to the idea of insanity. Anxiety is always, as it were, sex-linked. The "high moral integrity" of your two parents has impressed you, in spite of your later knowledge, with the idea that no really nice person would experience sexual thoughts and feelings until safely married.

You have been ready for a mate for years, and under a better social and economic system you would have been encouraged to find one. We don't know how long you were going with the girl who jilted you, but courtship itself can produce anxiety because it stimulates sex without satisfying.

A healthy body must crave for sex and you must accept that fact and not contest it. Don't dodge female society. Dancing and flirting can take off the keen edge of sex tension.

By accepting sex, you make it less urgent, and you will lose your anxiety.

"Pretty Hopeless"

I am a single woman, over thirty and an only child. Some years ago I suffered a complete breakdown, and since then have had various illnesses, which I am sure were caused by nervous troubles.

I am frightened of thunder, mice and spiders, and I know what it is like to shake all over and suffer feelings of collapse when I have to speak to people.

When I get a few miles away from home I feel as though I want to creep somewhere safe, and I always seem to be searching for shelter.

I have several hobbies; I love reading, art, films, music and the theatre. I sketch quite well and am supposed to have a good singing voice.

There is a man I care for, but feeling the way I

do it all seems pretty hopeless. Can you tell me how to set out on the road towards the full, satisfying life that I should like?

YOU obviously have a great many gifts. What is it that prevents you from "setting out on the road to the full and satisfying life"?

Have you ever thought that the reason for your illnesses, fears and compulsions can be that you have acquired wrong values in life?

As an only child you had no standards of comparison, no opportunity to practise the give and take of family life, and you came to regard yourself as something to be cherished and protected.

The conflict has been between this urge to keep yourself safe by remaining a sheltered child, and your natural urge to experiment and adventure. Your illnesses have relieved the conflict by making protection and shelter seem necessary; they have enabled you to indulge in self-pity and provided reasons why you should never stray from home.

A satisfying life consists in making use of oneself, and this can be done under all sorts of adverse conditions. You have to be willing to be used not merely economically in earning a living, but used by life itself. You have to give up the search for security in favour of living dangerously, since life never offers security, but only opportunity.

A satisfying life for a woman is to fulfil her biological purpose. It is possible that your libido is unconsciously fixed on your father so that you are not free within yourself to seek the love of a mate.

What you need is a process of re-education in the meaning of life and the management of yourself. But you could do without medical treatment if you could find in yourself the courage to adventure and claim your rights by marrying the man you care for. That would open your prison bars. You have another forty years of active life before you. Don't spend them "in gaol."

A New Day

FINISH every day and be done with it. You have done what you could. Some blunders and some absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—
Ralph Waldo Emerson.

Advice to Young Women Who Want to Marry

by a Medical Psychologist

THERE are many attractive girls, potentially good wives, who find themselves wondering why they see their friends being led to the altar while they have to look on.

Once marriage was the only career open to a girl. Then young people could meet only in the homes of their respective parents, and an eligible man who found his way into the home which contained one or more marriageable girls would be expected to show that his intentions were serious, and to make his choice.

Now, when boy meets girl continually on an equal footing at work and at play, when he can take her to the cinema or ballroom, he can meet her at tennis or out hiking, it is difficult to decide what makes one girl stand out from another, and just when good comradeship changes to something warmer. So long as he is having a good time with one girl, or many, there is little to call the man's attention to the more serious aspect of the relationship, and while amusing himself he may ignore how time is passing for the girl.

There is no elder brother to say to him, "Look here, old chap, you seem to be seeing a good deal of my sister. How about it?" There is no stern parent to say, "Young man, what are your intentions?"

Economically, too, times have changed. How wonderful it was in the days when a man might be expected to be established in his trade or profession in his early twenties, and could look at his latest rise of salary and say "Now I have enough for two!"

The next step would be to decide where they would like to live when married, and to visit that neighbourhood together to assess the merits of the numerous houses. Then would come the fun of choosing the furniture which could be obtained for sums which seem derisory to-day, and still leave something towards fitting up the nursery at no distant date.

Now the question is, "Shall we live with my people or with yours?" And the baby? "Oh, not for years yet." Both man and woman may be in their thirties, in fact, before marriage seems practical politics.

In these circumstances the approach to courtship and marriage must necessarily be very different from what it was in the past, and it is no wonder that young people get confused and nice girls can be left behind.

There is no use blinking the fact that modern conditions make marriage more difficult and more dangerous: more difficult for the reasons I have stated, and more dangerous because delays are dangerous.

The time to wed is when young, when adjustment to life is more flexible. A man in his thirties has formed habits which he may find hard to break. He has had perhaps ten years as an adult during which he has been able to put himself first and to follow his own whims and fancies, and he may well be daunted by the curtailment of liberty which marriage must bring.

Starting a Family

If he is one of a numerous family, adjustment will not be so hard. He will have been accustomed to the necessity of sharing, and marriage may spell freedom. But if he is an only son it may be difficult to wean him from his selfish habit.

A woman's best time for child-bearing is between twenty-three and twenty-eight, and though many start a family at a much later age, that is the period during which all is most likely to go smoothly and Nature needs little help.

Physiologically and psychologically, early marriages are best. But present-day economic and social conditions are against them, and it is that which creates the problem for the young people of to-day.

How can they cope with it?

First, I think the girl must all along "keep her eye on the ball." Not that she should set up marriage as the only goal in life. The girl who does that is very often the girl who is left on the shelf. While waiting and watching she is apt to miss the opportunities of developing the character and personality which can best fit her for the married state.

What I mean is that a girl must keep marriage in mind as the natural and desirable end. She must not be a career girl

THE mistake most often made concerning education is that it is an end to be achieved. Education should not be a destination, but a road we travel all the days of our lives.

pitiful, or professing to pity, the young housewife burdened with the care of husband and children, and persuade herself that success in the commercial or artistic or educational world is all she needs to satisfy herself. She will, of course, do her best in whatever sort of job she has undertaken, not only because there is only one way of making work satisfying and that is by putting ones best into it, but also "just in case" the husband does not materialise.

She needs to cultivate the art of "getting on with men." But she must not see life solely in terms of having a good time, and let fun and flirting blind her to the fact that these should be but means to an end, and are not ends in themselves. The freedom which custom allows to young people nowadays she should not let degenerate into licence. If she makes herself cheap it will be her own fault if she is never taken seriously.

Real acquaintance ripens in a less heated atmosphere than that of cinema and dance hall. The girl or youth who has understanding parents and a home to which a friend can be taken is fortunate. Family meals provide excellent opportunity for assessing the real qualities of another person. If, unfortunately, home conditions are not suitable, it is best to be frank about it, rather than to run the risk of being thought standoffish.

No False Pride

"I am sorry I can't ask you in. Dad drinks a bit and Mum nags and we don't get any peace. I am sure marriage need not be like that." Or maybe: "Do you mind if I don't take you in? It's not what I should like and the children wouldn't leave us alone."

The point is there should be no false pride. No person chooses his own parents and few can accept responsibility for the family home. It should be enough if each shares the ideals of the other and is willing to aim at better things.

Proposals of marriage and engagements appear to be out of fashion nowadays, and even the one important betrothal ring is no longer considered a necessity. This can make the girl's position somewhat ambiguous. She should not hesitate to take the initiative with a laggard wooer.

"I think we ought to settle where we are

going. Are you hoping to find me nice enough to marry if I get to like you, or are we just having a good time together until someone else turns up? I am not trying to rush you, but it does not seem fair not to know."

Many a girl who is shy of asking such a question as this allows a man to monopolise her and waits patiently for him to speak, and then has the mortification of seeing him fade out of her life.

In these days of camaraderie the prudish miss of aforesaid has no place. A girl need not be a prude, though, to know where to draw the line in flirtations. A girl can properly thrill to kisses, but it is senseless to work up the emotions to a degree which makes self-control difficult, and a man should not expect it. A girl who yields to her lover may be automatically placing herself in the class with which he would not dream of marrying, although he may protest otherwise.

Strain on Nerves

On the other hand, balked sexual tension puts a strain on the nerves of both parties which can lead to anxiety neurosis, quarrels, and separation. Lovers who hope to wed "for better or for worse" should avoid intensive petting, and the man or woman whose aim is normal happy marriage should not get tangled in "affaires."

I have been writing of the normal well-balanced girl, but among those who lament that nobody comes to woo them are those who are too shy to put themselves forward, although they crave for love and understanding. They scurry away from social contact like a mouse detected nibbling the cheese. If cornered, they blush and stammer and are tongue-tied, while all their being longs to be as sociable and gay as others.

These are sufferers from inferiority feelings. They dislike themselves. Unless one loves oneself one is incapable of giving or receiving love. That is to say, one has to accept oneself, one's height, complexion, facial appearance, temperament, and abilities. One gets nowhere by sitting lamenting "Why can't I be like lovely X or charming Y?" One has to build up a worthwhile personality on the basis of what one possesses in the way of temperament and talent.

Shy people are apt to exaggerate their defects or disabilities and feel that the shape of the nose or the absence of classic eyebrows puts them into the category of the untouchables. Blushing and stammering arise from their sensitiveness and, since

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these are made worse by emotional tension, the attitude to such disabilities must be "It doesn't matter; these things are not able to affect my value in life."

To shut oneself up and brood on these things keeps them active, while a social life undertaken in spite of them will soon make them vanish or put them into proportion.

It is an extra handicap of the shy, inhibited girl that she is likely to have been brought up in ignorance of the basic facts of sex, and with a fear of males. Ignorance can have placed her in conflict with her own nature so that she feels she has committed an unforgivable sin because of feelings common to all children. Children of unwise parents are easily made to feel themselves depraved and unworthy of love when they have but been following their instincts.

A girl who is thus imprisoned within herself, or kept in emotional bondage to a possessive mother or fond father, is apt to dream of the Prince Charming who will come and rescue her. Unfortunately, while

dreaming, she shrinks from making use of her real opportunities. Often she wakes up too late. The way to avoid doing so is to recognise frankly the situation in which she finds herself, and act *now* to move out from it.

Much of what I have written here, particularly as regards inferiority, can apply also to men. There are many who complain that they can never get a "date," and never know what to say to a girl, and they may have similar causes for their inhibitions. They, too, are apt to be lost in dreams of being gay Lotharios instead of accepting their own proper nature.

A girl will always be willing to see more of a man who invariably shows himself courteous and considerate. There is no need to sparkle, and anyone can be led on to talk of his or her own life if no other topic comes to hand.

To both men and women I say: "Be sincere and genuine, and you will surely have your opportunities of finding a partner along with the rest!"

The Case of

by a Lay Analyst

The Man Who Was Too Sensitive

ARTHUR LLEWELLYN (as we will call him) came to me when he was thirty-five. He was then in charge of a section of the accounts department of a large company.

He was scrupulously neat and correct in dress, and I soon found that this was a reflection of his character. His moral code was narrow and severe: it could be summed up almost completely in one word: Honesty. He was incapable of lying, and could not tolerate an untruth, or even an uncertainty. What he called a "woolly" answer infuriated him.

He came to me unwillingly. He regarded me with suspicion. But he was suffering from a number of irritating physical symptoms for which his physician had been able to do little. There was, for instance, a recurrent headache which would have furnished most men with a good excuse to slack off. This he refused to do. He continued to fight it. It was clear he was on the way to a breakdown.

It was difficult to get him to talk, and he had only two interests. One of these was his home life; his business was the other.

About his home life he talked in a superficial way. All I could learn was that it was, at any rate on the surface, satisfactory but dull. For its sake, he told me, he could not afford to be ill. He seemed, indeed, to envisage his private life as a matter of accounts! Yet I soon learnt he had a very real affection for his wife and their little daughter, although he always spoke of it in matter-of-fact terms.

About his business life, eventually, I found he would talk with much more feeling. He was speaking more freely. He delighted in wrestling with difficult problems, in taking up a bundle of loose papers which represented some branch manager's efforts to elucidate his transactions, and to transform this into a perfectly audited piece of book-keeping, accounting for every penny.

In order to do his work to *his own* satisfac-

tion, he worked long hours. Because he was willing to do this, more work was piled on him. This he did not refuse. But from time to time he complained in a way that was wounding to his superiors.

When complimented by a director on a particularly brilliant piece of "detective-accountancy" his only reply was a tactless remark about the "willing horse." Any suggestion from higher quarters of an alteration in the running of his own section (even if it would have lightened his burden) was received as if it had been a reflection on his own capacity.

It gradually became clear that almost any remark made by anyone in authority over him was likely to be keenly resented. He would turn it over in his mind continually to try and find out what was behind it.

"What would be behind it?" I asked him.

"Of course, I think they are getting at me. They know where they have got me. They have got a good man in a badly paid job. They know I do it well. I do it better than any of them could do it. But they like to show me where I am. What are they? They have got on, they have been promoted, because they couldn't do a good job of work, they couldn't be trusted with a job like mine, so they had to promote them to keep things from getting into a hopeless muddle. They are managers, or directors, because they ran round licking the right people's boots."

He was revealing now the seething discontent within him. He told me much more, and I began to see how sensitive this man was. He was working himself to the bone, "rendering unto Caesar" with interest, yet hating and despising Caesar, and liable to fly into a passion at any word he spoke.

He had to bolster up his position at the office. He felt he ought to have some sort of preferential rights. As he frequently worked two, three, or even four hours late in the evenings—and this was entirely voluntary—he considered he had the right to arrive in the mornings ostentatiously a few minutes late.

The manager took him aside one day, and pointed out with the utmost tact that punctuality was one of the rules of the office, and that it was difficult to make an exception for any one, no matter how good a worker. Arthur Llewellyn flew into a passion and with difficulty restrained himself from knocking the manager down. He suggested instead that he should take off

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his coat and come outside. The quarrel was with difficulty smoothed over, but the resentment about it smouldered continually in Llewellyn's mind, and from time to time flamed up.

To his subordinates he was a slave-driver. He drove them near to breaking-point. But if there was the least sign of breaking, the slightest indication of weakness, he was at once overcome with compassion and guilt. When one of the girl secretaries had countered his very well-deserved fault-finding with a flood of tears, he not only apologised, but was so troubled with a sense of guilt that he could not concentrate on his work all that evening.

IT was very difficult to get him off his present troubles. I knew the root lay in his past. But I have never met a man so entirely concerned with what he was doing.

I asked him about his mother. But she appeared to have had little influence on him. She had been his father's second wife, a weak, kindly person, not very efficient in the house. She had died when he was quite young, and had been replaced in the home by an aunt. This aunt was capable, neat, an excellent housekeeper. She had not had much affection for her dead sister's family, but had done her duty by them, and as much as her cold nature allowed of affection had been for Arthur.

It seemed that the pattern of his own mildly satisfactory home life was a reflection of his feeling-pattern associated with this mother-substitute-image. But I did not feel that here was any explanation of his continual tension and the resultant symptoms.

I induced him to talk about his father. His father had been a rather coarse, uneducated man, indolent but with a knack of acquiring money in various transactions, some of them not particularly admirable. He was clearly not without some attractive qualities; but he had very little use for his younger son.

For there was another son of an earlier marriage. The father spent a good deal on his education, and, although the boy was lazy and a poor scholar, he had profited by his schooling to acquire a superficial quality which was easily mistaken for brilliance and ability. He had profited by this to make considerable headway in business, aided by his "marrying money."

The father lavished all his admiration on this elder son.

The second child, Arthur, who was ten years younger, had as a very small child

How This Magazine Helped me

THREE years ago while waiting for a train on Finchley Road Station, London, I saw your *PSYCHOLOGIST MAGAZINE* on the bookstall, and bought a copy. I took it home, read it and then and there became a regular reader.

I can honestly say that I count the days now to receiving the new number every month. There are two things which I have learnt by reading the magazine which I consider are of outstanding importance in human life:

1. Kindness.
2. Living each day to the full.

It is amazing how many people there are in the world who long to be appreciated and loved; you have taught me that a kind word, a smile, will work wonders, and that even the most hard-hearted will succumb in the end.

Then, I have cured myself of the bad habit of smoking, simply by following the advice given in the magazine. I hope to learn a great deal more as time goes on.—*Miss Ruth Osborne, Ruislip, Middx.*

been much attracted by his father's noisy merriment; but had soon grown accustomed to very scant attention from this great strong man. As he became older he worked his way on in school, winning a scholarship, and gaining prizes through sheer hard work. But all this meant very little to the father.

There was nothing showy about him. He never got the better of his father like the elder boy did. And this very doubtful accomplishment of the elder son counted very high in the father's esteem.

"I remember one day," he told me, "I came home with my first prize. I was about six at the time. It was a little book of Bible pictures. I ran to show it to Father. He took the book from me, and was just going to open it when my brother came in with a fish he had caught. My father turned to him and began to talk about the fish, and after a little my book fell off his knee and he did not even notice. I went up to him and kicked his leg——"

ARTHUR LLEWELLYN was a strong and obstinate character. He took a long time to realise what all these things meant, for he had to realise this with his heart, not just with his head.

Perhaps the reader has already perceived the psychological explanation of his troubles. He told me of many instances similar to

that early scene with the prize and the fish. He said that he thought he should burst or that his head would explode. And now he was having headaches! He kicked his father, and now he was trying to fight the headache.

Let us go a little deeper. He had quite early in life learned that his father and brother could get recognition, and money, by the use of qualities he himself had not got, and which he soon began to despise. He hated his brother for the way he gained the love of his father. He hated his father for the way he gave his brother the love he did not deserve.

The father knew that his second son was good, but he rarely referred to him in any terms than those of contempt. Arthur began soon to suspect his father's words, and always found them to hide some (real or imaginary) slight.

How could he help the unfortunate habit becoming transferred to those father and brother figures of later life, his superiors and colleagues? With his inferiors it was different. He had his father-ideal, the father who behaves justly to the good little boy. If he had got so little father-love, or approval, for all his hard work, these should not expect to have his approval for making less effort than he had made.

This father-ideal, who was so very unlike the real father, was a very important figure in his emotional life. Because he could never hope to acquire the love and approval of the real father, he had had to do everything to *deserve* them (of the ideal father).

There was more drive behind it than this, too. His father and brother had succeeded. He had to *show them!* He had to demonstrate that he was better than they were. He could not do it on their own ground. He did it on his own.

MY purpose in telling you about this patient is to help you if you are sensitive, and if you are suffering from difficulties in dealing with your superiors.

If you have such difficulties, don't blame the boss! Look inside, and try to find the parallel in your relations with your parents.

Just try to delay for a second that aggressive reaction to the chief's suggestion. During that second find time to ask yourself whether it is this current suggestion that hurts you, or whether you get this feeling just because it happens to touch a raw spot left by some criticism your father made long ago.

Perhaps, if you would let the fresh air of adult consideration get to that sore place,

it will heal over. It may be the scar will remain always, but it needn't be so sensitive.

Even if you have reacted hotly, get into the habit of thinking over it all afterwards. *Thinking*, not just *feeling*, because feeling will most likely just run over the old lines again and again. If you can get into these new habits, the older habit of over-sensitiveness can eventually be replaced.

There is another thing. You know you are sensitive. You know your reaction to certain stimuli will be exaggerated. Use this knowledge when you have to evaluate your emotional reaction before turning it into external action. Say to yourself: "My feeling was so-and-so. But I know that in this kind of situation my feelings are ten, twenty, or even a hundred per cent excessive. Now I am calm again, I must deduct the right percentage before I use that feeling as one of the bases of my judgment."

Learn, too, if you can, to laugh at the way you take things. Say to yourself when you can: "Perhaps, after all, there was no catch in what he said. Perhaps he really *meant* that compliment."

Arthur Llewellyn overcame his very great difficulties. He had to have help to do this. Perhaps you can manage to overcome your difficulties yourself.

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Personality of a Neurotic Spoiled Woman

by Dr. W. Béran Wolfe

ELSIE G. now thirty-five years old, a divorcée, spends most of her time in bed surrounded by rows of medicine bottles, pill boxes, hypodermic syringes and all the armament of the hospital ward. She is the only child of kindly and wealthy parents. From her first day in this world she has had every difficulty removed from her path. Her mother, always a very solicitous and anxious woman, still, at the age of sixty-two, lives alone with her daughter and ministers to all her needs and desires.

During Elsie's childhood the tender ministrations of her mother kept the "bad" world from any possible contact with her. When Elsie was six, her father was killed in an accident and all information concerning this important event in her life was withheld from her.

At the age of eight, she still believed in Santa Claus, had never crossed a street unattended by a nurse, had never played with a strange child in the street, had never bathed or dressed herself, and had assuredly never been in the position to make any independent decision. She was very beautiful as a child, and was highly praised for her model behaviour.

No spark of initiative was left in her little soul at the age of eight. She was timid among strangers, and clung to her imperious, if somewhat anxious mother, whenever they entered a shop or the home of friends together.

At ten, despite the precautions of her mother, Elsie contracted a series of children's diseases which threw her mother into a panic. Half the children's doctors in London were called in consultation to her bedside. A hushed and ominous quiet lay over her sick room, mysterious nurses passed like ghosts through the doors, and the ubiquitous shadow of her frenzied mother pervaded the atmosphere of an entire year of Elsie's life.

Precautions were redoubled, contacts with other children were curtailed, interminable visits to doctors began. At this early age Elsie suddenly realised the social value of pain. The least sign of pain was the signal for the convention of doctors and nurses, and a new panic on the part of her

mother. A headache was sufficient excuse for avoiding the unpleasant tasks of school for several days.

When Elsie was twenty-one, her mother gave her a fitting "coming out" party, and in the course of the years her frail beauty had won the hearts of several admirers. During this period of admiration, parties, and dances, Elsie was very happy. They fitted beautifully into her pattern—the life of a misunderstood princess. She married an eminently attractive young man supposedly of good family and estimable character.

Her mother, anxious to see her happily married at last, breathed a sigh of relief as the young couple left for a honeymoon in Italy. She felt that she had done her duty, that she had properly prepared her child for life in the world. She had realised her ideal for her child—and as all the elements of this fairy-tale life had been realised almost like clockwork, Elsie's mother did not doubt for one moment that the customary sequel "and they lived happily ever after" would follow her carefully laid plans.

HONEYMOON

But as the train left Charing Cross, Elsie's difficulties began. This was her first experience as an independent human being. About sex and the art of love she knew nothing. Her knowledge of the physiology of cohabitation was nil, her ideas about childbirth even more vague than those of the average twelve-year-old child. She knew nothing of men, and when her husband proved to be something of a sexual pervert, and subsequently a professional blackmailer and forger, despite his good family, Elsie was at a loss to cope with the situation.

Frantic telegrams to her mother were answered by equally frantic telegrams that bad investments precluded the mother's attempting a trip to Italy. To make matters worse, Elsie became pregnant, and after two months of anguish her pregnancy was brought to an end by a miscarriage.

She returned to England and instituted divorce proceedings against her husband, and when she had won her case, retired to her bed and did not rise for six months.

Her beauty had not faded and she was urged by her friends to remarry. She fell in love several times, but always with men in the diplomatic service who were never present long enough to be serious contenders for her hand, or with handsome actors whom she loved from afar, or with married men who could not consummate any relation with her because they were tied to the responsibilities of their own families. She did no work, neglecting the music and painting which she had practised in a dilettante fashion as a younger woman. She began narrowing the circle of her acquaintances by insulting all who came to see her until only her mother and an old servant were left in her entourage.

VICIOUS CIRCLE

The older she grew, the more slovenly she became, the more introspective, the more concerned with her symptoms, the less interested in the world. She could not hold a civil conversation with man or woman for more than ten minutes. Any caller who dared to remain longer was assaulted by a barrage of symptoms.

She hated all her friends who urged her to get out into the sunshine—she lived in a dingy room that looked out on a dingier wall and a group of dingy dustbins—and she hated all her friends who commiserated with her and took her symptoms at her own valuation. She became despondent and thought often of suicide.

She found release from the utter boredom of lying in bed at all times by taking to drink. She had always been an obstinate and self-willed child, but her mother had usually acceded to her whims before any outbursts of anger and temper tantrums supervened. Now when her mother began insisting that she should curtail her drinking, she became a persistent and deep drinker. Her drinking went to such lengths that her mother became more than usually anxious about Elsie's health.

The more she drank, the more dilapidated she became, and the more dilapidated she became the more her mother scolded her, and the more her mother scolded Elsie, the more obstinate she became about her drinking, and the more isolated and bed-ridden she was.

When friends realised the vicious circle and urged her to move from the house, Elsie produced a sudden access of filial love. She could not leave her aged mother, who was becoming old and weak, and needed her presence. She began to hate her mother as violently as she formerly hated the

world. Yet Elsie's dependence was so ingrained that she could not leave her.

A psychiatrist was finally called in. He insisted on a separation of mother and daughter, and in the face of his seemingly superior knowledge of the case, Elsie acceded for the first time in her life, and took a room in an hotel. She chose a room at the top of the building, moved her medicines, liquor, and the few French novels that she still read, to her new quarters.

On the second day, she walked to the window to look at the view and was suddenly overcome by a terrific compulsion to jump out. With anguished gestures she clung to the curtains in an effort to save herself from this terrific force which beckoned her to destroy herself. After half an hour of struggle she regained her composure, dressed, and went out into the street.

For four days she did not go near the window, and did not drink. She rather enjoyed her freedom from the nagging of her mother. On the fifth day of independence there was a thunderstorm, but she allowed the rain to pour into her windows until a maid closed them for her. On the

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sixth day she inadvertently stepped close to the window and again the terrific compulsion to jump out came over her. She felt a force like a mighty hand pushing at the back of the neck projecting her to death. The perspiration stood out on her forehead. She put one foot on the window-sill—and fainted.

On the following day she was back in her mother's house. She was deeply intoxicated. Her mother was scolding her. The family doctor was administering sedatives. She looked out on the dingy wall from her dingy room and watched a dingy cat stalking among the dustbins. She was happy.

Elsie G. can hardly be considered a successful human being. Most people would consider her lot far from a happy one. Let us analyse her story as we would analyse a Bach fugue, to determine the theme, the counter-themes, and the intricate harmonies on which it is constructed.

We see her as a spoiled only child, the centre of all attention in her household, kept out of touch with reality. Her earliest childhood recollection is a dream that echoes her fear of reality and her desire to be protected, and, at the same time, her early childhood suspicion that her mother was her worst enemy. She recalls:

"I was lost in a large forest and wild beasts were peering out at me from behind the trees and making menacing gestures at me. I began to cry and to feel very ill, especially when the trees seemed to make unfriendly sounds. Presently a very large woman who had a hat like my mother's, came toward me and took me under her cloak. I felt very happy, but immediately realised that it was not my mother but an old witch. I became even more frightened, struggled to free myself, and cried out aloud. I awoke and my mother and father were standing over my bed, asking me what the trouble was."

ENSLAVED MOTHER

This dream beautifully epitomises Elsie's own evaluation of her childhood situation. We know from our acquaintance with psychological mechanisms that her night terrors were the best possible device for attracting and holding the attention of her parents during the night as well as she did during the day by means of all those little obstinacies, tantrums, timidities, and misbehaviours that made up her childhood kit of tools for enslaving her mother. Everything went well. She attained her goal which we could formulate thus: "I must be the centre of all attention. My mother and

Kindnesses

TO cultivate kindness is a valuable part of the business of life.—*Samuel Johnson*. How truly is a kind heart a fountain of gladness making everything in its vicinity to freshen into smiles!—*Washington Irving*. A word of kindness is seldom spoken in vain, while witty sayings are as easily lost as the pearls slipping from a broken string.—*Richard Brooks*. He who sows courtesy reaps friendship, and he who plants kindness gathers love.—*George D. Prentice*.

father must always be at my side to help me. I am quite weak alone."

Then her year of sickness provided her with a new and better set of tools. "Illness is the best weapon. When you are ill, not only your parents, but also the doctors and nurses run to do your bidding and your friends come and bring you toys, sweets, and flowers," she thought.

Her beautiful body, which she cultivated with assiduous vanity up to the time of her marriage, was an accessory weapon. Her fiancé, inadequate human being that he was, had nevertheless acquired an excellent technique for putting people at their ease. It was part of his armament, and he had deluded this innocent child into believing that marriage to him would be a continuation of her childhood paradise, plus the pleasures of love.

He was the typical fairy-prince who would always keep her princessdom intact. She had married him at what seemed to be his face value, not inquiring into his motives, his background, or his goal in life.

Her marriage was her first contact with reality, and it was a crushing and bruising encounter. Her vivid belief in the existence of a very real Santa Claus was cruelly dispelled, and with the disappearance of her illusions came a host of new responsibilities for which she was completely unprepared. Under such circumstances every human being racks his memory for the techniques that have proved effective in the past.

Her first impulse was to write to her mother and get help—to re-establish the dependency of her childhood. When her mother failed her she experienced a sense of betrayal for which she never forgave her. At this time she dreamed a series of dreams which were repetitions and variations of the "little girl lost in the wood" dream which was her earliest childhood memory. She quickly disentangled herself from her *mesalliance*, and with this removal of her

first human responsibility, the first movement of the symphony of her life ends.

The second movement of her life symphony is opened by the theme: "The world is a dangerous place. I must avoid all contacts and responsibilities which might get me into trouble." With this theme she retires to the security of her bed, and circumscribes the sphere of her human activity to her four walls.

The counter-theme is stated unconsciously thus: "It is best to re-establish my security by utilising all the tried and trusted tools of my childhood—sickness, obstinacy, snobbery, isolation, irresponsibility, egoism, and dependence." How beautifully appropriate all these devices are to her goal! How could anyone avoid the implications of communal life better than by making a hopeless invalid of himself?

SAINT'S LIFE

During this period Elsie trained herself for her task in a very naïve way. She obtained a set of the *Lives of the Saints* and read voraciously and assiduously, identifying herself with their sufferings at the hands of a cruel and wicked world. Saint Perpetua, who left husband, a suckling child, and a position of eminence in society for her faith, who suffered a brutal goring by a wild bull rather than recant, was her favourite saint. Even her reading prepared her for her goal of being a misunderstood princess in a cruel and unreasonable world.

For years Elsie avenged herself upon her mother in this fashion for the wrongs she had suffered as a result of her poor training. Alcohol was at one and the same time an escape from the boredom of her illness, a thrust at her Puritan mother who was a strict teetotaler, and a trick to concentrate her mother's attention on her night and day.

The strange interlude of her week's life in an hotel room is one of the most instructive episodes in her whole life, because it proves so beautifully the purposive nature of all her character traits. She did not take any pills, and drank not a drop of liquor during her absence from home. The reason: no one in the hotel would be affected by these tricks which worked so beautifully on her mother. No one could see her headaches, or watch the amount of liquor she drank in twenty-four hours.

But the reader must not forget that Elsie had no training for an independent life. She had developed neither of the two techniques which we have demonstrated as so essential to a happy life—the art of

getting along with others, or the art of filling your own life with some meaningful avocation. Therefore she had to look around for some device which would restore her to an atmosphere for which she was prepared.

The window of the room on the top floor was this ready-made tool. We can imagine that she unconsciously gravitated toward the window and began coquetting with the idea of self-destruction. Of real suicide there was no idea. She went through the dramatic *fiction* of a struggle to resist this "irresistible force" which seemed to drive her on to the fatal leap. Her vanity and cowardice were far too important to allow her to make such a mistake in reality.

Viewed in terms of its purpose, Elsie's struggle against suicide has but one meaning. "Now I can leave the hotel and go back to my own room and bed."

A leap from her own bedroom to the drab alley could have resulted at most in a sprained ankle or a few bruises. But the fear of self-destruction led her unerringly to the scene of her life's greatest victories against her mother. She had demonstrated to the psychiatrist the impossibility of living away from home.

(Next: *The Psychology of Ambition.*)

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Competition

"How Psychology Helped Me Conquer Shyness"

MOST people are lonely. Reading and learning about psychology brought this fact home forcibly to me. From being a shy, self-conscious person who spoke only when questioned, and even then blushed furiously, I have changed (not overnight of course) into one who realises that many other folk are feeling just as shy and ill at ease as I used to.

In my effort to put them at ease a little, I gradually found the courage to take the initiative in a conversation. Somewhere I heard the proverb that "Anything is only hard the first time," and truly this custom of starting a conversation became easier and easier with practice.

It seems that the lesson I have learned is that when thinking primarily of others and their happiness, self-consciousness and all its attendant liabilities disappear. Increased self-confidence has given me a totally different outlook on most aspects of life, and I am sure I am less of a problem to my friends now, as well as to myself. —Mrs. M. Burns, Finsbury Park, London, N.4.

AS a child I was always taught that I was of no importance, and that my opinion did not count for anything, although my parents were important people in the town. I had to be "seen and not heard" always. If I was asked for my views by anyone, before I could answer my father or mother had answered for me.

Thus I withdrew more and more into myself, and had no character of my own. I became very shy, blushed easily, and scarcely went anywhere, and never voiced my views on any subject.

Married with four children I found this very handicapping. Eventually I sought analysis, for this and other problems. Now, after nearly two years of analysis I am losing my intense shyness.

I read avidly all your articles, especially those on shyness. Now, I find my blushing is decreasing, though it has not stopped yet. Faced with walking into a roomful of people, I still colour up. But I am going out and about more, attending some lectures on psychology, and going to social functions where I am seen and now and again heard.

I am taking the view that I am a free subject, and have a right to my own ideas; that I can express myself without disaster overtaking me; and that it is not a crime to enjoy oneself, as I had always been led to believe. —Mrs. J. Bazeley, Oxford.

IN my case shyness used to produce heart palpitation, and when in a group with other people I either assumed an aloof attitude or, if forced to speak, I usually ended in quarrelling

with someone through trying to hide my uneasiness.

Psychology taught me that shyness was the result of my trying desperately to create a good impression on everyone. I had a devastating self consciousness, and thought everyone was critical of me.

Then it stepped in with the revelation that every individual in a gathering is usually much more bothered about the impression he is creating than about being critical of others. I then came to sympathise with the people around me instead of standing on the defensive. I said to myself over and over again at every moment I could:

"I am no better and no worse than the rest of them. I accept myself, my weaknesses, foibles and all. Others have their weaknesses and good points—so have I."

From then onwards I made it a point to listen sympathetically and attentively to anyone who seemed to be making heavy weather at a social gathering. This had the effect of making me forget my individual qualms. The acceptance of myself and my weaknesses has thus enabled me to sympathise with others and their weaknesses, which is the surest way to cure shyness. —S. M. Z., Valetta, Malta.

MORBIDLY shy and introspective, for years I lived the life of a recluse though I had a good job and excellent salary.

Working in the West Indies and, later, in West Africa, I studiously shunned the clubs where other Europeans foregather and even gave up golf because I feared to be snubbed on the course or in the clubhouse.

It was a Harley Street psychiatrist who at last put me on the road to freedom.

He told me that I had a "raging super-ego." In other words, I was far too critical of myself, far too dependent on others' opinions about me. "Get into the sunshine of reality and the shadows fall behind you," he said; "substitute

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by February 24th. Winning entries will be published in the April magazine.

The subject is "What I Did to Get Out of a Rut in my Life."

for this autocratic tyrant, the super-ego, the real ego which is you, and which has every right to exist."

He then suggested that, instead of criticising myself, I should count over my past achievements, especially as they had been effected in spite of this tyrant inside me.

I did this methodically and, while still inclined to compare myself with others, I began for the first time in my life to do so to my own advantage! I began to see the real me and to realise that I had real worth.

By thus learning to respect my real self, I have gradually lost my shyness in company and now look forward to the social occasions since I can now forget myself in the happiness I find in them.—*W. J., Eire.*

AFTER years of great unhappiness due to shyness I decided one day to attend a psychology course. From the start I realised I had missed a great deal of the pleasure of living, simply through thinking the wrong way, always of myself and not of others.

I began to interest myself in the people I met at the classes. I studied their problems, characters, livelihood. I made friends with them.

After a short period I began to feel alive and plucked up enough courage to join an evening class on public speaking. Here I met all types of people and during discussions learned a lot about subjects I had hitherto left entirely alone, fearing they were beyond me.

I then joined a dramatic class to give me more confidence in holding myself correctly and speaking in front of a group of people.

I have learned that one gets nothing by sitting back, so now I try anything once, and believe in the old saying "nothing venture nothing gained." I must say I am a lot happier for it—all because I decided to study psychology.—*L. Dunstan, Bexley, Kent.*

THE prescription which brought me success is to forget self and concentrate on the persons around. It sounds too simple, but it really is as simple as that when one has learnt the art!

You will marvel how soon you learn to forget your own existence when you are interested and absorbed in others, and how much more fun life has to offer to the one who can overcome shyness.

This being wrapped up in one's surroundings is quite effortless as compared to the exertion one has to undergo in living as a shy person. It is a surprise even to me how easy and rich life has become.

Forget yourself and live and be happy socially!—*Miss Gargi Kalsi, New Delhi, India.*

LEAVING home and taking one's place in the world is a big step, and for me it was more than a big step. You see, I was shy, which made me deep, distant and a bookworm.

It was only when I came to Dublin that I was lent a book on psychology, for which I am now grateful because it literally took me out of myself and showed me how to lead a very sociable life.

Looking through my life, I realised my main fault was that I distrusted people. Why, I cannot say. But I now know that my innate distrust found expression in my actions and conditioned people towards me. I realised that to whom I appeared a secretive, dangerous type who could never look another person straight in the eye.

After studying that book I saw life in a new light. I talked about myself, listened to other people's troubles and got myself asked out to parties, and dances. In the end I was really leading a very sociable life—liking and being liked, with the road paved for a successful life, which I can now see was greatly endangered by shyness.—*D. Lane, Dublin.*

ONLY two years ago I could not talk freely with my own near and dear relatives. It was all due to my excessive shyness. Could I ever be able to sit among them and look into their faces? Never!

Many times I tried to overcome this strange shyness of mine but somehow, through some hidden fear, I never could.

Then, one beautiful day, while training for a degree, I was brought face to face with elementary psychology. The principles gave me a thirst for more psychological knowledge and I began to read *THE PSYCHOLOGIST MAGAZINE*.

The magazine has told me the very things I wanted to know, and given me the very values I lacked. It has shown me the way to the social life that I previously missed.

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To-day parties never disturb me, strangers never tire me, and meetings never bore me. Daily, before retiring, I have a look at my part in the events of the day. That helps me to purge my mind of any lurking but undesirable shyness.—*M. K. Grewal, Sri Ganga Nagar, India.*

WHEN I learnt about psychology, I began to wonder why, instead of busying myself about the same old, never-varying me, I did not start trying to understand others for a change.

And it worked! Out of a timid youth sprang a friendly, warm and comprehensive personality,

sympathetic and welcome to other people with ready comradeship for any new acquaintance, and open to any new friendship.

You cannot live alone, and the admission that you need people to live with implies an effort from your part to understand and sympathise with them. It's so clear and obvious!

The cure of shyness, and in fact of many other unhappy states of mind, is to try thinking of other people instead of yourself, and to give of yourself spontaneously, generously and sincerely, so that inevitably persons surrounding you will respond.—*J. Shohet, Cairo, Egypt.*

Making the Best Use of Your Leisure

by G. Iltyd Lewis, B.A.

DOES your leisure time drag? Do you find it a bore? Do you, in daydreams, imagine yourself taking an effective part in some social activity which you feel you just could not tackle in everyday life?

Do you sometimes feel that your ability to put your own point of view is sadly inadequate even though you know you have something important to say? Or that there are gaps in your knowledge?

All these failings can be remedied. The first move, which is perhaps the hardest, lies with you. How and when do you break through? What is the best active leisure pursuit for you? There is no one answer to this question, but here are a few suggestions.

First of all it is important to determine what kind of activity is most likely to hold your interest. There are in all of us latent interests which have not been developed because their existence has never been properly recognised.

It came as a pleasant surprise to an amateur stamp-collector, for example, that he possessed a considerable knowledge about foreign countries, their political heads and other facts. He had built this up without realising it while poring over his stamp collection, and it later became clear to him that he collected stamps because of all the interesting things they revealed about their countries of origin.

It is worthwhile, therefore, to make a note of things that interest you, and then try to find the reasons which lie behind such interests. Ask yourself *why* you prefer a certain kind of book, or *why* you look twice at a picture in a magazine. Such a question

may not only bring to light a hidden interest, but a hidden talent—a buried treasure!

Once your interest has been discovered, and you feel sure you can be absorbed, the next step is to apply yourself more fully to it, or better still contact someone who shares this interest. Most of us want to mix with friends who are identified with some worthwhile pursuit, but we often fail because we set ourselves too hard a task at the beginning.

Join a Club . . .

A nervous young man who had a liking for public debates and who went to hear two seasoned controversialists indulging in verbal swordplay, failed to muster enough courage to make a contribution from the floor. He did so later, however, when the leading speakers were of a humbler kind and when the contrast in standard was not so marked. Eventually he became a skilled debater himself.

There are plenty of sociable activities where not much is expected in the way of a personal contribution which even so yield a tremendous amount of satisfaction and opportunity for finding oneself in the friendship and esteem of others. The least exacting of these is the local walking or rambling club whose members undertake regular excursions to nearby beauty spots and places of historical interest. Few activities are more informal and yet at the same time provide so many opportunities for spontaneous mixing.

If the club has a special interest in local

history, so much, the better. The philosophy of local history is that every township has a past representing life in many aspects. One can soon learn to see how local history fits in with the more general trends which are dealt with in history books, and one can trace, too, the sequence of events which lead down to the present day.

Studying history in this interesting way gives one a sense of one's own place in society, and demonstrates that every day, even in a seemingly unimportant job, one is also *making* history! Such a realisation produces a better perspective. It can give one poise, and can also spur one on to playing a more vital part in one's work and leisure.

Now let us turn to a different interest. Charles Lamb wrote that he had no ear for music. Had he lived today, with great orchestras on the radio at his elbow, he might have written differently. Both radio and the gramophone provide opportunities for appreciation of music, and quite the best way of cultivating good taste is to join a music or listening group.

The same facilities are available for art. There are few places nowadays that lack an art gallery or a museum, and art classes, and an enquiry to your local Director of Education will provide you with full particulars.

Interests in which we take an active part are generally better than passive ones. Too few of us realise, for instance, what a power lies in the voice. Many people are shy at hearing the sound of their own voice. The best way to find one's voice and use it more effectively is to begin reading aloud from a book where the prose is easy and conversational.

In this connection the case of a young woman who was always bashful at speaking before others, is interesting. She did a little reading to an old lady who was sick, and after a time was surprised at being told, "My dear, what a pleasing voice you have, and what feeling you put into each sentence!"

Play Reading . . .

Play reading in a small circle is invaluable for developing expression and articulation. It also increases self-confidence and stimulates the imagination.

Writing a letter is only different in degree from writing an article. Indeed, there is something even more exciting about it since the writer knows by whom the letter will be read. A lonely person can transmit thoughts and experiences, and develop literary expression by becoming someone's pen-

friend. In turn, a new vista, perhaps of a foreign land, is opened to one from the replies. Pen-friendships often grow into personal contacts. The satisfaction of eventually meeting the unseen pen-friend on one's first trip abroad has to be experienced to be fully appreciated.

There are, of course, more opportunities today for cultivating the mind than ever before. Evening classes provide a wealth of opportunity, and new subjects seem to appear every year. It is also possible to study by post and the advantage of doing so is that one is not in open competition, but works at one's own level of attainment.

Something Exciting . . .

Not far off, but just round the next corner, there is always something exciting. You have but to look out for it! Your next step, therefore, is towards that pursuit which is not too difficult or that opportunity which is near at hand.

Leisure occupations, if they are thoughtfully chosen, can be both enjoyable and profitable. Their greatest reward is that they make it possible for you to discover yourself and the talents you may have long envied in others—and never knew *you* yourself possessed!

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring.* This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. *All correspondence confidential.*

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How Auto-Suggestion Can Help in Your Daily Life

by Dr. R. Macdonald Ladell

DURING the boom of auto-suggestion in the nineteen twenties, Emile Coué's insistence upon the dominance of the imagination over the will became almost a proverb.

"When the imagination and the will are in conflict," he said, "the imagination wins."

This aphorism, which is undoubtedly true, is obviously important to daily living. We are accustomed to speak of the advantages of possessing a "strong will," and to dismissing imagination as impractical. But if our will is the servant of imagination, what then?

Psychologists have long given up speaking of the will as a separate faculty of the mind, and prefer to regard it as McDougall defined it, as "the whole self in action."

Now, the whole self cannot be involved in action if there is mental conflict, whether of the kind of "I want, but I must not" or "I want to be healed, but I know I cannot." In the first instance it is the imagination which depicts the want, and the will which is holding back. In the second, the will which holds up the goal of healing but the imagination which refuses to co-operate—and the healing cannot take place.

— Imagination's Power —

That is why the sufferer who makes use of auto-suggestion tells himself "my pain (disability) is going," and would be using the wrong formula if he said "I want my pain to go," just as in more general terms he should tell himself "Every day and in every way I am getting better."

The insistence of Coué on this aspect of auto-suggestion showed him to be a remarkable intuitive psychologist, although he lacked in academic training.

Auto-suggestion is similar to hypnotic suggestion in that both work through the same mental disposition. In hypnosis the suggestibility of the subject is deliberately heightened by a special technique and by the prestige of the operator, but it is always the imagination which is invoked.

There is a natural link between the imagination and the physiological processes of the body.

If you conjure up in your mind a situation which does not exist—say, for instance,

an aggressor lurking behind that tree; a burglar on the stairs; or more happily, a welcome letter arriving with the postman's knock—your heart, your breathing, your digestion, your skin all partake of change from the normal state.

The fear you have called into existence causes palpitations, uneven breathing, a feeling of sickness, "goose-flesh" or pallor of the skin. The emotion of pleasant anticipation is accompanied by a slight flush, a relaxation of tension, quiet breathing, and a comforting feeling of warmth around the abdomen. Carried to extreme your fear of some situation which has no real existence can lead to looseness of the bowels, just as excitement and tension can make the kidneys more active.

The imagination excites emotion, and emotion influences the body and its processes.

What we are influencing by suggestion is not the unconscious mind which is the source of mental conflict and neurosis. That is dynamic. It is the seat of repressed impulses and hidden memories. It is primitive and childish but it comes into existence through the experiences of living. It is not part of life. Suggestion (or imagination) works on the vegetative process of respiration, circulation, and elimination, without which life could not exist.

It is this which makes auto or hypnotic suggestion unsatisfactory for the treatment of neurotic conditions. Although it can in some instances remove symptoms, it cannot elucidate the mental conflicts which cause the symptoms, or help the subject to outgrow his immaturity. Nevertheless both methods of suggestion have real value, as I shall consider later.

For the moment I would like to contrast further imagination and will. It is not plain that the former must always precede the latter? We cannot will an act until we have formed a picture as to what it is we will. We cannot wish to acquire an object or state of being without having an idea of the use of the object or the desirability of that

THERE is only one rule for being a good talker: learn how to listen.—
Christopher Morley.

state. If we say "On the word *four*, I will raise my little finger" the imagination anticipates the act, just in the same way as when one says "I will get out of bed on the stroke of seven."

The wish to acquire a bicycle, the determination to save up for a bicycle or a car, can only come when one has a picture of oneself enjoying the machine.

But suppose the imagination stops short at the desirability of possession and does not concern itself with means. "I would like" can then become "I must have"; the constant dwelling on the idea of possession (the imagination) can so increase the tension that the object can be acquired almost involuntarily and without thought of consequences, when opportunity offers.

— Force of Ideal —

Such is the origin of much juvenile crime as well as sexual misdemeanours in adults. "Something came over me and I took it." Or "I was carried away and I embraced her, and never considered she was married." The will has little to do with such actions, if the imagination has been constantly fed with fancies of enjoyment.

The will does not require to be called upon if, from the earliest days, the imagination has been used to build up a sound ego-ideal which allows its possessor to ignore temptation because he is scarcely aware of it. He knows himself to be the kind of person who does not do these things.

The ego-ideal comes from assimilating qualities of some person one admires. The imagination says "That is the sort of person I should like to be" and it is that which takes effect. The will to be good can be totally ineffective if the imagination is saying, "You know you cannot be; you are bad."

— Using Suggestion —

This is why pulpit denunciations of the wickedness of man can leave the hearers pleasantly titillated but unchanged. The preacher should give examples of the *good* which is in human nature and tell the audience "this is what you are really like."

In order to make use of suggestion the critical reasoning faculty must be set at rest. In hypnotic suggestion this is done by inducing a hypnoidal state. In auto-suggestion the chosen time should be in the twilight stage between sleeping and waking, or with the body thoroughly relaxed on a couch.

It should be needless to say, though, that neither method should be used without

proper diagnosis. The very fact that suggestion can remove symptoms makes it dangerous to use it unless this is done. This does not, of course, apply to minor disabilities such as constipation, sleeplessness, and nervous tension. Trusting nature and relaxation of effort works wonders here.

Indeed one of the most valuable ways of using suggestion is to combat an over-anxious state of mind. With body relaxed, suggestion may take some such form as "I am quiet and composed in all normal circumstances of life. I take everything as it comes." Or, more shortly, "In quietness and in confidence shall be my strength."

If the anxiety is over insomnia, the patient should remind himself "With my body resting in bed I can trust myself to get all the sleep I need." No person can sleep who goes to bed with the will to sleep countered by the fear or belief that sleep will not come. The fear of forming a habit often prevents people from taking a few harmless sleeping tablets which can be useful at the beginning of a sleepless period. Anxiety can hook itself on to anything.

In all cases requiring healing, the will must co-operate with the imagination. It is very necessary to stress this. Not all people

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suffering from pain or disability wish in fact to get well. There are advantages of illness which must be recognised and taken into consideration when dealing with the emotionally immature, or temporarily regressive.

To the first, illness may be a means of distinction and acquiring power over the environment, just as a child discovers that adults become subject to its whims during illness. Such a one needs to be given a "build up" in other ways and given constructive interests. The regressive individual may have become so owing to pressure of circumstances which have made a "retreat into illness" necessary. To get the co-operation of his whole self it may be necessary to take stock and to re-plan life so as to make it less irksome.

There are other uses for auto-suggestion than in illness. It can be of value in gaining sound habits. There is, for instance, no more remarkable faculty of the body organism than the ability to keep track of time in the physiological unconscious. Hypnotised subjects have been known to perform actions at a stated time days and even, when the time has been set, weeks before. There are many people, too, who make themselves independent of alarm clocks by waking just when they wish, and this ability can be cultivated by autosuggestion.

Certainly one's ego-ideal can get satisfaction through waking and getting up of one's own initiative. If one is wholehearted in the matter then the method is simple and effective. One forms a picture in one's mind of waking at the desired time and tries to hold that in mind as one goes to sleep. Success is in proportion to the amount of faith one has. At first anxiety may awaken you at intervals during the night or too early in the morning. But if you can trust yourself you find you are more reliable than any alarm clock, and sleep is unbroken and waking painless.

Cultivate Optimism

WE must become better optimists. There is too much fear in our hearts—fear of the unknown. When business slows up, too many of us stand around and tell how bad it is, instead of devoting effort to bring about betterment. We stop planning for the future; we stop radiating good cheer, and look for new ways to cut down expenses. When we begin to paint gloom-pictures, we admit that the gods have us guessing—that we are duly qualified candidates for the toboggan.—*Elbert Hubbard.*

There are many morbid habits which can be changed by auto-suggestion. Stammering can be assisted by the thought "I speak easily and naturally upon all occasions," even though the psychological causes have not been properly elucidated. Blushing can be cured by the thought "I do not mind if I do blush; it does no harm." Critical interviews can be prepared for by the thought "I shall be calm and collected and able to appear my best." When contemplating some ceremonial speech making or debate, you must not imagine yourself as paralysed with fright, but as arising at the right moment and saying just what you have to say without embarrassment.

Auto-suggestion can be a part of life. It is holding a just opinion of yourself, feeling sure that there is a place for you in life and feeling confident that you need not fear competition or comparisons because co-operation is always possible.

With that vision of yourself occupying your imagination, you will unconsciously achieve what is right, and solve the problem of conduct which is often stated as "I see the good but follow the bad."

You are by nature good, not evil.

Book Reviews

Love for the Engaged

LEONORA EYLES' latest book *Sex for the Engaged* (Robert Hale, 4s. 6d., postage 4d.) is illuminated by the wisdom which comes through experiencing and assimilating life. The adolescent reading it will be neither bored nor shocked and innumerable couples will read it and be able to say "that is just what I wanted to know."

The author's warning against engaged couples living too much isolated is very sound:

"If you want to have a really happy time in your courting, to remain a friendly human being, to keep intelligent and interested, and to lay the foundations for a happy home when you are married, make up your minds to encourage each other's interests, not to kill each other's friendships, to have two or three evenings apart no matter how much you dislike it; in fact to respect each other's individuality."

The chapters on the questions of "How far

shall we go?" and "promiscuity" contain sense without being in the least goody-goody, and the description of natural reactions should do much to allay the anxiety of these males who have had no understanding of themselves.—R. MacD. L.

THROUGH generations the Old Testament has been a storehouse of interest, wonder, and delight, as well as of religion, to those who have dipped into its pages. But there is much that is obscure in it, so it is not surprising that from time to time there have been writers who have sought to re-tell its story in a style adapted to the modern mind.

A recent attempt is Fulton Oursler's, entitled *The Greatest Book Ever Written* (World's Work, 25s., postage 6d.). Oursler had already made a name for himself as a distinguished religious journalist before this book was written.

Here he has done little more than simply to re-tell the Old Testament story. From time to time he resorts to the Bible's own words but for the most part he sets down the narrative in his own vigorous and trenchant language. There is almost nothing in the way of interpretation, although the author was evidently well acquainted with ancient history and geography and is abreast of the background to these Bible narratives.

Occasionally he inserts an interesting historical paragraph, as when he refers to the black stone monument of Hammurabi, now in the Louvre Museum at Paris, and containing the code of laws of that ancient emperor of Babylon, which bear such striking resemblance to laws in our Bible Book of Deuteronomy; or when he refers to the Cylinder of Cyrus, the Persian monarch. Occasionally, too, there is imaginative interpretation, as when Oursler suggests that the Egyptians feared the Hebrew serfs in their midst, lest the latter should go over to the enemy in a war with the Hittites.

For the rest, he takes things as they stand. He assumes that the snake in the Garden of Eden really was a snake, although (apparently) with a human face; that Eve was literally constructed out of Adam's rib; that the diversity of human languages really did originate at the Tower of Babel; that Moses did actually turn a rod into a serpent and then turn serpent back into rod; and so on.

Yet it is amazing how fresh and vital and enthralling the book is. There is not a dull page, not indeed a dull paragraph, in this whole volume. And for a generation like our own, largely unacquainted with the Biblical narratives, few better introductions to the actual stories could be imagined. R. W. W.

MENTAL HEALTH AND THE PSYCHONEUROSES by Dr. J. A. Hadfield (Allen & Unwin, 10s., postage 4d.) is a masterpiece in simplification, intended primarily for the student, the parson, the layman and the doctor.

In it the late Director of Studies at the Tavistock Clinic has condensed his earlier work, *Psychology and Mental Health*, and has simplified it to meet the needs of the more general reader.

His subject is mental health and mental hygiene, and in the compass of 170 pages he delineates the nature of the neuroses, character traits, psycho-somatic disorders, and personality disorders and sex perversions and aberrations.

The book embodies the result of over thirty years of clinical experience.

Dr. Hadfield is one of the greatest of the eclectic psychologists. While he draws freely upon the work of Freud, Jung and Adler and their disciples, he gives us the benefit of his individual experience in this field. Freud derived the psychoneuroses from infantile sexual wishes, but Hadfield says "the basic cause of the psychoneuroses is the feeling of deprivation of love. Love is protective as well as sexual, and the need for protective love and security is of far greater importance in the development of the psychoneuroses than the sexual."

Dr. Hadfield distinguishes his technique and methods of treatment from those of Freud by explaining that while the orthodox Freudian analysis consists substantially of dream analysis and free association, his own method is that of "direct reductive analysis."

"It is *reductive* in that we analyse back to the deep-seated and predisposing causes as well as the more direct precipitating causes; and it is *direct* in that we deal directly with those experiences, and not primarily by the symbolic interpretation of dreams, nor by means of the transference."

The main motive of the book, however, is to

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Illuminating suggestions are given for the benefit of ordinary men and women who find themselves impelled into conduct of a compulsive character—the woman who cannot bear the sight of knives and scissors, the mother who must turn the gas off in the baby's room time after time, the man who cannot decide what tie to wear, or who must carry his mascot, and the woman who is so house-proud that she makes everyone uncomfortable.

This book forms a most helpful introduction to the subject of emotion and mental health, and can be read with interest and profit by the average man and woman.—G. E. B.

SOCIAL PSYCHOLOGY, by T. M. Newcomb (Tavistock Publications Ltd., in collaboration with Routledge & Kegan Paul) is easily the most important subject so far published.

The present state of the subject is so desperately important it is to understand the problems psychology deals, and even try to find working answers.

Professor Newcomb is a leading authority on psychology, but it is only in the last few years that he has possessed a systematic statement of his position. He gives due weight to the influence of behaviour, and sees it largely in relation to the social structure.

Professor Newcomb shows ways in which attitudes are changed, and also how they can be measured. The development of personality is dealt with from the points of view of Freud and Horney, and also the Culture Psychology School. There is an original discussion on group membership, which attempts to explain the nature of prejudice, inter-group hostility, and also the position of marginal man.

This book has been written for students, and it is easy to understand, and can be read with profit by all who are interested in the applications of psychology to social life.

It would be unfortunate if it were not read and enjoyed by all who are interested in the applications of psychology to social life.

One of the most important of the psychological problems of the present day is the problem of the homosexual bias of Walt Whitman's complex of Poe, or the

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But Lucy Freeman, who writes the story of her own analysis, had not only "converted" her mental conflicts into a severe chronic sinusitis, but had also buried her real self beneath a mask of journalistic efficiency and a habit of American hustle which made access and enlightenment a slow process.

Few, however, can be as well equipped as this practised and brilliant writer for revealing the experience of analysis, and the candour she learned in the consulting room is shown again in these pages.

She learned to face her own emotions and discovered how dammed up hate can produce tensions and arrest development. She learned the real meaning of love and that it must not be possessive. She came to understand and accept sex, and above all she learned how her whole life had been spent in an atmosphere of fear.

"No one experience caused my emotional illness. I was troubled not because I wanted my mother and father, or my brother, or sister, or because I was feeling locked up and in a way which I could not feel free to express. Fear guided me, and I was not conscious of it."

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"Begin by realising," she says, "that the change . . . is right, normal, and healthy; as normal as the occurrence of periods in school-children. Also that the large majority of women go through it almost unaware, suffering no more than freedom from the monthly loss." Dr. Jeffries explains the physical facts, how alterations in glandular balance naturally affect the usual working of nerve and blood-supply. Bodily adjustment to these conditions may be difficult as flushing, depression, fatigue, irritability, but mentally and emotionally, they are influenced less.

The strain of everyday life. A break and a rest is almost a necessity. If it is not, irritability, is to be avoided. It is necessary to be very firm, almost self-disciplined. I advise an hour with the feet up.

One symptom which affects most women in greater or lesser degree is loss of confidence. This may be due to self-consciousness about the flushes, slight giddiness, or dissatisfaction with one's looks. It tends to make a woman withdraw from social life and to experience a "sinking feeling" when she has to meet people. "Dis-regard it as far as possible," Dr. Jeffries advises, "and carry on as if confidence were still there."

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Professor Newcomb is already known for his publications jointly with others on social psychology, but it is extremely valuable to possess a systematic statement of his own position. He gives due place to individual behaviour, and sees it largely in terms of conforming to norms, and taking social roles. He deals with the integration of the individual in relation to the social structure.

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"No one experience caused my emotional illness. I was troubled not because I wanted to murder mother and sleep with father, or seduce brother, or stone sisters, but because of all these feelings and others, interlocked and inseparable. They remained bound in intensity by the fear which flamed through childhood. And all the feelings inspired by fear aroused further fear. Fear had excited the anger, the hatred, the guilt. Fear had been part of my heritage from childhood."

Further on in this summary of the discoveries she made about herself she tells us: "I was

DRESS fine where others are fine,
and plain where others are plain.—
Lord Chesterfield.

doomed by my own fantasy of being a boy to pursue a career. I grabbed at writing as a drowning man clutches a straw. In my writing I tried to be gay to cover my desperation underneath."

There is much to be learned concerning the needs of childhood in this fascinating book, and one feels that had the author had more enlightened and understanding parents her neurosis need never have occurred.

Many no doubt will be helped to see themselves in this frank narrative of childhood and adolescence, and such insight can go a long way towards overcoming morbid repressions. In addition the book is as readable as a good novel.—R. MacD. L.

FOR those who like to get behind the scenes of literature, *The Infirmities of Genius* by Dr. W. R. Bett (Christopher Johnson, 18s., postage 6d.), will prove an absorbing book. For the psychologist, these studies of distinguished poets and writers are an additional proof that a well balanced life depends upon adequate adjustment to the sex instinct.

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Lessen the strain of everyday life as much as possible. "A break and a rest after the midday meal are almost a necessity if over-fatigue, which causes irritability, is to be avoided. It may be necessary to be very firm, almost selfish about this. I advise an hour with the feet up."

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THE
PSYCHOLOGIST
MAGAZINE

FOR PRACTICAL AND PERSONAL PSYCHOLOGY

FEBRUARY 1953

★ **HOW TO CONQUER
NERVES** ★

Proy
By a Psychotherapist

Breaking New Ground in Your Life

Using Psychology as a Help to Successful Living

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Breaking New Ground in Your Life

by Stephen F. Winward, M.A., B.D.

TRAM CARS, now fast disappearing, are inflexible vehicles moving only in "predestinate grooves"—and some people's lives exhibit many of a tram's disadvantages.

The only difference between a groove and a grave, it has been said, is the depth! If you have too much of the tram about your way of life, how then can you break new ground?

The best way to start breaking new ground is to do so literally. Begin to get out of some of your physical ruts and grooves by going to new places. How unadventurous we often are, for example, on the matter of holidays. Why go every year to Blackpool, Southend, or Bournemouth? It is no disparagement of these excellent places to suggest that there are many hundreds of other beautiful places in the British Isles that most of us have never seen.

A visit to a new locality can be a most enriching experience. There is not only the beauty of the scenery and the contacts with new people—there are also the different occupations, traditions, and customs, and the fascinating links with the past through historic buildings and places. This is especially true of a holiday abroad because we have to leave behind so many familiar ways and wellworn habits, and venture forth into a new society in a new setting.

But it is not necessary to wait for the annual holiday or the rare trip abroad in order to go to new places. How few of us have learned to appreciate our own locality, or have discovered the interesting features of towns or places not far away! How do you

use your Saturday afternoons? Are you in a groove because you *always* go to a football match, or potter about in the garden, go shopping, or to the cinema? Why not visit new places, see new things, seek new experiences?

Some time ago a man of eighty wrote to a newspaper that he had never been outside his native town. He was apparently proud of the fact. He need not have been—for the tram-cars of his town could boast of a similar achievement!

It is not enough, however, to guide our feet into new paths; we need also to be jolted out of our mental grooves. If we are to keep vital mentality we must have new ideas, fresh interests. There must be a breaking of new ground in the field of knowledge and culture.

Precious Life Blood

One of the best ways of getting out of our mental ruts is to read good and stimulating books. For, as Milton said, "a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life." Books are not dead things, but a way of meeting with the great personalities of the past and present, of sharing their thoughts and wisdom and the wealth of their experiences.

There are two special ways in which the reading of books may help us to get out of our mental ruts and open up the mind to fresh aspects of truth. The first way is to take up the study of some quite new subject or sphere of interest. To sail across the Pacific Ocean with the Kon-Tiki expedi-

AND ye shall know the truth, and the truth shall make you free.—
St. John viii. 32.

tion, to explore the mysteries of the universe with the astronomer, to read the stirring history of our race, to study bee-keeping or English literature, or indeed to study *any* new subject is to nourish the mind with fresh thoughts and ideas.

Reading a good book on a new subject is rather like opening a window in a stuffy room. The breath of a new interest freshens and invigorates the mind.

The second way to use books is to make a point of studying deliberately those which set forth views and convictions diametrically *opposite* to our own, for the quickest way to the supreme tragedy of a closed mind is to read only those books which agree with our present thoughts and convictions.

The atheist, for example, would be well advised to read a good book expounding the Christian faith. The Conservative should read a good book on Socialism, and the student who has read nothing but science should turn occasionally to the arts. A man must expect some severe mental jolts if he does study the opposite point of view, but he can rarely do so without some new light breaking in upon him. And he will know the power of the opposition, and learn the weaknesses and strengths of his own side.

Meet New People

Finally, the best way of all of breaking new ground is to take the initiative in meeting new people and making new friends. The person who makes a new friend enters into the new world of his friend's life. When someone asked Kingsley what was the secret of his strong joyous life he replied "I had a friend." One of the main reasons why some people live and move in ruts and grooves is simply because they have never discovered or have lost the art of making friends.

Let us, then, go out of our way to meet new people. If we are really keen to have friends we must be prepared to go out of our way to meet new people and extend the range of our personal relationships. It is useless to sit about waiting for friends to turn up on the doorstep, for in this realm the old proverb "Nothing venture, nothing win" is true.

Adventurous friendliness can show itself in three ways. The first is by making a

practice of trying to open up communication with others by taking the initiative in conversation. Do not always wait for the other person to begin talking to you, but think of some fitting way of opening up the conversation yourself.

The second way is to show a real interest in others. It has been well said that "there is nothing so interesting as disinterestedness," and when we really enter into the interests of others it tends to create a common feeling of friendliness at once.

The third way is by performing little acts of helpfulness and service.

The life that is rich in personal relationships can never become narrow or grow stale. Cicero, the great Roman orator, discovered this truth centuries ago. "And great and numerous as are the blessings of friendship, this certainly is the sovereign one, that it gives us bright hopes for the future . . . all I can do is to urge on you to regard friendship as the greatest thing in the world."

Today great use is being made of the slogan "Safety First." It is a fine rule for the roads where the lives of others are at stake, but it is a poor and contemptible motto for the road of life. Caution can be a deadly vice. It is the spirit of the pioneer that we all need—the readiness to leave our safe and well-worn ruts and venture forth into the unknown.

Let us be, not trams, but pioneers, breaking new ground in all the aspects and relationships of life in the spirit of Walt Whitman's poem: "We take up the task eternal, and the burden, and the lesson, Conquering, holding, daring, venturing, so we go the unknown ways, Pioneers! O pioneers!"

Great Men Said

KNOW the true value of time; snatch, seize and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today.—
Lord Chesterfield.

MANNERS are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage.—*Ralph Waldo Emerson.*

THE kindly word that falls today may bear its fruit tomorrow.—
Mahatma Gandhi.

BY changing our opinion of ourselves we can also change ourselves.—*Alfred Adler.*

HOW TO CONQUER NERVES

Building a Feeling of Security

by a Psychotherapist

"I FEEL as though I'm living on top of a volcano," a man said to me the other day. "I'm sure something dreadful is going to happen to me!"

His doctor had told him "It's your nerves." There was, of course, nothing wrong with his physical neurological system. What he was suffering from was a severe conflict of mind on an unconscious level.

"Nerves" of this kind take many forms. Sometimes the trouble expresses itself in a constant state of anxiety and restlessness, often accompanied by headache. Sometimes acute depression sets in. Often the symptoms take a more physical form: pains in various parts of the body, hysterical paralysis, sleepwalking insomnia, or even nervous blindness.

But other symptoms can be just as distressing: a compulsion to overwork, to be excessively orderly, or to reach absolute perfection; painful inability to reach a decision; a cleanliness compulsion; embarrassing inferiority feelings; acute irritability and aggressiveness; and so on.

Sources of Conflict

Any of these can arise, as I say, from unconscious conflict. How does this conflict come about? There are three dynamic forces always at work in your personality. There is (1) the force of instinctive impulse, (2) there is the "ego"—or the person's experience of himself as one who chooses and decides, and (3) there is a standard of conduct we have taken over from our parents during infancy, that has all the authority of a "conscience" in our minds.

In childhood we experience very great conflict between these three great forces in our personality. Instinctive impulses ask satisfaction, but these impulses are sometimes condemned by the parent, and in order to retain her love and care, the infant accepts the veto, and pushes them away into the limbo of forgotten things. But these desires persist in the unconscious mind, as a dynamic force, and when the person reaches adulthood and comes face to face with all the contingencies of life, this forgotten conflict suddenly springs up again

in a disguised form, and he finds himself worried, distressed, overburdened, guilty.

Sometimes this anxiety and distress of mind reaches such a pitch that it is as if the mind said to the body—"This is too much for me to bear. You take over." Then the body is affected, and so we get "organ neuroses" and "conversion symptoms" such as colitis, over rapid heart action, writer's cramp, neuralgia, frigidity, and other complaints. Many such physical diseases as gastric ulcer and asthma have their origin not in the weakness of the body but in emotional conflict.

Now the question comes: "How can I deal with my nerves? Where is the cure to be found?"

There is one complete and brief answer to this question. It is: put yourself into the care of a good psychologist.

But perhaps, even with the best of intentions, your circumstances simply will not allow this. What then? You can still do something for yourself, *if you are really determined to be well again*. You see, your nervous illness is the only way you have found so far to escape from unconscious conflicts that are intolerable and make life impossible for you, and so the illness has come to be a kind of "lifeline" that you hang on to for safety.

Once you have seen that there are other ways than illness to free you from your dilemma, and once you have decided that nothing shall stand in the way of your recovery, the next task is to understand something of the true nature of your trouble.

It will help, if you will ask yourself a very pertinent question: Am I ill because I am (1) unloved, (2) hateful and guilty, (3) fearful, or (4) worried about matters related to sexual life?

Don't be satisfied with a superficial answer to these questions, but probe deeply and frankly into your attitudes toward life and yourself. Review your personal history, particularly your babyhood as far as you can glean any facts, and your early infancy. Was there anything in your early years that might affect your basic security?—the

A hobby will help you . . .

Photography

INFORMATION about technical details should be obtained from photographic dealers. Instructions about exposure vary for the different kinds of film and are supplied by the makers.

A "snap" is usually taken to mean a photograph made at a speed of one-twenty-fifth of a second or less, instead of a longer exposure for which you have to steady the camera. Decision and quickness count here with the chance of fogging the film through under-exposure or blurring it through movement in the subject. Nevertheless, it is the ideal way to "take" natural pictures of children, domestic animals, and camera-shy friends.

Lovely results can be had with tree and flower studies which, mounted appropriately, make delightful calendars and Christmas cards. You can, for instance, make a series of studies of the same tree—or branch of a tree—at different seasons. Or, using flowers with strong definite lines, like tulips, magnolias, and columbines, reproduce the beauty of their line and texture.

"Still life" photography, using flashlights or time exposures, is another fascinating aspect. You can build up a series of "jungle" pictures with toy animals in the garden, or stage a dramatic scene with dolls.

Numerous books are available to help the beginner, while most sizable towns have a camera club where enthusiasts meet to discuss and exhibit their work.

loss of a parent, quarrelling between parents, standards of conduct too high for you to attain, jealousy of a brother or sister, punishments that brought fear, threats that menaced your sense of safety?

Now look at your life in early adolescence, and ask yourself what were your private problems then? What secret fears did you harbour? Were you ashamed or guilty, and of what? Did you become "seized up" in your emotional life at this period? If so, why do you think it happened?

To answer these questions faithfully is not an easy task. Don't be afraid to look at the most unpleasant facts, and don't continue to condemn yourself. It may be that your self-condemnation is one of the strongest factors in your nervous trouble. Make some notes, and observe any similarity you can find between your emotional life now, and that of adolescence and infancy.

Sort out the meaning of your conflict in this way, and realise that your nervous disorder is an expression of that conflict, and your attempt to resolve it. Trace the

connection carefully, and realise that the feelings and distresses you are experiencing in your illness are exactly the feelings you knew as a little child.

Perhaps you are haunted by a sense of guilt. Trace this back to the time when you were "a naughty girl" or "a naughty boy." Overpowered or over-awed by the parental authority, you had to look upon your instinctual demands as wrong and wicked, and so you put them behind you, forgot them, left them as if they didn't exist, became disgusted with them. But instinctual impulses are the very stuff of life and insist on expressing themselves and they press for recognition, either openly or in disguise.

As they do this the oppression of that infantile "guilt" returns.

Voice of Past

Sort out for yourself a philosophy of behaviour that is free from these infantile standards. Free yourself emotionally from the condemnation of that inner voice—the voice of the parent—and discover afresh for yourself what is really wrong and what is good and wholesome. It may be that when you were a child and stained the bed at night you were chastised severely. This may have created a complete "taboo" in your mind to the effect that all sex is sinful.

Think this question out afresh. Accept the wholesomeness of every part of your body, and see that you are no longer the humiliated infant you once were. You are a wholesome adult person, able now to make your own standards, and to be free from this irrational sense of condemnation. Believe in yourself as such! Know that life is not really hostile, but is friendly, and be convinced that fundamentally there is nothing of which we really need be afraid.

Think more of yourself and appreciate your own abilities. Mix more with people, not as their inferior, but as their equal, and you will be surprised to find that you are accepted by them, esteemed and loved.

The next step is to master your "bogys." Perhaps you have an irrational fear of the dark, or a fear of sudden death. If you can trace this fear back to its origin, you can rid yourself of it completely. Some time ago, a man consulted me in great distress because of panic about dying. He feared that for no apparent reason, he would be caught in a frightful panic, and the panic would kill him. As we "probed" his infancy, we found panics associated with bed-wetting, and we also found that very early he had absorbed the fourth commandment—"Honour thy father and mother, that thy

days may be long in the land." Not only had he absorbed this, but he had invented a corollary to this effect—"If you do not honour father and mother and obey them in everything, your days will suddenly be cut off!"

This was the origin of the panic, and as he relieved himself of that infantile emotion and saw its relation to his present distress, the panic began to clear up.

Many a nervous woman has a fear of walking in the street. She fears she will fall. This fear is connected with some infant incident of exciting temptation, lost to the conscious mind, but expressing itself now by this phobia. She may, unconsciously, fear being a "fallen woman." Her release will come as she recognises this fear to be a repressed temptation. Once she has done this, she can laugh at herself, and walk without fear.

Another well-known "bogy" is the fear of thunder. It usually occurs in nervous people who experienced terrible bouts of temper on the part of the parent. The

infant could not tolerate the beloved parent's anger, and so he or she "forgot" or repressed the whole angry incident, and became afraid of thunder instead. If you can examine your fear of thunder in this way—or your fear of dogs, horses or steam-engines, or even "the wrath of God"—you will be in a position to master your terror and live a happier life.

Behind all nervous trouble is a feeling of insecurity due to the repression of panics and disturbances in infant years. You can do much for yourself as you see clearly the relationship between your present feeling of insecurity, and your panic as an infant. As you admit this emotional relationship, you can begin to build up a new sense of security.

"But"—you may say—"how can you feel secure in this mad atom age?" Well, the fact is, you can, and many people do. And you can join them. Fill your hours with something of which you can be proud, and your sense of insecurity will gradually give way to one of mature stability.

Are You a Positive Personality?

A REASONABLE degree of aggressiveness is necessary if we want to live active worthwhile lives. Some people shrink from this because they lack confidence in themselves and are afraid of being thought "pushing." Consequently, they are prone to stay in their own little corner and allow the world to pass them by.

A positive personality possesses the drive to over-ride this character inhibition. He goes ahead because he is interested, enthusiastic, and keen on getting things done.

Try this test to check on yourself. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Do you always ask if you don't know?
- 2.—Would you take the first step to make friends with a stranger?
- 3.—Do you enjoy talking to different kinds of people and people in different walks of life?
- 4.—Do you sometimes change your customary routine—for example, take up a new hobby, learn to play a new game, eat strange food in a foreign restaurant?
- 5.—Do you like planning alterations in your home and carrying them out yourself?
- 6.—Would you change your job for a better one if this meant moving to another town and working among strangers?
- 7.—Do you take an active part in the social life and community activities of your town?
- 8.—Do you prefer working and playing with others to solitary activities like reading?

- 9.—Do you often find yourself naturally taking the lead in work or play with others?
- 10.—Do you take a keen interest in the world around you—politics, the economic situation, international affairs?
- 11.—Is your time fully occupied with your work and interests?
- 12.—Do you get a thrill out of tackling a difficult job?
- 13.—Are you quick to sense opportunities and go after them?
- 14.—Are setbacks regarded as a challenge to your courage and ingenuity, rather than depressing obstacles?
- 15.—Do you welcome responsibility?
- 16.—Are you quick to offer people your help and support?
- 17.—*But*, personally, do you prefer standing on your own feet to asking others to help you?
- 18.—Would you take the first step in clearing up a misunderstanding with a friend?
- 19.—Are you generous about making allowances and forgetting past disagreements?
- 20.—Are you always concerned with your problems *as they are and what you can do about them*, rather than with wishing and day-dreaming?

*

Count five marks for every "yes." Over 70 is good; 60-70 is highly satisfactory and 50-60 satisfactory. From 40 to 50 is fair. Under 40 is not satisfactory.

MAKING THE BEST OF YOURSELF

FAR too many people hide themselves from social life because of some real or fancied defect. I constantly get letters from men who say "I was never any good at games" or "I blush easily" or perhaps it is "My nose is a bit to one side, and I look unattractive." Some are concerned about scanty hair, or even the appearance of some part of the anatomy which is usually hidden.

In such cases there is always a history of having been baited by schoolfellows, and it is the schoolboy standards which have prevailed. If an individual shrinks from mixing socially, he can never learn the social ease which he envies in others. He can never become expert in the conversational loose change which occupies so large a part in our common life.

The man who "never knows what to say" is the man who thinks it necessary to come out with something worth saying, whereas most remarks—such as comments on the weather—are just a way of finding common ground. If a man frequents the society of others he soon learns to fill in gaps with such conversational pebbles, while the social intercourse itself provides him in time with a wider range of topics.

What I am emphasising is that the habit of unsociability, equally with the habit of sociability, grows by what it feeds on. A man must force himself out of his corner if he wishes to improve his technique of living, and must not make excuses which are based on schoolboy values.

A LETTER from a woman sufferer will serve to illustrate my meaning: "I am just turned forty, and I am feeling very dissatisfied with my position in life which is that of companion help. I tell myself I am lucky to have even this job, as I have had from birth a facial defect which makes people turn away from me.

"When I was at school the other children used to make jokes about me, so I have always felt self-conscious and tried to avoid company ever since. Although I did not do badly at school, people usually regard me as being not very bright. This is because I have formed the habit of disguising my

feelings under a mask of simplicity. It amuses me to pretend, and to watch people's reactions."

Perhaps my reply to this lady will help others to see where they are wrong:

"It is all a matter of the way in which one looks at oneself. If you think you are no good, then you *are* no good. If you think you are only fit to be kicked about, then you are kicked.

"You were born with a facial defect which children, following the instinct of the herd to attack the weaker, made fun of. Perhaps, too, you heard foolish adults remark—'*What a pity! She will never find a husband . . . !*' Such superficial judgments are very far from reality, but they drove you to a sort of camouflage. Instead of developing your own unique individuality, you hid yourself.

"You took the attitude '*Because of this I can never compete with others, or find fulfilment.*'

"You *should* have said, '*In spite of this, I intend to do whatever others do and more also. I shall make people forget my defect by making them admire my achievements and personality. Most important of all, there is nothing in this to prevent me from being unselfish, thoughtful, and kind. Because I suffer from the thoughtlessness of others I shall know how to be kind and charitable to all.*'

"You only need look around to see that there are many people who are popular and who take a full share of life although physically unattractive. People of all sorts of shapes and sizes, with lop-sided faces, birthmarks, squints and limps—you meet them in all walks of society, filling useful and often important roles. They marry, too, and have children as a further contribution to the world.

"Everything else depends upon what *you* have made of yourself. You chose the line of least resistance, and decided to stand in a corner and to gratify your ego by secretly mocking others.

"You might have done worse. You might have openly become spiteful and ill-natured. But how much better to accept life fully and discard your neurotic mask."

I HOPE this lady will be stimulated to take my advice, and thus to open up a new chapter in living. She will discover within herself abilities which she did not suspect. "*In spite of*" is the real courageous way to face life, and it is remarkable where it can get one.

The stammerer can become an orator; the self-conscious man develop into a leader; the man of poor physique can make his mark in a profession; the man brought up in a poor home can put his energies into social reform. And how often does one hear of the penniless man becoming a millionaire!

The very thing which at first appears to be a hopeless handicap may be the spur which drives its possessor to success. This is "compensation," the psychological equivalent of the saying that "what you lose on the swings, you gain on the roundabouts." It comes through a belief in one's own essential value and a realistic acceptance of what is possible and what is not.

What then is "over-compensation"? That comes when a person represses his true nature and, in trying to hide it, swings over to the other extreme. A simple example is the man who adopts a loud, blustering manner in order to conceal his inner sense of insecurity. Compensation is the use of the whole self in a chosen direction. Over-compensation comes when there is mental conflict and fear; and it is a faulty adjustment to life which will break down in time, whereas compensation is on firm foundations.

THERE are, of course, many celibate women in business and the professions who are happy in what they are doing and who have adjusted themselves to circumstances, leading an adequate social life. The difference between them and the women I have been describing is that these latter know what they are doing and, while making the best of things, are aware that it is only second best.

The over-compensating woman consciously believes that she needs nothing more until her conflict leads to breakdown.

It is not only the female sex who sometimes follow the wrong path in life. There are many men who labour under a sense of frustration although in the eyes of the world they are a success. There is a wide difference between making a living, and living with all one's faculties. Making a living is just a

part of the economic adjustment which most of us are bound to make; but it can be quite apart from the employment of the real self.

Before industrial civilisation laid its heavy hand upon natural living most men were able to follow an occupation which appealed to them. The craftsman would learn and exercise his craft, and the swincherd found satisfaction in tending his charges. The bookish man found his way to the cloister, and the administrator could organise farms or estates for himself or another.

Many men nowadays having found a niche in life feel they must stick to it at all costs. They are afraid to make a change even when opportunity offers. A man has no right to gamble with the security of his wife and family, but he need not shut his eyes to the fact that life is an adventure, and that security should not be a goal in itself. Better a contented mind and less money than living under a sense of frustration which makes one irritable with wife and children.

IT is, as I said, a question of values. Those people who live in a corner because they are afraid of life are really afraid of the judgment of their fellows. They are afraid they cannot conform to the common standard. They still feel about life itself as a new boy feels at school, and dread being laughed at.

School is a small world and when we leave it we enter a wider life in which everyone can find a place. If a man dislikes himself it is because he has not acquired a new sense of values. Often it is that he is still regarding himself with the shocked horror with which unenlightened adults react to the normal inquisitive and experimental child.

If he holds back from life because he believes himself to be in any way unfit for marriage, it is probably on very slender and mistaken grounds. But if doubt remains he should seek appropriate advice, which in nine cases out of ten the ordinary medical attendant will be glad to give. The doctor will recommend a psychologist if need be.

The greatest mistake any person can make, whether male or female, is to regard life as a battle in which the foe are fellow humans. We fight against adverse circumstances, against the tendency to discouragement but not against fellow citizens.

If school has taught us that competition is the law of life, then so much the worse for school. We need to develop ourselves in order that we may give more to life, and if we hold fast to that we shall never feel frustrated or seek to hide from participation.

WRINKLES should merely indicate where smiles have been.—Mark Twain.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1 Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Woman's Secret Fears

I have two grown-up daughters, a good husband and a very comfortable home. I know I ought to be happy, but for several years I have suffered from secret fears and obsessions. I feel such a failure and I want your help to reorganise my life so that I feel I am a worthwhile person.

My husband is wrapped up in business, and is intolerant of anyone else's point of view if it does not coincide with his own. I don't even enjoy the intimate side of married life as I used to.

I have suffered from psoriasis (skin disease) for many years. Could it be possible that the fears and tension are caused by this?

WE shall be very pleased if we can help you to become better friends with yourself. Possibly you would have felt less of a failure had you produced a son as well as daughters.

Sex being made a mystery for you as a child, and therefore "nasty," meant that you were turned against your own nature, and there has been a cleavage ever since. Your history confirms our impression that psoriasis can originate through sexual guilt. It is as if the id says "the world shall see how dirty you are." The id is, of course, the unconscious primitive part which controls growth and the biological functions.

If you had been given a factual knowledge of sex, and been taught to accept it as a natural and necessary background to life, you would not have felt impelled to find out by experiments which made you feel unclean. The compulsions you still feel are in essence an attempt to placate the gods whom you have offended.

Whether your husband is actually as self-centred as you represent him to be is not

important. That is how he appears to you, and so that is what you react to. You feel that you are only important as a wife, mother, and housekeeper, but not for being the person you are. It is a need in most of us to be valued for ourselves and not just for our functions. In that respect your marriage has failed.

Possibly your husband would have liked a boy, and unconsciously your failure to produce one has diminished your value in his eyes. The result is that owing to failure to develop you are going backward. One can never stand still in life. Sexual union becomes meaningless when there is no common outlook. It is not surprising that it should lose its thrill.

Your daughters should be growing away from home. But they should also see you as apt for life as themselves, and encourage you to have outside interests and show pride in your abilities. You should confide in them more. Now is your time to implement your outside interests, and to shed much of your devotion to home. Don't be afraid of being kind to yourself. That can make your self grow.

Agony of Shyness

I suffer from a complete lack of confidence. I am a single young man, living at home with my parents, brothers and older sisters. As a child, my life was made unhappy by my nearest brother who would occasionally have fits of temper and attack me.

I get on well at work and with other people, and yet I keep thinking that they don't really know me. I suppose I don't really know myself.

With members of the opposite sex I am extremely shy, and when I did speak to a girl I

admired recently, after she had gone I felt dazed and nervous. I know my family have no idea of the mental agony I am suffering. Can you help me?

WHAT you have to realise is that your feeling of ineffectiveness is entirely fanciful. You are taking to yourself the ideas implanted by your more aggressive brother, possibly backed up by domineering elder sisters.

If you can realise your right to be yourself, and if you can make friends with yourself, believing that you are "quite nice to know," which seems to be the general opinion, there is nothing more required.

In order to make friends with yourself it is important that you should not feel to be wrong as regards sex. You do not mention this, but it is common for young men to feel unnecessarily guilty about their naturally strong physical feelings. You probably have an unreasoning fear of the stirrings of physical sex which proximity to a female is bound to arouse in the inexperienced.

Perhaps with these hints you will be able to regard yourself more dispassionately and to learn to enjoy life.

"I am Not Mature"

Will you please help me to overcome something that has troubled me since childhood? I get terribly fond of people of my own sex, and yet at the same time, I want to make them angry.

I daydream a lot and my thoughts are often aggressive about myself, and have recently discovered that I have a very jealous and possessive nature. I know very few men, and am extremely awkward and shy with members of the opposite sex, unless they are middle-aged.

In spite of the fact that I know I am not mature emotionally, I get on well in my work which is looking after young children. I am the youngest in my own family.

GROWING up emotionally depends upon the amount of love which the child experiences. To know itself loved gives a firm foundation from which to advance.

The love, however, must not be possessive, and it must have gone beyond the stage of petting. It should be the love which gives the child an assurance of its own value, and the certainty that this understanding love is there whatever the child may do. It is not conditional.

Loved that way, a child finds that life becomes an adventure, and he is willing to leave childhood.

Your letter shows that you have not had that kind of love, and are still seeking it. Dissatisfied with your own mother, you have fantasied an ideal mother who will claim

you some day. When you feel you have found her, you want to anger her as a test to see if she corresponds to your ideal.

If you think it out by recalling all you can of your childhood you will be able to realise what you are doing, and teach yourself to accept life as it is. At present you are still the baby crying for notice.

You have to accept the fact that your parents did not handle you wisely. That knowledge, however, can be a real asset in your career, giving you an understanding of the needs of childhood. You can become mature and still be a wonderful person with children. Your need for mothering can be transformed to becoming yourself a mother substitute, seeing that those under your charge get the creative love which you lacked. Later you will become an actual mother, able through knowledge and experience to give your children the best possible start in life.

But first you must become better friends with yourself, so that you can become friends with others. Daydreaming will get you nowhere. You need experience. Regard yourself as a "Learner" in life and put up with the awkwardness of being in that class.

The best way to overcome your loneliness is by a more active social life. Don't say "No" or "I couldn't possibly" when you are asked out. Say "I'll try!" and remember that young men too can feel shy.

"My Lonely Ways"

I find myself very nervous in female company, have no girl, and the very thought makes me nervous. On the other hand I save hard and my greatest wish would be to have a wife and family. My whole outlook, though, is dominated by a voice which says, "You have tons more studying before you can think of getting married."

The job I am in was obtained for me by my father, although I was not very keen on it.

I need advice before it is too late to mend my lonely ways.

WE are a bit suspicious of a job which a man takes because his father has pushed him into it. It is a fact that "father does not know best." The job a man finds for himself is more likely to be satisfying.

You need not be in a hurry to marry, but you should prepare yourself by living a more social life.

You are becoming a little morbid in your self-centredness. Don't go about telling yourself "I must find a girl!" But vary your routine and go where people meet socially, and learn to listen until you have learned to

talk. You cannot learn to swim if you keep out of the water!

Realise that you have a right to be yourself and to make your own approach to life. Good luck to you!

"Very Discouraged"

I am very much discouraged and misunderstood by my own people and others. I am an unmarried woman of over forty. My elder sister is married with children, and has done very well for herself.

I think I am a psychopath. I do domestic work but do not like it. One of the people I work with also seems to me to be a psychopath. Is it possible for two such people to get on well together?

I seem to have a dual personality. What can I do?

YOUR description of yourself as a "psychopath" is incorrect. Since few people are really perfectly balanced, it would be more true to say that you are not free from neurotic tendencies in making your adaptations to life.

That is to say, that your reactions include attitudes which more mature people are able to discard. These attitudes include self-pity, resentment, and jealousy. You could be a much happier person if you did not compare your lot enviously with that of others.

Domestic work is very valuable socially, and you need not be sorry because that is your occupation. To respect oneself is a necessary step to winning the respect of others.

Your attitude to life seems to have been based on envy of your elder sisters, whereas an acceptance of oneself is the basis of progress. All of us have "dual personalities," and the undesirable part of oneself is the child which persists in us and which says "It isn't fair."

The really adult view is to take what opportunities come for making use of

MY husband never forgets that besides being a wife I am also a feminine person, and as such love to hear that my dress was the prettiest there, that my nose never shines except in the privacy of my boudoir, and that no other apple pie can equal mine. Such honeyed words make my husband a mighty easy man to live with.—Anon.

A QUICK intelligence, a brightening eye, a kind smile, a cheerful spirit—these I hope your chosen one will bring to you in her trousseau, to be used afterward for wear.—William Makepeace Thackeray.

oneself, losing consciousness of self by interesting oneself in others. But if you work with someone who also has neurotic tendencies you are apt, in ordinary language, to get on each other's nerves.

There are many organisations in which you could find interest and use yourself. There is the Women's Institute in the country, the Town Women's Guild, the women's branch of Toc H, and many church and chapel organisations. Any one of these would be helpful in making you feel your value to society.

This coming year can be a turning point and the happiest year of your life if you do something to help yourself.

Wife's "Nerves"

I wish to ask your advice regarding my wife's health. She is thirty-five and we have no children, but are hoping to adopt one.

For several years doctors have been treating her for nerves. She complains of severe pains, giddiness and she is always tired.

She has no home worries, and her only interest is in the home. She never goes out because she feels too bad.

What am I to do? She has a dread of going into a mental home.

THERE is no limit to the amount and variety of suffering which "nerves" in various forms can inflict.

Your wife's trouble comes, in fact, clearly under the heading of hysteria. It represents a turning to illness because she has failed to get from life what she hoped.

We cannot say just what frustrations she has had. Failure to have a baby might well be a factor, and if she feels deep down that this failure is in any way her own fault, then her illness can be a way of punishing herself.

Failure to find sex life satisfactory can be another factor. She has probably an ambivalent feeling about that, which means she both wants it and fears it.

Get her doctor to put her in touch with a psychiatric clinic. She need not go into hospital.

Bronchitis and Nerves

For some years I had an attack of bronchitis every year, which compelled me to stay away from work for two weeks. My doctor said it was purely nerves.

I thought I would try hypnotism, but after being hypnotised I became ill with stomach trouble. This has continued for over a year, and I am having medical treatment at the moment.

My life is a lonely one as I am a single woman

Speaking Personally

by John May

Home-Grown Sunshine

DOWN on a ranch in Dallas, U.S.A., lives a hired-hand named Pat. He works so slowly that he seems to have no spare energy at all. Even one day when the barn caught fire, he simply stood and shouted "Hey, hey!"

After the fire was out, they asked him why he had not run to the house for help. "No need," he said. "I just yelled."

"But why didn't you shout 'fire'?" they asked. "Couldn't think of the word," he said.

There is only one thing in the world that makes Pat move fast. Work holds no interest for him, unless it is made into a game. But eating is his real joy. Food arouses his enthusiasm, and whatever he is doing when the dinner bell rings, he drops it—and actually runs!

Like Pat, most of us have energies that we seldom use. Perhaps we don't even realise that they exist. We creep and grumble through the working day, and find ourselves "too tired" to do anything really worthwhile during our leisure. This tiredness is not a physical reality, however. It is just mental.

A laboratory, where they make psychological tests, recently discovered that ordinary everyday feelings of fatigue, for which there were no obvious reason, were due in ninety per cent of cases to nothing but boredom. You can test this for yourself, too. When you feel "too tired" after a day's work, ask a friend to join you in doing something that you really enjoy. Go dancing, or to the theatre or cinema, play cards or have a sing-song or a party. Do what you like doing.

You will be surprised how the tiredness disappears, and how much energy you develop!

How can we use this same energy when we are doing things that make us feel tired? How can Pat,

for instance, learn to run as fast when the barn is on fire as he does when the dinner bell rings? William James, the philosopher and psychologist, advised that we should ignore the first feelings of lassitude and push on with the job. Then, he said, we should discover new sources of energy.

When I feel disinclined to begin work I think of my car. It is sometimes very hard to start on cold winter mornings, but after I have poured hot water into the radiator, and got it warmed up, it runs well. Then I remember also Goethe's poem which says: "Only engage, and then the mind grows heated—Begin it, and the work will be completed!" So I make a start, any kind of start, and keep plugging along until my mental machine begins to warm up and the heat of enthusiasm begins to thaw out my energies.

The difficulty then is not how to go on working, but how to stop!

Enthusiasm is easy when you get a kick out of what you are doing. But equally true is the fact that if you pour enthusiasm into a job—any job—you will begin to get a kick out of it. Enthusiasm is like sunshine; it gives colour and joy and warmth to whatever it touches. And the joy of it is that once you master the trick of it, you can grow your own.

Home-grown sunshine! It's worth a little trouble, isn't it?

* * *

I must not grow so enthusiastic as to forget to say "Thank you." The story of Pat, the tired hired-hand on the ranch in Dallas, comes out of *How to Sell Yourself to Others* by Elmer Wheeler (World's Work, 15s. postage 6d.), and there are dozens of similarly amusing and instructive tales in this book, too.

of forty-two, and have few friends. But I enjoy needlework and going to the theatre.

WHY are you unmarried? Did you acquire in childhood a bias against sex and marriage, or have you lacked courage to compete?

You see, you must be getting something out of illness besides the mere unpleasantness. It must be a substitute for some other satisfaction. That is why hypnotism was not a success. It relieved your bronchitis but gave you nothing in its place; and so you discovered another sort of illness.

It seems likely that as a child you felt ignored and of no importance, and that this feeling has continued. Illness is one way to make people notice you. It is easier than doing something worthy of notice. It does not bring you into competition with others.

It has the effect of making you like an only child, which no doubt you have often wanted to be.

Bronchitis can mean that you are damming up your capacity to love. Colitis can mean that you are curbing your love of spending, and have held too much aloof from life.

Your cure demands a change in your way of looking at life, and a change of behaviour. You say you have no friends. You must seek them by showing yourself friendly. Offer your neighbours help with their sewing, for example. Invite others to share your interest in the theatre.

You are locked within yourself and complain of loneliness, but you yourself hold the key to freedom and friendship. Do not look at your problem as one of health, but of living rightly.

Using Psychology as a Help to Successful Living

by a Medical Psychologist

THERE is nothing new in the conception of life as a journey, but there are many different ways in which the analogy can be used.

One may concentrate upon the port to be reached at the end of the journey, and with mind fixed on that make little of the discomforts of the voyage. As a passenger, and with eyes fixed on the distant horizon one is indifferent alike then to one's fellow passengers and to the sights and incidents of the journeying.

The opposite to this way of conceiving life's voyage is to regard the travelling itself as important. The ultimate destination we know little about. But, until we arrive there, there is continual interest to be found in our fellow passengers, in learning our way about, and in improving our techniques so that we may do our share towards making the voyage for everyone as pleasant as possible.

The first way is that of the extreme "other worldly" religion. The latter is in my opinion the one which contains the essence of Christianity.

Next to love of God we are instructed to love others as ourselves, and it is precisely here that psychology comes in. If our love for others is to be commensurate with the love we have for ourselves, *then it does in fact become important to love oneself as much as possible.*

Now this sounds all wrong to those who have been brought up with the warning against being "stuck up" or conceited. It does not fit with such phrases as "self praise is no commendation." But *properly understood* it is sound psychology and a guide to constructive living. Indeed, I go so far as to say that constructive living is not possible unless this principle is understood.

We often hear people say, "I love music," or "I love dancing," "I love books," or "I love clothes." What they mean is that these are things to which they attach value. It is in that sense that one has to learn to love oneself. And here again one must be clear as to the meaning of value.

The music you love or value is not the music in a printed copy but music you hear. Books are not loved for the bindings alone, but for what they convey when being

read. Dancing requires movement, clothes need a wearer, and so on.

Value is only perceived when things are put to their appropriate use. That is the secret of life. You must love yourself as having value which you can contribute to life, not as something which is too precious to be used.

Now, psychology teaches you how to discover that value. Where many go wrong is that they want to study psychology as a means to power. They hope through it to be able to influence their fellows for their own prestige and advantage. They study others for the purpose of discovering their weaknesses, and not for the purpose of helping them.

The psychology of salesmanship no doubt has a commercial value, and likewise it may be grand to stand on a platform and have people gape at your demonstration of the effects of hypnotic suggestion. But it is possible to be successful in these things and yet show temper with your wife, and fail dismally in bringing up your children.

Your commercial and platform success may be but compensatory efforts to hide from the world your inner sense of weakness and unworthiness. Your failures at home may show that you are still emotionally not grown up. You perhaps have not learned to love yourself for what you are. You feel it necessary, maybe, to smother your real self under appearance.

— Self Love —

But the right kind of self love is closely allied to self-respect, and if that is lacking all else is but pretence and attempted escape.

The study of psychology must begin with the study of yourself—a fact not always recognised either by those who go in for diplomas or those who grant them. Academic knowledge is no substitute for emotional insight. To get below the surface and to discover anything at all about one's inner self is an achievement.

It cannot be done if you begin by assuming that the self you are in search of is worthless. Your quest stops short then at the barrier of "if only." "If only I had had a chance" or "If only I had known before."

Your search must be scientific and analytic. That is to say, it must be dispassionate. You do not worry about what you may find but you carry on serenely and persistently, confident in the knowledge that you have human qualities and human value, and that you can learn to develop the former so as to demonstrate the latter.

You have to begin by certain acceptances. You are male or female. You have a body which is reasonably healthy and shapely. You may prefer hair which is different from your own, you may wish your nose were longer or shorter than it is, but whatever your natural endowments they are *yours*, and it is up to you to accept them and not to let them prevent you from developing the personality which is your birthright.

In taking stock of yourself, you have to realise that all your ideas about yourself derive from the way in which you are treated in childhood and what people then said about you. You began with all the natural self-confident egoism of a child, and if you are now dissatisfied it is not so much because your performance is poor as that you have lost that confidence.

Too much petting and protection can have given you false ideas of life. You may have expected the process to continue in the wider world. You may not have learned that difficulties must be faced and overcome. You may be inclined to say "This ought not to be happening to *me*."

Perhaps your experience was the opposite. Parents seemed to you tyrannical, brothers

and sisters bullied you, a young brother surpassed you. Everything contributed to make you think "What is the use? I can never be any good."

Perhaps you got tangled up in the mysteries of sex, and for want of enlightenment and reassurance you have regarded yourself as being uniquely wicked when in fact you have simply followed the path of all immature beings. You may be hesitating now to take your full share of life for fear that you yourself have destroyed your birthright as a man or woman. Psychology will put you straight here.

You must cease to make comparisons which lead to the thought "I ought to be" this or that. Seeing beyond childhood's conditioning and mistaken assumptions, you must start with yourself as you are. Psychology will teach you how we are all apt to repeat throughout life the patterns of action which have got us through before, more or less successfully.

— Hangovers —

We tend to respond to a situation not in accordance with the actual facts but because we experience emotions similar to those of an earlier period. A person in authority can arouse in a man of thirty the same anxiety, palpitations, and inarticulateness which he felt before his schoolmaster or father at the age of seven or eight. If he were able instead to see the situation as it is, he could emerge from the interview with credit.

The fantasies of boyhood may make a youngster feel so awkward and shy that he avoids social contacts at a later age. A young woman who wonders why she never gets any boy friends may find the cause in her mother's oft repeated warning that men are brutes, or in having been the frightened witness of domestic quarrels. In spite of her desire to be friendly she unconsciously draws back when the man begins to show interest, and then concludes that there must be something lacking in herself, when she finds she is left alone.

Self study should lead you to watch your step when you are tired, hungry, or disappointed, because in such states of mind you are apt to make others the scapegoat for your discontent.

It should encourage you, too, to use your imagination as a dynamic and not as a dope. It is useless to be fired with enthusiasm for some distant goal unless you are taking practical steps in the right direction. It is no good dreaming of being an orator if you shirk proposing a vote of thanks.

Self study may make you realise that the

How This Magazine Helped Me

ONE day about fifteen years ago, I was looking at a railway station bookstall and saw a copy of THE PSYCHOLOGIST MAGAZINE. I bought it and read it, and have been a regular reader ever since!

I would not miss my copy for worlds, for it has helped me to take quite a different view of life. Almost as far back as I can remember, I have suffered from self-consciousness. When I was in my teens I developed severe attacks of breathlessness. The doctors assured me there was nothing wrong with me physically, but by the time I was in my twenties life was a real burden.

Eventually I was sent to a psychologist, became interested in the subject of psychology, and found your magazine. Now, thanks to the advice and explanations in THE PSYCHOLOGIST, I am more tolerant and understanding of other people's views and actions, more self-confident, and can mix with people and enjoy their company.—Miss W. Buckland, St. Albans, Hertfordshire.

FROM the lowest depth there is a path to the loftiest height.—*Carlyle*.

courage or the tenacity actually to note down and to commit to writing.

But each individual may make his or her own anthology. The cost is trifling, the trouble negligible. In a little notebook, that may be bought for a few pence, we may write down thoughts and meditations that will in time become a golden store of wisdom or beauty.

It matters little what you put in your own individual anthology. It may be a line from a poem; something said in a play; a few words picked up from a newspaper or magazine article; some quaint saying from a child; a message in a letter, or some chance word of a friend. Life is full of fascination and interest, yes and beauty too, for those whose eyes are open and whose minds are alert.

When in some quiet moment we glance through the notebook's contents, these thoughts blow through our spirit like a breath of spring, freshening, sweetening, reviving.

(3) *Another good idea is to keep a commonplace book of one's friends.*

By this I mean the noting down of things like birthdays, anniversaries, and so on—notes which are then used as reminders for letters, telephone messages, greeting cards, and the like.

Again, little trouble and little expense is involved. But the gains are out of all proportion. Not many of us can carry in spontaneous memory all that we should like to remember. If we are to "keep" the anniversaries of our friends year by year, we shall need some written reminder, some memo that shall jog us into timely activity.

It might seem that here was something that would benefit our friends, but that could hardly benefit us. But this is an illusion. To give others pleasure is one of the surest ways of increasing our own happiness. To spread a little interest, and joy, and happiness abroad is to increase the stores of life in oneself, so that one comes to say, with Shakespeare's Bolingbroke:

*I count myself in nothing else so happy
As in a soul remembering my good friends.*

All of us like to be remembered. All of us like to feel that we count a little. Anyone who helps to reassure us in these fundamental cravings increases greatly our store

of happiness. But such a person cannot help but increase his own happiness also.

To remember one's friends distinctly enough to celebrate their birthdays, their wedding or other anniversaries, the opening of their business or the securing of their college degree, by sending to them some pleasant little message—here is another way whereby to keep our mind in tune and our faculties working smoothly and efficiently.

(4) *Keep your intellectual faculties in trim; in William James's phrase, "keep the faculty of effort alive in you."*

The means to this are manifold. It may be a daily crossword puzzle or other problem; the reading of a few pages in a book that demands sustained interest; intelligent conversation; or a discriminating following of the daily news. Whatever the means, the end is this: that one shall not allow the intellectual faculties to grow rusty and stiff, shall not lose interest and zest and enthusiasm, shall not become just stodgy, stilted, and dull.

It pays to keep one's intelligence alive!

Here, then, are ways to tune up the mind and keep one's faculties working at their best. It is infinitely worth the small trouble it takes. The rewards come tumbling in a thousandfold. The dimensions of the self enlarge.

Interest, keenness, zest are the key to life. We are as big as the mind within us. We are as large as the things we care about and seek and serve.

"Think on These"

SOONER or later during their lives, most persons discover that there is no source of concentrated wisdom and inspiration like the Bible.

The patient who reads and re-reads this best seller of all time is almost sure to have healthful habits of thinking, the importance of which was expressed with beautiful simplicity by Solomon: "As a man thinketh in his heart, so is he."

In the Epistle to the Philippians, Paul the Apostle gave immortal advice on what to think about to find the peace which "passeth all understanding." In a passage which has the beauty, cadence, and succinctness of poetry, he said:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Dr. Marjorie Pyle*.

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Competition

"How I Improved Myself at Conversation"

CONVERSATION is an art and like most arts can be improved upon by practice and experience. Many people seem to be afflicted by shyness and a certain reluctance, when required to put their thoughts into speech. I, too, suffered from this dumb affliction until I gave the matter closer study.

I discovered that everyone had an original turn of thought, a way of viewing things which differed slightly from his neighbour.

Listening to prominent speakers at public meetings, speaking with great facility and command of words, set me thinking out my plan of action. I began reading the newspapers regularly, building up my knowledge of events. Then I joined one or two clubs which offered scope for my favourite hobbies and interests.

I very soon found that people with like interests can freely discuss these interests, naturally and without any seeming effort. Now I am not at a loss when a member of any gathering asks for my view. Where before I felt awkward and tongue-tied, today I automatically collect my thoughts and give a clear concise reply.—*Miss Nancy Newman, Bath.*

TEN years ago an oyster was vocal compared to me. Today I am willing to make conversation with anyone. What has brought about this remarkable change? Briefly, through reading books on psychology I have found the confidence to *believe in myself*.

I used to listen to other people talking, and gradually began thinking that my views were as worthwhile as theirs. Of course the only way to let them know my views was to tell them. Nobody could do that but me.

My interests covered many subjects and I found I could confidently talk upon anything of which I had genuine knowledge; I started diffidently. For the subjects upon which I was ignorant I discovered allies in the questions, "How?" "When?" "Where?" and "Why?" Other people were very ready to supply the answers when talking about one of their pet subjects, and an interesting conversation was soon in full swing.

To sum up, I learned that one should know what one is talking about, and be genuinely interested in what the other person has to say.—*Mrs. Mollie Burns, Finsbury Park, London, N.4.*

LITTLE boys should be seen and not heard was a favourite maxim of my "Victorian" father. No doubt I would still be a little boy—seen and not heard—had I not volunteered for the Forces when I was seventeen. Immediately upon joining up I discovered

that I was severely handicapped. Having neither confidence, experience, nor general knowledge, it was impossible to enter into discussions. I set about making a change.

I listened to as many arguments as I could, and sought to increase my knowledge by the widest possible reading.

Through studying the techniques of skilled interviewers on the wireless, I learnt how to open and conduct successful conversations. It was essential, I discovered, to have a genuine interest in both the subject matter and the individual. The deeper the interest, the easier I found it to converse.

Then THE PSYCHOLOGIST MAGAZINE through its practical articles and suggestions gave me a fuller understanding of both myself and others, and thus increased my self-confidence—also essential in conversation.

Eventually I found making conversation a natural and truly pleasurable matter, and was finally interviewing in an official capacity hundreds of servicemen in the course of a year—and making many happy friendships, too.—*F. W. J., Yorkshire.*

THE day I left school and started as a junior at the local council offices, I felt so timid and tongue-tied that I hardly spoke a word to anyone.

At school I had been top in English, French and German—so it was not want of words, nor lack of language that held my tongue prisoner. It was lack of confidence!

To fall from the dizzy heights of school senior to the lowliness of office junior was bad enough, but what awful "loss of face" it then seemed for a young man of the sixth form to find himself sticking stamps and envelopes, and being ordered about by young girl typists!

Fortunately the first pay-packet soon arrived to restore my pride and self-respect, but the episode taught me that if you feel doubtful, diffident and "dithery" you just cannot make conversation.

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by March 24th. Winning entries will be published in the May magazine.

The subject is "How Psychology Has Helped Me to Deal With and Overcome Worry."

La Roche said: "Confidence contributes more to conversation than wit." Sir William Temple, too, advised that in conversation, easiness is more than knowledge—and easiness springs from confidence.

I discovered that to act as if you are confident in company helps you to talk more easily. The self-assurance of the councillors I met in my job impressed me as a good thing, and by copying their confidence, and emulating their assurance, I found myself achieving poise too, and with it powers of speech.

My advice is just take off your mental brakes and get going. Then follow Sydney Smith's advice: "Never talk half a minute without pausing and giving others an opportunity to strike in."—G. Richard Shepherd, Rugby, Warwickshire.

READING and moving among people have taught me that good conversation is dependent upon listening with a keen ear, using a well cultivated voice, letting other people talk too, a more than ordinary knowledge of human nature, and a good command of language.

These, if properly applied should hold the attention of the average person.

I found, also, that it is the odd side of things which arrest and rivet people's interest. Consequently, in conversation, I have at all times endeavoured to see a novel or odd angle in any subject under discussion. This I found makes people want to listen to me more, and thereby gains me new poise, confidence, and better ability in making conversation.—Fernando Grant, Hartford, Connecticut, U.S.A.

AS a youth I was tongue-tied in company and slow in making new friends. It was a handicap when I left my rural home to work in the big city, but eventually I overcame my awkwardness—by a method that others similarly embarrassed may find helpful.

One day I was called on without warning to say a few words at an informal business gathering. At a loss for a subject, I talked about my daily work, and although nervous I felt that I acquitted myself fairly well.

I resolved not to be caught out again, but to learn to speak on my feet. I joined a class in public speaking and picked up the essentials. From this course a lively debating society was formed, and after two or three sessions I acquired the confidence and ability to speak fluently and freely.

I gained in knowledge from the views and experiences of other speakers, and found myself reading more books on a variety of subjects in order to hold my own. I studied newspapers and periodicals to keep abreast of news and views.

Altogether, public speaking widened my outlook and gave me new confidence, and now I find no difficulty in entering into conversation with friends or strangers.—J. G. Woode, Edgware, Middlesex.

A REAL, genuine and sincere interest in the topic, plus good listening, are the secrets of good conversation.

I was not a good conversationalist till I saw

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an Army officer having an after dinner chat with an old man. The old man was a veteran of World War I and the officer asked him about his regiment, and its battle honours. They talked about the regiment and the campaigns in which it had fought. The result was a really lively conversation in which all of us took part. On a subsequent occasion the old soldier spoke of the young lieutenant as a "wonderful talker."

I was not slow to recognise the lesson of this, and have since made a marked improvement in my conversational ability.—*Aftab Ahmed, Rawalpindi City, West Pakistan.*

IT did not take me long to realise that my inability to take part in a conversation was due to difficulty of expression and not knowing what to talk about.

So I set about helping myself. I took a course in English to improve my vocabulary and manner of expression. I read recommended authors, paying particular attention to the style. Whenever I heard a new word or came across one in reading, I made a point of looking it up in the dictionary as soon as possible.

In order to provide myself with talking material, I read the daily newspaper regularly. So now when anyone speaks of recent events I am able to make a contribution to the conversation. Further, on the advice of a professional speaker, I have cultivated the ability of analysing what the other person is saying, with the result that I now usually have some comment to make.

The result of my efforts is that I am able to take part in almost any conversation, and incidentally, I have made more friends.—*James B. Morris, Stoke Newington, London, N.16.*

STRANGE though it may sound, only conversation itself has improved my ability in making conversation. Just as we learn swimming only by actually entering the water, so we master conversation by talking with people.

Happy Duty

THE attitude of unhappiness is not only painful, it is mean and ugly. What can be more base and unworthy than the pining, puling, mumping mood—no matter by what outward ills it may have been engendered. What is more injurious to others? It but fastens and perpetuates the trouble which occasioned it, and increases the total evil of the situation.—*William James.*

HAPPINESS is the greatest paradox in nature. It can grow in any soil, live under any condition. It defies environment. The reason for this is because it does not come from without but from within.—*F. Lincicome.* There is no duty we so much underrate as the duty of being happy.—*Robert Louis Stevenson.*

So far as the theory of conversation is concerned, two guiding principles have always helped me. They are, firstly, to have a genuine interest in the topic of conversation, and secondly the realisation that (however incorrect it may appear to me) there is always much to be learned from the other side.

The readiness to see the other side widens your outlook, improves your sense of appreciation, tones up your tolerance and above all polishes your manners. Dogmatism and conversation go ill together.

The art of conversation is like a winding path which, to an onlooker, appears to lose itself amid dangerous hills. But once you start on it, the path gradually emerges clear through all the seeming difficulties, most of which turn out to be imaginary.

But for all this, you must make a start!—*H. B. Mahajan, Sadar, Nagpur, India.*

WHEN I was in my late teens I was very shy and found it difficult to make conversation with people, particularly those I had not met before. I had ideas for conversation, but these never produced words at the appropriate times.

I subjected myself to a certain amount of self-analysis and found with the aid of psychology that I was too self-conscious and over-sensitive to things which didn't matter.

Deciding to do something to overcome this, I joined a society which does social work among the poor. I visited these people in their homes and soon lost any shyness I had, in solving their many problems. Later I became a secretary in this society and found myself serving on other committees and widening my social work.

Because of these activities it became easy for me to converse with complete strangers and generally to improve my conversation.

At twenty-eight I am an excellent conversationalist due to thinking more of other people than myself, and interesting myself in many diverse subjects. I am the one now that helps the shy person to become less self-conscious.—*Desmond F. Hussey, Dublin, Eire.*

I USED to despair of being a good conversationalist until I discovered that my fear of expressing myself in company was due to the fact that I was never allowed to do so at home.

Having overcome this fear, I set about reading novels containing plenty of good dialogue, and many books on serious subjects including logic and psychology.

I made a point of seeing only those plays and films whose dialogue was good, and mixed only with people whose conversation was interesting.

I carried my pocket dictionary about with me everywhere, and used words I have hitherto not used or known. I endeavoured to be logical and tolerant, and to express myself accurately and concisely, but without affectation or reiteration.

I avoided gossips and gossiping, and I found that my efforts were well rewarded.—*M. P., London.*

Overcoming Anxiety and Sleeplessness

by Dr. R. Macdonald Ladell

SCIENTISTS are still trying to find out just what happens when a person sleeps. The fact that every person has the power, at least potentially, of sleeping and waking at will, shows that no entirely mechanistic theory will suit.

It is not a case of the brain losing its grip on the outside world owing to being smothered by chemical products, as when an anaesthetic is given, although there are certain changes in the body chemistry which can be noted. The slowing down of the cerebral activity leads to changes also on the electric "brain waves," but it is not these changes which cause sleep. They are but the accompaniment of sleep.

No doubt it makes for better working of the body economy when the mind is able to withdraw attention from outside influences for a periodic rest. The recumbent position and the cessation of active movement allows the circulation to slow down, and the body cells can get on with their job of fetching and carrying, building up, and breaking down, without interference.

Probably in prehistoric times when there was no artificial lighting the length of sleep was entirely controlled by the duration of darkness. Man retained the same power of lapsing into unconsciousness when not actively engaged that we see in the domestic dog or cat. There was no distraction to keep him awake, and he slept as a matter of convenience.

INDULGENCE

With the extension of working hours and the innumerable interests made possible by artificial lighting, man has had to decide for himself how to arrange his sleeping hours. On the whole he has erred in favour of indulgence.

The anxiety shown by adults who have missed their accustomed sleep can be traced to the value attached to sleep by authority in early childhood. The "musts" imposed on the child gives it the feeling that sleep is a precious thing which none can afford to sacrifice. Consequently, when in later life the individual finds himself missing sleep for one reason or another, he is apt to panic.

The busy doctor who has had but three hours' sleep for the last two nights is apt to indulge in a wry smile to himself when his patient tells him, "You must give me something to make me sleep. I only had four hours last night!" The doctor knows that though his bed may "pull" him and his reaction time is a little slowed, yet he can do as good a day's work as usual.

The sailor soon becomes accustomed to four hour watches on and off. The soldier on active service takes his sleep as he can get it. The answer to the question "How much sleep ought I to have?" is "Take what you are accustomed to when you can get it, but do not worry if you cannot."

There are many men who owe their eminence in life to their acquired capacity for doing without the amount of sleep which most consider necessary. It is often said that we spend a third of our lives in bed. If we

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● WRITE FOR PROSPECTUS

to C. D. PARKER, M.A., LL.D., Director of Studies, Dept. EH85,

WOLSEY HALL, OXFORD

she devoted Saturday afternoon and evening to being "at home," and tried to entertain at least one friend a week.

She now has a diary which is full of social engagements. This makes her feel that she is wanted in life, and that she fills a need for companionship in the lives of others. So she no longer feels inferior because she is single! Her personality is blossoming in a beautiful way in spite of the fact that she has not found a marriage partner.

Motherhood is not the only way in which a woman can find the fulfilment of her womanhood and the expression of her personality. No single woman need feel that she is missing everything in life, or being debarred from all the satisfactions which married women enjoy, if she realises that the sexual life has much wider implications than most people attach to it. The physical aspect of it is but one small part of it. It really comprises a great stream of energy for

which there are an infinite number of channels of expression other than physical love.

A rich and happy life awaits the single woman who understands this fact and seeks these other channels for her sexual energy. Channels which are creative and socially useful are the best, and through these she can attain what is called "sublimation."

It is for each individual to seek her sublimation in her own unique way. Perhaps your way lies in home-making and entertaining, teaching, writing, nursing, caring for young people or old people, tending plants or animals or in some other way which you have yet to discover for yourself.

"Work out your own sublimation!" The message contained in these five words is in itself a highly important form of creativeness, and it is one which will lead to the highest happiness and the deepest satisfaction.

AMBITION—and the Traits of Unhappiness

by Dr. W. Béran Wolfe

HAVE you known men who were the most charming of good fellows in their clubs or offices, only to become tyrants the moment they came home? Have you not seen women who praised their husbands lavishly when visiting their friends, but nagged those same husbands bitterly in the privacy of their own bedrooms?

These sudden and often quite contrasting character traits which we sometimes see men and women exhibiting do not belie the unity of the conduct pattern, nor do they indicate that our personality goal changes with the four winds. We use different tools, logically, when we cope with different environments.

This also accounts for the apparent changes in mood and emotion to which most individuals are subject. When we approach our goal successfully we are elated and happy and good humoured. When we sense an imminent defeat our mood changes to depression, "blues," tears, anger or rage, according to our pattern.

No matter what the variations in conduct, in behaviour, in mood or in emotion, the goal of the personality remains a fixed

fiction which we approach now aggressively, now hesitatingly, now with laughter, and now with tears, as the situation demands.

Among the character traits that lead to unhappiness, vanity and with it egoism, conceit and self-centredness are the tools of the individualist who has not gained enough confidence and courage either to contribute to the commonweal, to co-operate with his fellows, or to follow the fundamental laws of common sense that dictate that self-preservation is best attained by alignment with society. All vain individuals are still children, emotionally. Growing up means co-operation: the voluntary assumption of social responsibilities is the only real differential point between a child and an adult.

All Egoists. . .

All of us are, to some extent, egoists. The boundaries between egoism and self-esteem are sometimes very vague. Because every human being suffers from a sense of inferiority at some time or another in his life, and therefore desires a certain measure of personal pre-eminence and prestige, a quantum of egoism remains in every one of

us, and a certain amount of human vanity will always be inseparable from the personality and character of every human being.

The intelligent human being, therefore, will not try to rid his character of vanity, egoism, self-centredness and similar character traits, as if they were so many devils.

What then shall we do with vanity and egoism, if these universal, un-social traits are ubiquitously present in the personality scheme of every human being? The art of attaining happiness consists in taking egoism and vanity and diverting them into socially useful channels. If you are vain because you have a pretty face, a fur coat, a large car, ten thousand pounds in the bank, or a genealogical tree going back to the Norman Conquest, your pride and vanity are childish.

It is unwise to be vain about any possession, because possessions are notorious for their perverse tendency to vanish. Just as happiness consists in *doing* something, never in being something or having something, so the cure of vanity and pride, two egregiously disruptive character traits, consists not in putting your possessions aside and courting Our Lady Poverty, but in diverting all your life's efforts to their useful elaboration in the larger co-operation of human life.

If it is childish to be vain about your beauty, it is as futile to be proud of your wealth or intellectual capacity. Intellectual capabilities become interesting only if you can make them pay dividends in social usefulness. If you are proud because you are a better surgeon than your neighbour; if you are vain because you have invented a new electric light which brings illumination to the poorest home; if you feel a personal glow of self-esteem because the bridge you designed brings thousands of people nearer to their work or to their homes, then the world will pardon your vanity as reasonably justified.

All Vanity . . .

All other forms of vanity anger your neighbours and focus their hostility on your head.

The ambition to get ahead at all costs is nothing but a form of vanity. Getting ahead usually involves putting someone else out of the running. The ambitious man has very little time for the communal fellowship that is so necessary for true happiness. Most of the individuals who succeed in "making their million," promptly keep on making more millions because they become

so involved in the toils of their ambition that they can no longer extricate themselves. Frequently they are forced to have a "nervous breakdown" after they have "arrived" because they have developed none of the art of living while they are making their "pile."

In the psychological laboratory, ambition is laid bare as a partially approved form of egoism and vanity. Beware of ambitious men and women. They are usually more courageous than those who are patently vain and egoistic—but the unsocial nature of their striving is apparent the moment its goals are examined.

All Useful . . .

Like vanity and egoism, ambition may become a socially useful force. The ambition to make the world a better place for your fellow-men to live in is the only ambition that is consistent with happiness. When ambition is directed toward socially useful ends it usually brings its possessor the wealth and prestige that are the objectives of the ambitious and aggressive men and women who consciously go out "to make a name" for themselves because they feel so inferior that life would be intolerable with-

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out the prestige of name, of wealth, or of power.

Nature does not deal lightly with the aggressively ambitious. They are constantly in a state of tension. In their hurry and scurry strategy, the ambitious not only ruin their own health and make enemies of those with whom they should be co-operating, but involve themselves to such an extent in the particular technique they have chosen that they become slaves of their own ambition. As with vanity and egoism, the cult of ambition imposes greater obligations and responsibilities than the normal responsibilities of communal life which the ambitious and the vain seek to avoid.

The special difficulties that lie in the wake of ambition deserve further discussion. Nearly every neurotic is an individual whose ambition has been frustrated. This is almost axiomatic. Just because ambition is so generally egoistic in form and meaning, its goal is one of personal superiority which runs counter to the commonweal and the logical laws of common sense.

Sooner or later the ambitious individual is forced to admit that he is beaten and frustrated. To save his face he must divert his ambition to the task of being unique in some useless dugout on the battlefield of life, where he can gain pre-eminence at a cheaper rate. He must either retreat, or shift the blame for his failure to some external circumstance over which he seems to have no control.

THIS is a good world. We need not approve of all the items in it, nor of all the individuals in it; but the world itself—which is more than its parts or individuals; which has a soul, a spirit, a fundamental relation to each of us deeper than all other relations—is a friendly world.—*Jan Christian Smuts.*

If you pride yourself on your ambition, take a mental inventory of its ends, and ask yourself whether you desire to attain those personal ends and forgo the opportunities of being happy, or whether you prefer to be happy, and forgo some of the prestige that your unfulfilled inferiority complex seems to demand. If your ambition has the momentum of an express train at full speed; if you can no longer stop your mad rush for glory, power, or intellectual supremacy, try to divert your energies into socially useful channels before it is too late.

The history of the world is strewn with the wrecks of egoistic ambitions. Nations have fallen because of their ambitions for aggrandisement. Wars are usually the result of the conflict of two equally vain ambitions.

The only normal goal for human ambition is to know more about the world we live in, to understand our neighbours better than we do, to live so that life is richer and fuller because of the quality of our co-operation.

(*Next: The Meaning of Conflict and Doubt*)

The Case of

by C. H. Teear, B.A.

The Man who Could Not Enjoy Himself

BEING able to "join in" with others is a precious gift, and to be able to laugh ensures us a welcome place in the human family. This is the story of a man who was in danger of cutting himself off from people because he could not laugh, could not let himself go and enjoy life.

Donald was forty-three, a married man with two children. He had never been wilfully unkind to anyone in his life. Yet his wife had reached a state when she dreaded to hear the sound of his key in the lock. His children treated him with indifference.

Donald was puzzled about it and deeply

hurt. He thought he was a good husband and a good father. He worked hard and shared his earnings fairly with his wife. The children had never wanted for anything within reason and he was willingly making sacrifices to give them a far better start in life than he had had. He did not lose his temper and bully them, but always tried to be fair and considerate. Yet nobody wanted him, either within or outside the family.

He was a sad-eyed solemn man, a slow speaker who admitted that he found it difficult to carry on a conversation, even

with his wife. When the weather was fine he spent his free time in the garden. Otherwise, so his wife bitterly complained, he either buried his nose in a newspaper or just sat. Donald, who loved her very much, felt he must do something before it was too late but did not know how or where to start.

"I want to talk but I can't," he explained. "I would like to be able to laugh and see the funny side, but I haven't an ounce of humour in me. I'd like to be free and easy with people, but however hard I try I seem locked away inside myself."

DONALD'S problem illustrates the difference between a positive and a negative approach to life. The positive approach means taking an active part in what is going on around us. The negative approach means being closed up within ourselves, not being able to reach out to others and create a bond of sympathy with them because something is holding us back.

Donald's approach was negative. He wanted to be likeable, friendly, and humorous—but something stood in the way.

His marriage might be regarded as proof that one person at least had found him lovable. But, explained Donald gloomily, his wife said she had only married him because she was sorry for him and hoped she could change him.

At this stage it was useless to point out that she was in no state of mind to express her true feelings. Subconsciously, she was punishing Donald because she was unhappy and blamed him for it. But at the moment it was more important for Donald to discover the truth about himself and build up a different attitude.

His early life had been hard. He was the eldest of three children, all boys. They had lost their mother when Donald was nine, and from that time the home life had been unsettled and precarious. The father had been forced to depend on the help of neighbours because he was not in a position to afford a housekeeper.

Donald had to look after his brothers, help clean the house, and supervise meals. He remembered, he said, that he and his brothers had always looked grubby and untidy beside the other children, with buttons off their jackets and clothes that needed patching.

When Donald was about twelve, his father found better-paid employment and they had a succession of housekeepers. But they were not much good and took no real interest in the children. The house was always untidy and comfortless and, more often than not,

dirty. Donald was ashamed when he was asked into the homes of other children. No matter how kind people were, always felt "out of things."

Neighbours sometimes gave him clothes their own children had grown out of, but although he was glad to have these additions to his inadequate wardrobe, he could not help feeling angry because he had to accept charity.

"Of course, I couldn't say anything," Donald added. "I knew people were trying to be kind and I kept it to myself. But I envied chaps who had a nice home. When they just took it all for granted, I felt mad enough to hit them."

WHEN Donald was in his teens his father married again. Donald and his step-mother did not like each other. As the eldest child, he had wielded authority over the other children and resented a stranger wielding it, particularly over him.

Doubtless, his step-mother found him equally difficult. Thus, while the home conditions became much better, there was also present an element of friction which had not been there before.

Naturally, people were not slow to con-

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gratulate the step-mother upon the improved appearance of the children and Donald resented it.

"But I had to keep my feelings to myself," he exclaimed. "I couldn't tell anybody, I had to swallow it all and say nothing."

He had grown up in a world in which for him life had been a continual struggle with no humour about it. Temperamentally, he was a serious thoughtful child. His experiences made him withdraw into himself until he became morose and secretive.

When he went to work he found he could not break through this acquired reserve. He was envious and resentful because most of his workmates had everything he would have liked in the way of a comfortable home, affectionate parents, and decent clothes.

"It's easy to laugh when you've got everything," became one of his favourite maxims.

BY the time he met his wife he had left home and was working in another town. On the surface everything seemed all right. His circumstances were different and he was in a position to marry. Finding someone who cared about him temporarily jolted him out of himself.

His wife was naturally a happy person who was prepared to do the talking and make the friendships, and Donald was satisfied just tagging along. The attraction between the young people was so strong that the difference in their temperaments did not seem important.

But as the years went by, what had seemed an endearing idiosyncrasy became a source of annoyance. Donald's silence and secretiveness about his feelings, his inability to laugh and make friends, his willingness to acquiesce rather than go to the trouble of discussion, got on his wife's nerves.

Alas, this was something he could not be laughed out of. Nagging and denunciation were equally useless. Only the well-balanced mature adult can retain his sense of humour when he is hungry, shabby, and being pushed around. It takes knowledge and a wide experience of life to master the resentment and inferiority feelings that flood in on us at such a time. Donald had

suffered this gruelling experience when he was a child. Inevitably, it left its mark on his personality.

Subconsciously, he was angry with life for giving him a raw deal. Subconsciously, he resented other people's laughter because he could not laugh himself. Talking had become associated with having to express gratitude and say things which concealed his true feelings, and therefore he found it difficult to talk and to be easy and natural with people.

He had built up a barrier between himself and them, and this subconscious attitude had remained dominant. It made him morose and humourless, even though his circumstances had changed and there was now every reason for him to be happy.

PEOPLE who are locked up within themselves do not really like other people. They may say they do, but if they will only take the trouble to analyse their feelings they will find that their attitude to others is coloured by resentment, fear, or inferiority.

The cause lies buried in our early life. Like Donald, we may be angry because others were happy when we were unhappy, and we may have carried this attitude over from childhood into later life.

Or, we may have been corrected and criticised too harshly with the result that we are frightened to let ourselves go in case we are doing something wrong.

Or again, we may grow up believing ourselves unattractive so that inferiority feelings make us ultra-sensitive, and we suspect snubs, criticism and dislike from every quarter when none is intended.

Whatever the cause, we must make an effort to find it and understand it. Resentment, fear, a belief that we are unattractive or unloveable, these are the arch-enemies of sociability, laughter, and happiness.

Donald, for instance, can now do a great deal to help himself. By understanding how his attitude developed, he can be on his guard against it. He can "teach himself to talk" by making a habit of recounting the day's happenings to his wife. He can notice what makes other people laugh and try, by conscious effort at first, to recognise and appreciate the humorous side of life.

Instead of sitting at home or spending all his free time gardening, he can take his wife out as he used to do in their courting days.

With her sympathetic co-operation, Donald still has time to transform himself into a reasonably sociable and happy individual.

Are You Really Tired?

by James Brown

WE need never be tired when real interest and enthusiasm are coupled with our tasks.

Please do not get me wrong, however. It is not meant that we should go on all day like robots. It is natural to be tired after manual or mental work, but after a rest and a meal the average person should be able to go on again.

We find people tired and listless because they *think* they have no energy left. What they do not realise is that they are bored, and it is lack of interest that is at the root of the tiredness.

Take a person who is really absorbed in some hobby in his free hours and see how tireless he is. When eventually he looks at the clock, he says "Gosh, is it that time already?" Take the same person on a night when he cannot, for some reason, work at his hobby, and then see him yawn, fidget and keep looking at the clock as if wishing for bed-time.

We *all* have more energy than we realise. But, you are asking, what can we do about all this?

My advice is—*adopt a creative hobby*. Something that really is different from your daily work and that you want to do.

It can be gardening if you are that way inclined. You can make that bookcase, or that display cabinet you always promised for your wife, or that wheel barrow for little Johnny.

Try Writing!

If you are fond of reading and books, why not try to write something yourself? Many people have become famous who, at one time, thought they could not possibly write. You never know what you can do until you try!

If you cannot take part in a sport, perhaps you can help to organise and raise funds for the benefit of the club.

There is no end to the things possible, if we only try to find a real interest. Age is no obstacle either, for we find men and women of all ages very active, happy and tireless in the pursuit of their "second-string." In fact many people make a real success of their hobby after they have retired and have more time to devote to it.

For those who cannot find any particular and satisfying hobby, there is nothing like

taking an interest in others. The helping of folk who are less fortunate brings its own reward in a feeling of contentment and a forgetting of self. When we are attending to the needs of others we have no time to think of our own petty troubles—no time to be tired.

We need not have a lot of money; there is much help to be given that money could not buy. Robert Louis Stevenson once said "How little we pay our way in life! Although we continually have our purses in our hand, the better part of services go still unrewarded. But I like to think that a grateful spirit gives as good as it gets."

That neighbour who cannot carry the coal pail to the top flat. You can do that job with a smile.

The friend who has a difficult letter to write—you could draft something suitable and be of great help.

To the neighbour who is sick and confined

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc.

These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them* altogether by eradicating from your Subconscious Mind the trouble from which they spring. This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. *All correspondence confidential.*

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to bed, you could take in a few books and a few yarns of what is going on in the outside world.

You could do some baby-sitting, and let that young couple get out together once in a while.

In thus living you are looking outward, and there can be little room for gloomy self-thoughts and tiredness. Improve on the Boy Scout motto of a good deed every day. Make it as many good deeds as you can manage every day!

If we look around we find that all the successful people are always busy doing something to help others, trying out new hobbies or spare-time activities. They always have "many irons in many fires." If

you approach them on the subject of being tired they will say "Ah, but I have never any time to be tired."

People who have plenty of plans and projects in hand never weary. They find energy through a zest for living.

Make out a plan for yourself and *act* while your enthusiasm lasts. After all, life was meant to be interesting, not dull and boring, and to a great extent what we *do* and *think* can make it one or the other.

We all have boundless energy if only we approach life with enthusiasm and confidence. Act as if you were *not* tired. It will be hard at first. But the reward will be well worth the effort. The tiredness and boredom will disappear, and the zest remain!

Book Reviews

Science of Happiness

WHEN Dr. Harold Dearden published *The Science of Happiness* in 1925, Arnold Bennett said of it, "I do not believe that it could be better done." After a quarter of a century the author has re-written the book (Staples Press, 12s. 6d., postage 5d.), and brought it up to date, and it is likely to receive the same kind of commendation as that given to the original edition.

The author outlines his purpose as that of providing that "knowledge of one's mind, of its needs, its defects, its engaging eccentricities" in order that one "may stand a reasonable chance of deriving more pleasure than pain from its activity." It is certainly an ambitious purpose, as the variety of chapter headings in the first section of the book reveals. These include such subjects as "Relaxation and Exercise," "Habit," "Fear, Worry and Lack of Confidence," "Training and Memory," "Insomnia," "Impulses and Obsessions," "Errors of Reasoning."

There are altogether twenty-five chapters in this first section, and the titles quoted illustrate the eminently practical approach which the writer takes. The book, while having a sound technical basis, as we should expect from Dr. Dearden, is less concerned with abstract theories than with the practical business of helping the reader in his search for happiness.

This practical emphasis is furthered by the inclusion of a series of exercises, the answers to which, the author wisely insists, should be written down in order that the reader's thinking may be clarified.

The second part of the book is devoted to questions concerning sex, and some of the problems arising from it. In trying to deal with "Marriage" in the space of seven pages the author is obviously imposing very severe self-

limitations. The wonder is that in this and similarly brief chapters, he manages to say as much as he does, and to say it so wisely.

His attitude towards sex-education is that "Sexual ignorance is undoubtedly the cause of much personal misery and marital discord. But it is perilously easy, by an unwise choice in your method of instruction, to encourage a giggling approach to the subject, and the conduct later, among the more adventurous of your hearers, of furtive and highly undesirable experiments. Ignorance is less harmful than knowledge thus acquired."

This book will be of great practical help to those who are seeking help in developing their personality and in getting the most out of life.—*J. B. N.*

HARLEY WILLIAMS has established a reputation for writing about doctors and medical discoveries. In *The Conquest of Fear* (Jonathan Cape, 16s., postage 5d.) he deals with such workers as Edward Jenner, the protagonist of vaccination; Ronald Ross, who discovered the inner secret of malaria; Hideyo Noguchi, the brilliant bacteriologist; with von Röntgen, whose discoveries opened up the way for modern X-ray therapy; with Lord Moynihan of Leeds, an outstandingly brilliant surgeon; and with Viscount Dawson of Penn, an outstandingly brilliant physician.

Two non-medical figures find a place within this volume: Father Damien, the Roman Catholic priest who threw in his lot with the lepers of Molokai, devoting his life to their service; and President Franklin D. Roosevelt, peer among patients, displaying courage and optimism and determination to an heroic degree, and in the issue largely overcoming the appalling handicap of infantile paralysis.

This is a heartening book, for it shows human beings brought face to face with handicaps, drawbacks, and frustrations, and yet rising victoriously over them and wresting success from unpropitious circumstances.

Noguchi, for instance, had a misshapen and largely useless left hand, caused by his falling on a fire in infancy; his early schooling was scant, and he had neither wealth nor influence to ease the way for him; yet by dogged perseverance, reading books at night "with no more light than a charcoal fire," he lived to become a world authority on bacteriology.

Sometimes the very blows of fate may be seen in retrospect as unsuspected favours; as when Bertrand Dawson was, at fifty years of age, side-tracked from a successful medical practice to don khaki and tend to troops in France. "A doctor's life behind the military lines in Northern France was one of happy informality, and a chance to think over new programmes."

"In conquering illness," writes Harley Williams, "intangible powers count far more than material remedies"; and this is true for both doctor and patient. "Roosevelt's real cure began," he says, "not in his acute illness, but in that crucial decision six months later, when he made up his mind to behave as though he were a normal person. He had learned that the only way to triumph over an unjust blow of fate is to disregard it."

Those who read this book will take heart anew at the well-nigh limitless resources of the human spirit, the power of men to face adverse circumstance and wring a victory out of the very jaws of defeat.—R. W. W.

THE use of conversation, the expression, arousal, and perception of attitudes, the formation of judgments, the favourable disposition of circumstances—all go to make up the interview," explains R. C. Oldfield in *The Psychology of the Interview* (Methuen, 7s. 6d., postage 4d.). "It is the task of the interviewer to arouse by conversational and other means the display of attitudes by the candidate, and to effect a judgment of the personal qualities of the candidate upon this basis."

This useful book is the result of research undertaken for the National Institute of Industrial Psychology. It stresses the importance of training for the interviewer, particularly in the sphere of human relations, and of creating fair conditions for those who are undergoing the strain of being interviewed.

The big job is the stimulation of the candidate, encouraging him to talk freely and give an all-round picture of his personality. To achieve this satisfactorily the interviewer, while maintaining a critical attitude, must remain detached.

Oldfield found conscientious interviewers quick to recognise and control changes of attitude in themselves, and acutely aware of the different reactions of different types. A hurt sensitive person may appear dull and unresponsive, while the independent-minded may seem hostile.

"Never mind what the candidate says," is a

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wise principle for every interviewer. "Notice the way he says it: Don't try to make the *correct remark*: think instead of the *appropriate attitude* to take up, and a suitable form of words will be forthcoming."—C. H. T.

DEVELOPMENTS IN PSYCHO-ANALYSIS (Hogarth Press, 30s., postage 6d.) is a composite work by eminent woman psychoanalysts—Melanie Klein, Paula Heimann, Susan Isaacs and Joan Riviere. It summarises the major advances in psycho-analytical thought since Freud, and makes many treatises on psycho-analysis out of date.

Freud made the oedipal situation, culminating in the incest taboo, the focal point of the infant neurosis. Melanie Klein, while sharing to the full in Freud's work of discovery, sees in the battle of the life and death instincts—the new-born baby's problem of survival in what appears a hostile environment—the real origin of the infant neurosis. She and her collaborators have explored, as no one else has done, the "oral" period of infancy and they have revealed the devastating conflicts of earliest babyhood.

"The close bond between a young infant and his mother," says Melanie Klein, "centres on the relation to her breast. Although, from the earliest days onwards, the infant also responds to other features of the mother—her voice, her face, her hands—the fundamental experiences of happiness and love, of frustration and hatred, are inextricably linked with the mother's breast. This early bond with the mother, which is strengthened as the breast is being securely established in the inner world, basically influences all other relationships, in the first place with the father; it underlies the capacity to form any deep and strong attachment to one person.

"With bottle-fed babies the bottle can take the place of the breast if it is given in a situation approximating to breast-feeding, that is, if there is close physical nearness to the mother and the infant is handled and fed in a loving way. Under such conditions the infant may be able to establish within himself an object felt to be the primary source of goodness."

The discoveries of Melanie Klein and her collaborators will be of value not only to the play therapist in the child guidance clinic, and the psychiatrist in hospital and consulting room, but also to the nurse, the sociologist, and to the child specialist both in medicine and education.—C. E. B.

THE ART OF BEING A PARENT (Bodley Head, 8s. 6d., postage 5d.) gets well away from the usual dogmatic books on child rearing. The author, Amabel Williams-Ellis, states that

"the purpose is to discuss the part which we, as adults, play when we bring up children; to ask what changes happen in us when we become fathers and mothers, foster parents or guardians. It is an important and neglected topic and it affects our children more than anything else in the world."

The key-note of the book is therefore discussion, which should appeal to the intelligent parent, and which enables the author to make her points unobtrusively. For example, the talk on the toddler's play leads to the commonsense remark: "We should try to arrange their surroundings in such a way that, inexperienced and enterprising as they are, they harm, neither themselves nor us nor our cherished possessions."

There is wisdom, too, in the remark that "What adults often forget is that young people are right to have moods. Moods are true reflections of the paradoxes of human life."

Later on, talking of morals and religion, the author suggests: "We should listen to our children's views with interest and try to make out what the fresh eye saw in our not altogether satisfactory well-established ways. Now and

START where you are with what you have; make something of it; never be satisfied.—George Washington Carver.

then, however, a major moral question is sure to loom up, and ways will really seem to divide so that we cannot go on in a tolerant experimental way, but must decide what our priorities are. When that happens we can often rely on one criterion: we can decide which seems the road to what is life-giving.

Every young parent or prospective parent should be glad to find a place on his bookshelf for this valuable work.—R. MacD. L.

RELIGIOUS people sometimes feel they should not expose their faith to the dangers of psychological investigation; and some students of psychology look on all religion and ritual as "symptoms of unsolved emotional conflicts."

In *Psycho-Analysis and Religion* (Gollancz, 10s. 6d., postage 5d.), the eminent psychoanalyst, Dr. Erich Fromm, takes a different standpoint. He offers clear thinking, clearly expressed to both these classes of people, who are each, out of fear, depriving themselves of one of the great forces necessary to all those who are striving for "love, truth and justice."

Fromm points out how many critics and many defenders of religion miss the mark by dealing with the scientific aspect of religion and not the religious one, while what really matters is "the welfare of man's soul." For Fromm religion includes that most important factor which goes beyond the purely ethical; he quotes Albert Schweitzer with approval: "Rational thinking which is free from assumptions ends in mysticism."

He differentiates very strongly between religion and idolatry, and ends with an eloquent appeal to the religious and the non-religious

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BE PROUD OF YOUR ENGLISH

*You are Judged by the Way
You Speak and Write*

By LAURENCE WILTON

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10 Things You Should Know about Your English (see page 2)

those about to marry and those who are already embarked on the adventure.—R. MacD. L.

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Cultivating Courage in Your Everyday Life

by John B. Nettleship, B.A., B.D.

WE think of courage as a quality that belongs to the battlefield, the shipwreck, the Everest expedition, the railway disaster. But, in fact, your life and mine daily offers a multitude of opportunities for courage in quieter and humbler ways.

"He has not learned the lesson of life who does not every day surmount a fear," said Emerson. This seems obvious enough, but the remarkable thing is that so few people seem to regard the petty daily trials of life as opportunities for the manifestation of courage. Many who would meet a sudden emergency with commendable courage, react to daily pinpricks with irritation and annoyance.

Henry van Dyke said: "There is courage physical, and social and moral, and intellectual—a soldier's courage, a doctor's courage, a lawyer's courage, a preacher's courage, a nurse's courage, a merchant's courage. . . ." The trouble is that it never occurs to a lot of us that courage is demanded of us too in our particular job. It seems a routine, humdrum life that we are living. So, instead of bringing courage to bear on the minor crises which face us, we unconsciously react with less worthy emotion.

Let our first step then, in the cultivation of everyday courage, be the recognition of our need of it. Let us become aware of the innumerable opportunities which occur every day for showing it.

Now for some of the secrets of cultivating everyday courage. First of all, if there is anything you fear, any job you shrink from doing, have a good look at it. Many of our fears, much of our timidity and irresolution

arise from the fact that we have never really come to grips with whatever it is that is troubling us.

We have tried to pretend that some fear does not really exist, some anxiety is groundless, but all we have done is to push the fear or anxiety farther down in our subconscious. We have not really got rid of it at all. Courage does not consist in pretending that something which exists does not exist. That is not courage; it is crass stupidity.

No, our fears must be faced fairly and squarely. To do this will often have a remarkable effect on them. When I was a small boy, I woke up in the night convinced that a large bat was flying round my bedroom in the darkness. I called out in fear, and my father ran into the room and switched the light on. The bat was in fact only a small moth!

That is our parable. Often our fears only need the light of frank examination turned upon them to be seen as much less frightening than they seemed. So, when we have fears, let us not simply try to dismiss them from our minds. That will frequently do more harm than good. Let us rather remember the words of Tennyson:

*He faced the spectres of the mind
And laid them; thus he came at length,
To find a stronger faith his own.*

Again, our lack of everyday courage is often due to the fact that we are too much wrapped up in ourselves. We are anxious and fretful and fearful because we ask of

LET us therefore follow after the things which make for peace, and things wherewith one may edify another.

—Romans 14, 19.

everything that happens, and every circumstance which we encounter: "How is this going to affect me?" We are concerned all the time about our personal comfort, or our reputation, or our future, or our security, or our health.

Obviously there can be no poise, and serenity (part of the make-up of courage) about a life where such feelings are dominant.

If we could forget ourselves, turn our thoughts outward instead of inward, think about somebody else instead of ourselves, then half our problems would be solved. Perhaps the simplest single piece of advice here is "Do something for somebody." Notice the emphasis on *do*.

The way to avoid morbid introspection is to throw ourselves actively into service for others. We shall have less time then to think about our own aches and pains and discomforts. Because we are engrossed in doing something for someone, we shall be able to ride more serenely the threatening waves of fear or pain or sorrow in our own lives.

Yet again, one of the most effective ways of handling those situations which fill us with fear and foreboding is by auto-suggestion. To have a vivid picture of ourselves reacting in a particular situation as we should like to react is half the battle towards the achievement of that reaction.

Calm Picture

Suppose, for example, we are due for an important interview. We have a sinking feeling inside ourselves as we picture ourselves in front of the committee. To let that picture take a grip upon us will only serve to make it a reality when the time for the interview comes. Instead, we must picture ourselves walking calmly into the room, facing the interviewing committee without fear, answering their questions with enthusiasm and confidence. When the interview takes place this imaginative picture, by now part of our mental furniture, will help to mould the interview according to the pattern so firmly fixed in our minds.

This is simply one example of the way in which various rather formidable situations in everyday life can be faced with courage and confidence.

One further thing remains to be said. The

person who can most effectively and courageously meet the exigencies of daily living is the person who is conscious that life is not just a lone struggle, which one is fighting single-handed, with inadequate resources. That is why so many psychologists recognise the important part played by a person's religious experience. After thirty years in which he had treated hundreds of patients from all over the world, Jung said that the majority had broken down because they had lost a sense of the Power outside themselves which could hold and guide them.

The Psalmist's "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" is the method of utilising resources outside of oneself.

Nansen's book *Farthest North* contains his plan for reaching the Pole. Others had pushed and struggled against the ice current. Nansen built a specially strengthened ship, went into the ice-flow, and drifted with it, so having all the forces of nature helping him along instead of tugging him and holding him back.

This is a parable too obvious to need enlarging. Let us avail ourselves of the resources life provides so that we may face with courage and confidence every situation.

Sense of Proportion

SEE the good in yourself as well as the not-so-good.

See yourself fairly in relation to others—neither "worm" nor "king of the castle."

Be interested in people and things outside yourself.

Be reasonable about your desires and ambitions.

You know how easily you are affected by your moods and feelings? Remember this when others are difficult.

When things are grim, look around at the suffering in the world.

Count your blessings—home, job, friends, reasonable health, sight, speech, understanding.

Spare a little time to contemplate the wonder of the universe. Look upwards towards the stars.

Cultivate enjoyment in simple pleasures like a garden, music, reading.

Don't waste time and energy straining for more money and more things than you need.

Never let problems rankle in your mind. Weigh up the *pros.* and *cons.* and work out a practical plan of campaign.

It's what a man *is* that counts. Not what he's got or where he's got.

HOW TO DEAL WITH YOUR MOODS

by Dr. R. W. Wilde, M.A., B.Sc.

THERE are days when we are on top of the world, when everything seems to go well with us and our affairs. But equally there are days when everything seems to go wrong with us and our plans, when we feel low and out of sorts, depressed and "fed up."

These mental changes we must perforce accept, and we had better make the best of them. It is even possible, by a little self-observation, to detect the precise rhythm of one's mental life (which varies from individual to individual). Professor Donald Laird found that his own "wave" tended to be one of three weeks—three weeks "up" and three weeks "down"; three weeks on the crest of his mental wave, and somewhat less than three weeks in the trough of it.

Wisdom would suggest that when we are in the throes of misgiving, "under the weather," and at our lower ebb, we should, so far as possible, avoid making any important decisions. Certainly we should make no decisive changes in our life during such phases of our mental cycle.

Our important and far-reaching decisions are best reserved for the times when we are on the top of our form.

Also we may find comfort in the thought that our down-cast moods will pass. We should say to ourself: "This has been before, and it will pass, the sun will break through and the world will laugh again."

A second aspect of our mental rhythm is summed up in the psycho-analytic term "ambivalence."

* Ambivalence *

By ambivalence Freud meant to indicate that our emotions are double-barrelled affairs. In ordinary speech and thinking we tend to regard love and hate as two utterly separate and contrasted emotions. But all the psychological evidence points to the fact that hate can reside in the heart of love, and that even in hatred there can be a strange admixture of love.

In older folk this ambivalence is overlaid and carefully concealed. In children it is often verbally expressed. But an adult will deny that anything of the kind can ever

attach to his mental life. How can a daughter hate the mother on whom she dotes, the son entertain murderous thoughts towards the father in whose business perchance he works as a partner?

Adult mental life in fact has its ambivalence no less than the child's. And this further alternation in our psychic life we had better recognise and accept, and then handle it as profitably as we may.

Here is a young couple not long married. During their honeymoon they have lived on the heights of ecstasy, have found a joy in each other that has transfigured the world. But as the months and years wear on the wife will be aware that there are times when she simply detests the sight of her husband; the husband will discover that on occasion his wife bores him to tears. Each will be tempted to hide this fact, not only from the other partner, but also from himself or herself, to recoil in horror from this unfaithfulness and to assert that this can never be. And just there lies the danger. For a thing merely repressed takes all sorts of mysterious and disguised manifestations, reappears in unsuspected guise.

* Self-Awareness *

Let each recognise and accept this fact of ambivalence. Let the young wife say to herself: "Of course there are times when I hate the sound of John's footstep in the hall. That is only to be expected. It is nothing to worry over, nothing even to confess to John about. It is only that I am human."

This kind of open-eyed awareness and acceptance will be far more effective than any shocked recoil from her supposed wickedness. The thing will be there, patent to her on the very surface of her mind; and being there it will need to take no subterranean and disguised way out in the form of nerves or hysteria or violent outbursts. Knowing herself, she will be able to guard her speech and her conduct, just where danger threatens. Accepting herself, she will be able to handle herself with a wisdom that only self-acceptance can bring.

As with the wife, so with the husband. Let each accept the fact that our emotions

are double-sided. They will be wiser, saner and happier folk for accepting that fact.

In the third place, our intellectual life is subject to periodic rhythms and wave-like undulations.

Years ago I was consulted by a novelist who told me he had completely "dried up." His inspiration had come to a dead end; his imagination had withered; ideas had departed.

I counselled that he should try writing and thinking in some unusual room or place, even in some unfamiliar position such as lying on a couch instead of sitting at a desk. He took the advice proffered him, and in a few weeks was working away happily at a new novel.

There is much to be said for building up working habits, especially for those people like writers or students whose work is mainly mental. To sit down at one's desk at nine o'clock in the morning and to set to work straight away; or to devote seven till nine

in the evenings on four nights a week to the study of text books for some examination—there is much to be said for the observing of such familiar regularities and constant work habits and "settings." Our mental "flow" is more likely to occur under such conditions than by unplanned and haphazard methods of writing or studying.

But intellectual life has its rhythms, like the emotional. And sometimes we can go more than half-way to outdo a "dry" period by breaking through the accustomed routine, re-shuffling things temporarily, altering the set-up. Such changes (if not introduced too often and too constantly) may themselves act as a kind of shock tactic and stimulate imagination or study.

Self-knowledge, said Tennyson, is power. A part of our self-knowledge should be the recognition and acceptance of the swings and roundabouts of mental life.

How Tough Are You?

WE must have a reasonable degree of "toughness" to make our way in the world and to face up to our troubles and difficulties. On the other hand, there may be a tendency to carry this too far with the result that we allow ourselves to become hard and unsympathetic.

Try this test to see how you stand. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Are you prone to despise failure in yourself and others?
- 2.—Can you say that you are never over-awed by successful, wealthy, important, celebrated people?
- 3.—Can you talk with you employer and people in authority without becoming "rattled"?
- 4.—Can you ignore unkind and malicious remarks and not allow them to bother you?
- 5.—If you believe you are doing the right thing, are you unaffected by unpopularity?
- 6.—Can you weigh up criticism without allowing it to make you unsure of yourself and your abilities?
- 7.—Are you more or less indifferent to what most people think about you?
- 8.—Can you stand up for yourself and maintain a point of view in argument?
- 9.—Do you get things done in spite of obstacles and setbacks?
- 10.—Do obstacles and setbacks have a "tonic," rather than a depressing effect on you?
- 11.—Are you the persevering dogged type who keeps on trying?
- 12.—Do you go after people and "ginger" them up when you think they are not pulling their weight?
- 13.—Are you the practical down-to-earth man

of action, rather than a man of plans and promises?

- 14.—Do you consider day-dreaming a waste of time, and discourage it in yourself and others?
- 15.—Would you do without things if you wanted to achieve a personal ambition, like saving up to get married or to start in business for yourself?
- 16.—Do you carry on in spite of ailments like colds and headaches?
- 17.—As long as it were humanly possible, would you complete a contract to time or keep a promise, no matter how much effort it cost you?
- 18.—Do you get impatient with people who complain of bad luck or bad health?
- 19.—Do you despise people who make fools of themselves with drink, sex, and general moral flabbiness?
- 20.—Do you place a very high value on self-control and self-discipline?

Count five marks for every "yes." If you score 70 and over, watch out for a tendency to hardness which can make your personality unsympathetic, harsh, and unlikeable. On the other hand, a score of under 50 means you are too easily influenced by others and prone to let things get you down.

Anything between 50 and 70 shows a satisfactory balance with 60 the ideal mark.

DIVINE Providence has granted this gift to man, that those things which are honest are also the most advantageous.—*Quintilian*.

*A Psychologist's Postbag*AFRAID TO TELL HER HE
LOVES HER

I CONSTANTLY receive letters from men and women whose outward life is a success story, but who cling to the belief that they are misfits.

Often, there is little foundation for their hesitancy in life. But once having adopted a wrong attitude, they continue in it. They are unhappy. They cannot enjoy life as the rest of the world does. They are terribly lonely.

Why do they find themselves in this position? And what can they do to become normal and enjoy life?

Success in personal relationships must depend upon the estimate the individual has of his or her self. The best salesman has faith in the goods he offers. By this, I mean the quiet self-confidence which takes one's own personal value for granted (very different from the bumpitious self-assertiveness which is an attempt to conceal one's weaknesses).

Here is an example of a man who lacks that essential belief in himself. He writes as follows:

"I LIVE a very limited and unhappy life. I occupy a good position in business, but I have no social life.

I have overheard women say that I am good looking, so it is not my appearance which holds me back. I admire women but I can do nothing about it. When I was twenty, I courted a girl but she turned me down saying I was too quiet. Now I have seen the girl, I want to marry but the thought of speaking to her fills me with embarrassment.

I would go sick with fear if I attempted to tell her I like her.

She has tried to be friendly, but I find myself reacting in a cold, stiff and formal manner—when I am just longing to take her in my arms. My physical health is good, and I look younger than my years. I am the eldest son of a family and have two sisters, but I have always been shy and self-conscious with girls.

Describing myself, I would say I am introspective, imaginative, over-sensitive, and extremely emotional.

Latterly, my sense of frustration is terrible.

I have no friends. At times I feel like screaming. I woke up crying this morning. I have tried well-known methods of improving the mind and personality, but they have not helped me."

THIS is one of those cases where personal interviews can be of enormous value. When personal relationships are at fault it is through a personal relationship with the psychologist that a change takes place. Healing comes essentially through a love relationship, and this is most easily established through personal contact.

But if one is able to convey a genuine warm personal interest through a letter, it can and often does serve as a turning-point.

Here is my attempt to show this man to himself as he really is:

"You have, as the French say, the defects of your qualities. There is nothing wrong in being sensitive and imaginative, and with that it is natural to have a tendency to self-consciousness.

"If you were tough and hard-boiled you would not be the man you are; and your value would have been correspondingly less.

"These qualities of yours have helped you to make your quite considerable success in business.

"The mistake you made at the start in early life was to look with envy upon others and to wish that you were different. You did not accept yourself for what you were by nature, and so you came to believe that you had no right to be yourself. You cannot change your natural temperament by wishing and study, but you can learn to make full use of your very valuable given qualities.

"Possibly you have been turning away from what you feel is the feminine side of yourself, instead of making use of your intuitive powers and sensitiveness. I wonder if you have not secretly despised your sisters, even though they stimulated and left unsatisfied your natural curiosity about the opposite sex. Because you could not know your sisters as women you may have

come to feel that all females are untouchable . . ."

THE reader will have noted that this man is an eldest son. The significance of this has to be explained to him. My letter continues:

"There is a definite disadvantage in being an eldest son. The eldest has sustained a shock in infancy when the next child was born and has displaced him as the centre of interest. He has been King Baby, and now he is deposed. This experience may colour the rest of his life by giving him a sense of insecurity, and the feeling that nothing he does can be enough, even though he is constantly told that as the eldest he should set an example.

"If you see yourself with the eyes of an adult, you will see an individual whom any girl would be proud to know.

"To see yourself as an adult is to accept yourself fully. No one person is a hundred per cent male or female. You are judging yourself by schoolboy standards when you despise your sensitiveness and capacity for emotion.

"You need not imagine that any girl will be offended by being told that a decent man loves her, however stammering his tongue.

"It is right that a man should feel himself unworthy of the girl he loves, but he can express his intention of trying to make himself more worthy. You may, as you suggest, turn pale and feel your heart beats, but the girl will not find anything laughable in the situation. Countless swains have had similar experiences.

"The one thing you need to give you confidence in yourself is to hear a woman say *I love you*. Go to it, man, and ask her!"

Keep on Trying!

ALL the performances of human art, at which we look with praise or wonder, are instances of the resistless force of *perseverance*; it is by this that the quarry becomes a pyramid and that distant countries are united by canals.

If a man was to compare the effect of a single stroke of a pickaxe, or of one impression of the spade, with the general design and last result, he would be overwhelmed with the sense of their disproportion.

Yet those petty operations, incessantly continued, in time, surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings.—*Samuel Johnson*.

THERE may be many readers, both male and female, who have arrived at a position in life not very different from this correspondent, but have reached it by a different route.

The principle is always the same, however. The individual who has got stuck, and who is trying to shield him or herself from life is regarding the self with the eyes of a child. He (or she) has been told as a child how unsatisfactory he is and has come to believe it, because an inner sense of guilt whispers that it may be true.

There are girls who believe that to be "only a woman" is to belong to the inferior half of creation, and who spend their lives in rebelling against their fate.

There are men and women whose ignorance of sexual development and whose childish experiments have led them to regard themselves as innately evil. There are girls whose emotional attachments to a father and whose repression of sex makes them incapable of loving. There are men whose capacity to love is bound down to some possessive mother.

In all such cases, worldly success, particularly academic success, can be used as a shelter from the demands of personal relationships. A modern physics or chemical laboratory can be a substitute for the cloister and the monastic cell.

Whatever the cause there is always hope for the victims of such emotional suppression. The psychologist can show them just where their difficulties began. And then they can start advancing once more in the right direction.

PSYCHOLOGY is often abused because it advocates self-expression. It is certainly easier to deal with a child as an inferior being and to keep it in subjection than it is to treat it as a person in its own right. But self-expression does not rule out self-government, and the excesses of the modern educationalists would not take place if they remembered this fact.

Self-expression is infinitely preferable to the denial and distrust of self which is the lot of many unfortunate children in their up-bringing.

Personal relationships depend upon loving oneself in the right way, which means having faith in one's own value as capable of contributing something to society.

There is no more miserable state than that of the man or woman who feels that he belongs nowhere. There is no greater satisfaction than helping such a one to find a place.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem: age, occupation, sex (married or single), home life, position in family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Hand Trembling

Recently I started to suffer from hand-trembling when trying to write. I am interested in the opposite sex, but when I am introduced to a girl who attracts me I become tongue-tied and my heart starts to beat violently. I am particularly afraid that the latter symptom may spoil my life. Please advise me as to what I should do.

YOU should think of yourself as a "learner" in life, and realise that you cannot expect to feel at ease except through sound experience.

Some people are lucky because they learn early in life through being brought up as one of a big family. It is always more difficult for a lonely child. Your palpitations are the mark of fear and not disease. With familiarity you will lose your fear.

Since you are afraid of girls it is probable that you are afraid of your own sexual nature, and that you have not been taught the proper facts of sex.

Do something new every day so that you improve daily in the art of living. The hand trembling is merely another symptom of your feelings of fear. When you are mixing happily with more people, it will disappear.

Worried about Call-up

I am due for my National Service call-up very soon, and I want to do it with a good heart. But I have been worrying a great deal about it lately. I get very depressed and I know I am causing anxiety to my family.

I have one sister aged fifteen and a brother who is over thirty.

YOU take life too seriously! That is I think due to your family being badly spaced. Ten years between yourself and

your brother, and five years between yourself and your sister, means that there has never been any family life such as makes a home a microcosm of the world.

Children should be near enough in age to have common interests; to squabble and fight, and to knock the corners off each other. To all intents and purposes each of you was a lonely only child with no experience of mixing, and prematurely saddled with responsibility.

Now is your chance. Life is an adventure and thanks to the call-up you are going out into the world under the best auspices: sheltered from the main preoccupations of making a living, and yet treated like a man.

Naturally you have some dread of such a radical change, just as a moderate swimmer hesitates to jump into deep water, but once you get going you will enjoy almost all of it. There will be fellows there of all sorts of temperaments; many of them in a worse funk than yourself. Don't make the mistake of thinking you will be the only homesick one.

Life is an adventure, and study of books or techniques does not make a man. You need all sorts of experience to do that. Good luck!

Scared Feeling

When I went in the Army, my whole life seemed to change overnight. I was much happier and fitter than I had been for a long time. I think it was when I was demobbed that my nervous attacks really started.

I have a girl friend who I have been courting for some years now, but she is not the type of girl I would like to marry.

I am the eldest of four children, and have always got on well with my mother until recently,

when for no apparent reason she seems to get on my nerves.

Would you say my trouble is physical or mental? I get frequent fits of depression and a bad feeling of being thoroughly scared.

THE history you give of yourself shows that the farther you get away from home influences the better you are. Your life in the Army was an indication of what your life can be all the time, once you get over the emotional attitudes to your home which prevent you from feeling like an adult.

It is always a shock to the eldest child when another is born. When you think of all the fuss which is made of a first baby, you will see that the advent of another is as if a prince found himself dethroned. The experience leaves the child with a frightening sense of the insecurity of life, and so he tends to turn to the mother for protection instead of learning to stand up to life.

Evidently you have not attained to a maturity which enables you to take a detached attitude to parents. Your attitude to your mother is that you resent her hold on you, even though you still cling (psychologically) to her. Owing to this clinging you are unable to take the decisive step of choosing a mate.

We hope you realise the unfairness of monopolising a girl for three years if you do not feel you can marry her. You should let her go until you know yourself to be sufficiently mature to be able to adjust yourself to the needs of another in marriage.

Your fixation on your mother gives you a contradictory attitude to sex. You have the urge, but feel guilty about it, and guilt occasions fears.

Army life suited you, not only because you were away from home, but because it took a great deal of personal responsibility off you. A civilian life is far more complicated, and the eldest child has usually been made to feel a burden of responsibility before he is fit for it. You see that the whole matter revolves round childish attitudes which you should have discarded.

In brief, what you need to do is to leave home. You will then have a chance to grow up emotionally and become a mature personality.

Problem Mother

My problem is that a long-smothered resentment against my mother seems to have erupted violently into the open after all these years.

She has an income of her own, yet she is

How This Magazine Helped Me

ALTHOUGH I am very fond of reading anything connected with self-improvement, my first acquaintance with THE PSYCHOLOGIST MAGAZINE was just an accident.

Our office moved to new premises above the Central News Agency, in Connaught Place, New Delhi, and passing that way daily, I used to have a glance at the various magazines. Then one day I saw THE PSYCHOLOGIST. I picked it up, found the contents very interesting, and have bought it regularly ever since. I have seen other magazines published in India and abroad on the subject of psychology, but I can say that THE PSYCHOLOGIST is unrivalled.

The magazine has been of considerable help to me in understanding myself and my problems. In many articles containing accounts of John or Jane's troubles I have found my own portrait and my own difficulties. The maladjustments of correspondents to your Advice Bureau are a constant warning to me and I find the Readers' Competition is full of good tips. I have lost all my shyness and my feelings of inferiority and have improved much in my mind, memory and personality—thanks to THE PSYCHOLOGIST MAGAZINE to which I shall be eternally grateful.—R. N. Seth, Dunlop House, Delhi, India.

constantly indicating that she wants me to buy her clothes, and other luxuries.

I am not a mean person, but I had no affection in my childhood, but was boarded out to live with relations.

My husband is most generous, but knowing his views about my mother, I don't feel I can do things on the sly.

YOU can deal with your problem on general principles first. That means that even under the best possible circumstances children owe nothing to their parents. The debt is carried forward to the next generation.

Children have not asked to be born. They have not chosen their parents or imposed themselves on them. Parents should regard children as their gift to the world, and they have a duty to care for them physically and to allow them to grow up to be themselves, and to grow away from them.

Children are not to be regarded as possessions for the benefit of the parents.

If rightly brought up there will be a bond of affection and appreciation, but there is

no law, natural or other, which obliges the child to look after its parents. Parents are loved to the degree in which they have earned love.

To bring up children properly imposes continual sacrifice on the parents, and that is the value of parenthood. It prevents individuals from relapsing into selfishness. Children go out into life, marry and form a new circle, and they pass on the lesson of sacrifice to their children thus paying their debt. The above is the general answer to the parent-child relationship.

In your particular case, you and your brother have had to make good in spite of your mother, and in the process your brother has become hardened. Neither of you have had any help from your parents in becoming useful citizens; and as your mother is trying to exploit you now, you may be sure that she made your father unhappy and accentuated his weaknesses. By her animosity against him she robbed you of a priceless asset, the love of a father.

You should regard both your parents with pity, as no doubt they have been moulded by their parents and circumstances, but you need not sacrifice yourself to their weaknesses.

Your duty is to your husband and you must not mar your relationship with him by acting secretly or against his wishes. If your parents were actually in want, no doubt you would both be willing to relieve their necessities. Beyond that you need not go.

Why Do I Brood?

Please, can you help me to stop brooding over things? It may be something to do with my age, as I am a single woman over fifty.

I have a part-time job, but have lost all my people to whom I was very attached. It is things like this I brood over.

I am very fond of animals, but I am not allowed to keep a pet in the house where I live.

A WOMAN who is alone in the world is bound to look back regretfully, if she lets her life remain empty.

If you had a pet it would to some extent fill the place of the children you could have had, if life had gone differently.

The remedy is to make yourself of some account, so that you live actively in the present. If you can manage with a "part time job" then you must have leisure which could be put to social use. Church or chapel or youth clubs can provide an outlet.

You might become in request as a "sitter in," or since you are fond of animals,

let it be known that you are willing to take dogs out for exercise.

No one need be lonely and inactive. Get some ideas of what you might do, and then try to implement them

Widow's Nerves

I have been a widow for some years after being happily married to a good husband.

I have a job and I am not unhappy, but my big worry is nerves. I get trembling turns and giddy heads, and now I am afraid to go out very far by myself.

My doctor is very kind and tells me I must try to help myself, but I do not know how. Can you please give me your advice?

YOU suffer from an anxiety neurosis, but you could have told us far more of your early history, and marriage experience.

Lacking details, we can only explain on general lines. Your symptoms are consistent with an attitude which does not recognise the importance of a sex life in promoting health and freedom from nerves.

A woman who is unawakened may lead a satisfying celibate life, but once sex has entered into her life, it needs to be given consideration. A woman's sex needs include having children.

There is in you an unrealised urge to a sex life, which—since you are a woman of principles—can only be experienced as a fear. If you allowed your fears to have full sway, you would never go anywhere, never meet a man. Your nervous symptoms are keeping you from a temptation which consciously you do not believe exists.

Why have you never thought of marrying again? A widow has almost always plenty of chances. It looks as if you prize your freedom more than you miss marriage partnership.

If you open your mind to that possibility, you may yet achieve it.

Blushes When Meeting People

Although I am a man of over thirty, I do not seem to have grown up much. I feel I would like to act a bit more mannish, instead of feeling as if everybody is looking at me wherever I go, or blushing when I meet people.

If I were a bit taller it would make a difference to me. I am only average height. Can you suggest what I should do?

Also, can you tell me why I am more attracted to older women, rather than to young girls?

YOU say that you want to "act mannish." The way to do that is to think of yourself as a man. This you are not doing.

Speaking Personally

by John May

Remembering Names

AT a public speaking class the other evening, a young university student said that he had a particularly bad memory for people's names. He wanted to know how he could improve it, and his problem set me thinking.

The first obvious fact about remembering the name of somebody we are introduced to is often overlooked. It is, that nobody, can remember something he does not know.

In the initial emotion of being introduced to somebody new, often I have not grasped his name at all. Sometimes it is flung at one rather off-handedly by the person making the introduction. Sometimes it is given among a quick string of other introductory names that only a Memory Man could pick up.

This happens to everybody. What can we do about it?

Now that I am not so self-conscious, I sometimes say laughingly, "Well, tell me the man's name properly!" Sometimes I ask him afterwards quietly, and sometimes I ask somebody else. But I always make a point of getting the name.

So far, so good. But how about committing it to memory? Nothing, it seems, is easier to forget than the name of a person about whom one knows very little or nothing.

Sometimes it is possible to comment on a name politely. I met a man recently with "QV" as part of the spelling of his name. An unusual combination of letters, so I asked him its origin.

"It is of Scandinavian origin," he said. And he seemed quite pleased to be asked.

A little conversation like that imprints a name on your mind indelibly. Another way of helping to do so is to use the name in conversation with the person concerned immediately. Don't just say "How do you do?" or "I'm pleased to meet you." Put the man's name after it. "How do you do, Mr. Smith?"

Then bring the name into the conversation again as soon as you can. This links in your mind the face and the name, and when you think of the man again you will also recall his name.

Even so, there are some names that will evade you and slip out of your mind. Usually this is because, unconsciously, the name brings up unpleasant associations for you. One man I recently met had the same name as a school teacher in whose class I did badly as a boy. I could not remember his name until I unearthed this reason for forgetting it. After that, remembering it was easy.

Associations of thought can be used consciously to remember names, as well as being the unconscious cause of forgetting them. I had no trouble in remembering a Mr. Littlebread. He was pretty plump, and I thought that he would have a better figure if he dieted—and ate very little bread!

My memory for names lasts well enough when I am with people. But sometimes when I don't see them for a long while, it slips. So in my address book at home I always write down first names as well as surnames; the wife's first name as well as the husband's; and the names of the children, plus age and the date. Then, when I am likely to see these folk again, I refresh my memory.

Practice makes perfect in remembering names as in everything else. Some hotel-keepers and head-waiters have exceptional memories for names and faces, and can greet you correctly although years have elapsed since they last saw you. Headmasters often have phenomenal name memories, too; practice is the secret.

The student at our class who complained about his bad memory for names had not had much opportunity for practice. Being a student meant working hard on the academic front, but it unfortunately too often means neglecting the human and social side of life.

This one was showing the right kind of interest in people in wishing to improve his memory for names. And, of course, a true interest and liking for people is the basic secret of remembering names.

A person's name is one of his dearest and most personal possessions. To remember it and use it properly is one of the nicest compliments you can pay. Worth a little trouble, isn't it?

You think of yourself as a poor little blighter whom nobody will notice.

Moreover, you take note of all those chaps who are making a grand show and appearing calm and self-possessed, and you say "I ought to be like that." You forget the effect of different temperaments, and different up-bringing. You never notice people who are "learners" like yourself and who cannot swagger and put on airs.

You tell yourself "if only" I were taller, "if only" I had had more experience.

Well, you are as tall as Lord Nelson or Queen Victoria! You are tall enough to

be good at your job. You are tall enough to be a husband and father. You are tall enough to have opinions and to give advice.

We cannot tell from a letter why you are attracted most by older women. It is very likely because your first attraction was to an older sister or acquaintance. That often happens in families.

Anyway, don't worry. Accept yourself for things which you have no responsibility for, and know yourself to be a decent sort of man who can be trusted to make a good father and husband.

DEPRESSION: Its Causes and the Cure

by a Psychotherapist

"I AM so depressed, I feel there is nothing left to live for," a woman patient said to me the other day.

It is a common trouble. Many people suffer from it. And this kind of depression goes much deeper than that caused by such everyday worries as bad weather or temporary money troubles.

Nevertheless, once we understand what is the reason for it, we can—if we are its victims—free ourselves of it, and live a happier and more useful life. But naturally the cure calls for goodwill and determination.

One of the strange facts about depression is that, when you have a bad fit of it, deep down you are really getting a secret gratification from it. And the more miserable you become, the more gratification you get!

A very interesting mechanism is at work in your mind.

When you were a child you were probably in some way pampered by your parents, and so you became too dependent on their love, and so refused to grow up beyond the need of a child for his parent's love.

Or, maybe yours was a complicated birth and it left you with a very insecure footing in this cold hard world, and gave you an exaggerated craving for love and protection.

Or, perhaps in early childhood you were ill-treated, left to your own devices; or something happened—like the birth of another baby in the family—that made you feel as if all parental affection had been withdrawn from you and showered upon the baby.

For one reason or another, you grew up with an exaggerated craving for love from your parents, and this craving was never satisfied. Your whole energies were given to seeking this love. Indeed, it felt to you as though your life and happiness and even survival itself depended on your getting this love.

But it evaded you.

In your attempts to get more love, you did everything you could to be noticed by the parent, even to the point of being extremely naughty, and the result was that

instead of getting love you were punished, and felt more unloved than ever. Then what happened?

There came a point when this child said to himself: "All right then. I don't want your love! I don't want anyone's love. I'll do without it, even if I die, and then you will see what you have done to me."

Follow carefully what is happening. The child is forcing away, or "repressing" his need for love. And yet that need for love is the biggest thing in his life. So he becomes moody and depressed. He isolates himself. He refuses to be pampered, and removes himself completely from the parents' understanding, and becomes morose. He is a tragedian. He contemplates with bitterness the folly of the world that has rejected him.

But note this, his craving for love has not suddenly ceased. *He is now indulging in the satisfactions of self-love*, and he feeds himself on his sorrow. He not only gives himself oceans of sympathy, but he receives this sympathy into himself as a substitute for love. The more he gives himself, the more he receives, and the more he receives the more he wants, until the situation becomes chronic, and the boy (or girl) settles into this pattern of life and grows up with it.

He is seeking happiness, seeking it even more avidly and greedily than most people do, but when disappointments come, as he expects them to, he turns his back on the disappointing world, and feeds himself with big helpings of his own sympathy.

The world will not love him, so he loves himself.

IF you are frequently a martyr to depression, ask yourself "Who is failing to give me the love due to me?" The answer will come without a moment's hesitation. Of course, it is possible that he (or she) is failing you and is letting you down miserably. Maybe it is your wife, or husband, or a parent or employer:

But however that may be, *your craving for love is exaggerated. You are most certainly trying to get the love, attention and supremacy you never managed to get from your parent. And you will fail to do so, because this craving, in its exaggeration, is unhealthy, and will never be satisfied.*

The more you get, the more you demand,

WE cannot all be great, but we can attach ourselves to something that is great.—*Harry Emerson Fosdick.*

and in your disappointment you are flung back on to the old mechanism of isolating yourself, and of indulging in self-love. You feel depressed and miserable. You refuse any help that is offered. You are tired and weepy, or you go through tortures in the very depths of your soul.

But make no mistake, you are giving yourself loads of sympathy and you are receiving it from yourself to satisfy the deep cravings of your nature. Just to intensify the situation, you may encourage a headache to make its appearance, or you may by the bitterness of your thoughts produce indigestion, or rheumatic pains around the nape of your neck. These give you an excuse for taking the gratification of your self-love and self-pity. But in actual fact, they are the *results* of your self-pity and not the *cause* of the depression.

Sometimes aggression takes a hand in the depression. It is as if you said—"They won't love me, so I hate them, and I'll hug and nurse my hatred and feed my impoverished self on that." And so you tend to take a jaundiced view of life and people. You decide on revenge, and you sulk. You make yourself miserable—though in fact you are getting some satisfaction from the resulting havoc and unhappiness.

Some people have such a passionate and exaggerated craving for love that they bring illness on themselves so that they can spite the very person or persons from whom they expect love. "See! You won't love me as I want. Now you've made me ill, and you'll have to give me all the attention I need whether you want to or not. If you won't love me of your own accord, I'll force it from you!"

A sense of guilt, too, sometimes comes into this mechanism. And thus people grow up seeking love, but seeking also to be punished, or to be the centre of tragedy.

IF, then, you are constantly finding yourself in this pit of depression and self-pity, what can you do about it? There are three ways in which you can help yourself to freedom and happiness.

First, trace back your depression to where it began, in your childhood. It is possible that your parents pampered and spoiled you, giving you everything but the one thing you really needed, the assurance that they wanted you and loved you. Or

perhaps, yours was a large family, and you felt left out.

A younger brother or sister was born, maybe, just at the time when you felt the need to monopolise your mother, and you felt she had rejected you. Or it is possible that your parents or nurse appeared to make demands on you that were quite above your abilities, so you felt unloved.

Whatever the position really was, think about it now. See the situation in perspective, and understand how it set the pattern of your reactions.

Second, recognise that this aggravated and inflamed your claim to be loved, and has exaggerated that claim ever since. It is a demand for love at the point of the pistol, as it were.

This is an extremely infantile attitude to life. It really says: "Give me all the love I want or I won't play. I'll kick and I'll scream. I'll become ill and depressed, yes, and I'll die and then you'll be sorry!"

It is, in fact, a childish dictatorship living on in a grown-up person.

It is true, of course, that everyone needs love, but this is not the way to achieve it. Life brings no rewards worth having this way. Indeed, as this pattern becomes more set, you reach the point where the gratifications of self-pity and revenge become so necessary that you become incapable of responding to love when it comes!

At all costs, you must come to terms with life. However much you seek your revenge, the nature of the world will not change. And to feed yourself on self-pity or sulking is a very poor substitute for the happiness that may be yours if you change your attitude.

Third, keep in mind that there is love in abundance waiting for you, and very much richer satisfaction, if you remember one sacred principle of life: that *it is the love you give, rather than the love you demand, that brings happiness.*

If you constantly seek attention, love and consideration from those about you, you will alienate them, and will be thrown back on the poor substitute of the enjoyment of your own self-love.

But if, in the words of Christ, you "do unto others as you would that they do unto you" you will make those about you much happier, and that happiness will rebound on you.

BREAK with this old pattern of self-pity at all costs. It is because you have trusted it for satisfaction, and fed on the spoils of revenge so long that you

so constantly drop back into this childish pattern.

If you are prepared to repudiate this means of gratification, and give out love instead of hate, very soon the new rewards of a love relationship will be felt.

You will be tempted constantly to fall

back into the old means of gratification. But recognise this mechanism at work, repudiate it and begin again.

Give and give and give again! Have patience and your ultimate reward will be rich in happiness and peace and the esteem of your friends.

Overcoming Your Shyness in Meeting People

by a Medical Psychologist

YOU should not normally feel difficulty in getting on with other people whether male or female. The fact that so many people make heavy weather of social relationships points to something wrong in our social set-up.

Fifty years ago the complaint was not so common. It seems likely that the prime cause of lack of social ease is the decline in the size of the average family. A family of five or six, particularly if mixed as to sex, provides a splendid training-ground for a wider life.

The disadvantage of a small family is that there is little opportunity for learning to share, and for rubbing down the corners through having to adjust oneself to others. Also the parents of the only child, or even of two children, concentrate their interest on this one or two, and by so doing cannot help but restrain the emotional development of the child.

The youngster who had to give a hand with nursing the baby, or to take the younger ones out for a walk, was accepting responsibility and could feel that he had value in himself. He may have found life hard, but he did not feel frightened of it. On the contrary he would look forward to growing up when he could be emancipated from such tasks, and be a man "like Daddy."

The girl in a large family, too, would more readily accept life, and both sexes would regard marriage as a natural state which would present itself in due course.

The entry of women into industry and business life has brought about a change in the relationships of men and women. It is possible for a man to meet a number of women daily and yet to know nothing of their personalities. He comes to look at them merely as co-workers, fellow cogs in the machine.

There is less home life than there used to be, and therefore less exchange among family groups. The decay in home life is fostered by industrial life. It begins with school meals which can keep children away all day, and continues through the cult of the cinema, which has taken the place of family amusements.

Men who say they "never know what to say to girls," equally with girls who "always feel shy of men" can usually trace their inhibition to faulty up-bringing. A lack of opportunity to mix owing to a small family, and a restricted outlook due to suppression.

Self and Others

Such a person needs to be reminded that he or she is in fact *adult*, and has a right to express his or her own individuality. So many people have the feeling that there is a certain standard of social intercourse to which they are bound to conform. They somehow feel it to be a crime if they are not glib with their chatter and able to indulge in badinage and laughter; and because they cannot do this they avoid company.

They are like people who will not enter the water because they have not learned to swim! There are some people who are by nature extravert and un-selfconscious, but for most people social ease is something which has to be learned.

The ideal is to forget oneself because one is content to BE and is not concerned with how one appears.

But this is the counsel of perfection where the opposite sex is concerned. A man and a woman cannot so easily repress the sex instinct which makes each anxious to appear the best in the eyes of the other—even when it is not in the least important. Yet to be sex-conscious is to be self-conscious,

and those suffer least who are able to accept sex fully.

Social intercourse is then able to take place on the plane of common interests and sex is not obtrusive.

Many people still misinterpret the teaching of psychology and think that the acceptance of sex implies a full use of sex.

That is not so at all. A celibate can be fully aware of the facts of sex and its implications, but sex need not be a source of conflict. It is awareness and knowledge which psychology teaches—not licence.

Granted that Man is spirit as well as body, that does not mean that his body is evil, and that his sexual impulses are something to be ashamed of. Yet many people are brought up to think just that.

This attitude begins in childhood with a "hush hush" on sex. Every man is proud to be a father. Every woman knows that motherhood represents the highest form of fulfilment. Yet a mystery is made of the organs and means by which parenthood is achieved, and the effect of this mystery is very far-reaching.

Opposite Sex

A boy can grow up in almost complete ignorance of his physical nature. But the man with whom sex has been a source of conflict from his earliest years is not able later to accept his sex nature without difficulty.

He looks forward to marriage as an opportunity of living a full sex life and answering all his questions, but he thinks it wrong that he should feel conscious of physical sex before then. In effect he believes it possible to put sex into cold storage until it is wanted. For the ordinary individual this is not so.

He may, very wisely, determine to postpone experience of sex until he is married, but he cannot subdue his sexual instincts and even casual contact with the opposite sex can cause physical stirrings.

He has to learn not to let himself feel embarrassed by them and to ignore them.

There is no greater mistake than to attempt to avoid the company of the opposite sex because the instinctive urge is awakened. What one needs to do is to learn to manage one's instincts, but not to stifle them.

The man who is normally interested in his career, and who also takes opportunities for meeting girls and going to cinemas and dances, finds that such social intercourse enables him to keep sex in the background

in proportion as he gets used to such activities.

Girls are not so apt to be conscious of physical sex needs as is the male, unless they have been prematurely awakened. The girl who complains that she "does not know what to say" or who feels "shy of men" is as a rule one who can only think of men as possible husbands. She wants to get married, first, last and all the time; and this renders her self-conscious.

Marriage a Goal?

Every girl does right to look forward to marriage and motherhood eventually, but that is different from the attitude which approaches every man with the thought "Is this the one I expect?" It is easy to see how such makes for self-consciousness.

Marriage should not be regarded as a goal in itself for either woman or man. It should be thought of as a fulfilment which life may or may not bring, but in any case it can be prepared for by learning to cope with life. Marriage is not an end, but the beginning of adventure, and those are best equipped for it who are emotionally mature.

Life should be regarded more as providing opportunity for giving, rather than getting. Whether in or out of marriage, self-consciousness vanishes when one thinks in terms of what one can give to life. If you are thinking about putting the other person at ease, you are bound to feel at ease yourself.

There is no need to "talk big," or to show oneself an expert in some given line. Show yourself *interested* in your companion and all else will follow.

What to Be and What to Give

TO be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation; above all on the same condition, to keep friends with himself; here is a task for all a man has of fortitude and delicacy.—Robert Louis Stevenson.



THE best thing to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—Arthur James Balfour.

The Value of Psychology in Everyday Living

by Dr. R. Macdonald Ladell

ONE of the main discoveries of psychology is that men and women as a whole are very far from being adult. They have not got beyond being swayed by emotional drives based on fear and hate, aggressiveness and self-seeking.

In consequence neither as individuals nor as national groups are we getting from life what we should have, and in every sphere jealousy and rivalry are causing wasted energy.

The great religious teachers of the past such as St. Francis of Assisi, Thomas à Kempis, and outstandingly Jesus Christ, have all been great intuitive psychologists. There are many heathen teachers who have influenced mankind for good, of whom one can say the same.

What one can claim for psychology, therefore, is that one is a more efficient individual in every aspect of life in proportion as one is aware of and understands one's own reactions. To know oneself is still the key to adequate living, and it is only through psychology that such knowledge can be gained.

In view of this, we might reasonably expect that psychology would be the acknowledged Queen of Sciences, and that every encouragement would be given to those who show their interest in it.

That this is by no means so is due to the fact that self-study demands not only intellectual honesty but a sweeping away of preconceived ideas. The study of psychology is handicapped by the very thing it sets out to cure, and it is easier to deride it than to attempt to understand it.

Derision is always the mob reaction to what is not understood, and psychology appears to convey a topsy-turvy view of life which readily lends itself to incredulity and laughter. The reason for this is that it shows that we are continually influenced by a part of our mental processes of which we are unaware; and this conflicts with what we like (though wrongly) to imagine about ourselves; that we are motivated solely by our reason.

It is not at all easy to grasp that this hidden aspect of the mind is really what the name implies—*unconscious*. People more

readily conceive of it as a sort of vague undercurrent to our thinking which becomes apparent as soon as we turn attention to it. Actually psychology conceives of it as a region which is so shut off from the conscious processes that it is not accessible to ourselves at all.

Like deducing the presence of a piece of metal through noticing the deviations it causes in the compass, we can only know that the unconscious exists when we have learned to detect its effects.

Any mental processes of which we can become aware by paying extra attention belong to the subconscious, or pre-conscious as it is often called, and such processes have not the dynamic power of the unconscious proper.

— Queer Tricks —

It is not remarkable, therefore, that when this hidden unconscious plays its tricks, the uninstructed person is incredulous. Such tricks are most readily noticeable in connection with what Freud calls the "psychopathology of everyday life." They take the form of making us forget appointments or names, breaking things we perhaps value, injuring ourselves, saying the wrong thing and in general doing things which are certainly contrary to reason.

When people ask why we should do things which are contrary to our own interests, the psychologist has his answer ready. The unconscious retains the values of the child who would rather have a chocolate now than half a crown to-morrow, who thinks the discomfort of an illness is well compensated for by being fussed over.

If the child dislikes Auntie Maggie, it is likely to throw the doll which was her present on the floor with the cry of "Naughty dolly!" That is the kind of thing which the adult may be doing when some hitherto cherished china "slips through the fingers."

If psychology did nothing more than enable us to be really mature in our everyday life its study would still be worth while. To be mature means governing our impulses when they are selfishly motivated; it means transcending jealousies and petty

feelings of aggression; it means being better integrated, more wholehearted in whatever we undertake, and consequently more efficient.

Psychology does in fact do much more than this. Medical science of late has veered from the strictly materialistic view of disease which prevailed throughout the nineteenth and early twentieth century; it now sees mind and body as one unit. It acknowledges that not only do emotions interfere with function, but the body itself is moulded by mental processes.

If the individual remains emotionally immature then the organs may not mature properly either. Nature is loath to entrust the responsibility for reproduction, for instance, to a woman who does not fully accept her sexual potentialities.

One such within my knowledge still fails to face up to the source of her difficulties. Her father is dead, but she is not really accepting the fact. She still puts the deceased father before her living husband. And her effort at maternity was a long drawn out painful illness, culminating in tragedy.

When I first knew her she was an attractive girl who appeared to have all that was needed to make her happy and successful. She had just taken a good degree at a university, and did not lack for suitors. She was the only child of a widowed father and when he had to go abroad and leave her she became depressed to the verge of suicide. Later on she was able to join him, and they went through a period of financial stress together, during which she met the man she married.

— Extreme Example —

I doubt if her attachment to the father would have allowed her to marry had she not continued to have her father living with her. Her husband had always to take second place. Listen to her:

"I have not written lately because I was angry with you. You wrote something about needing to live without my father. Dad has always been my God and shall forever remain so, even though he is no more with me. I very nearly followed him when he died and I wish I had done. I only live on in order to preserve his memory.

"I love my husband but when he said something the other day which was not really against Dad but not enough for him I slapped his face. I had a terrible time bearing my child. I am not really sorry that it only lived a few hours because it has gone to be with Dad, whom people said it

resembled. Daddy made me and I am Daddy's until he sends to fetch me."

This is an extreme example and most people will recognise from the letter that this woman is neurotic. But there are many more women suffering from physical displacements whose prime defect is in their emotional life. The male, too, has his specific disabilities and poor functioning which are the result of mental conflict, and often represent a sort of mental attempt at castration.

It is not impossible even for people such as these to learn a great deal about themselves without the aid of an expert if they give time and attention as well as study.

— Self Knowledge —

Perhaps the first necessity of anyone wishing for greater self-knowledge is to convince oneself of the reality of the unconscious. This can be done by continually asking oneself questions. "Why did I do that?" "What made me say this when I meant that?" "Was my childish self in any way gratified when I was prevented from keeping that appointment?" "Can it be that my accident was unconsciously contrived to enable me to dodge an unpleasant duty?"

When the word "duty" crops up, it is particularly important to see that it is not the cause of mental conflict. We come into this world with the urge to fulfill ourselves according to our several abilities, and to do so is our only real duty in life. Mental conflict results when we are held back by emotional ties of "duty" to family and parents far more than if restrained by lock and key.

If you need to apply Freud to your own mistakes and actions, you just as much need to see your domestic situation in the light of Adler. Learn from him what it means to be the eldest or the youngest, the only child or one of a large family. Realise how far-reaching in its effects can be the repressed jealousy of brother or sister.

Whatever your circumstances, married or single, young or old, if you wish to gain self-knowledge, you have to begin by accepting yourself; your given self that is.

You can improve yourself on your own lines, but don't waste time and energy in wishing you had a temperament different

HEAVEN is not a mythical place: it can be found right down in the heart of the man who has found the work he loves and the woman he loves.—*Helen Rowland.*

from your natural one, or in deploring the shape of your nose or the colour of your hair. You can be a worthwhile personality and contribute your share to life whatever your physical or mental endowment.

Only on this basis of acceptance can you build up your self. After acceptance comes awareness, and this must not be confused with self-consciousness. The latter means that you are concerned with what others think of you. Your only concern should be to find out what to think about yourself.

You will do this the better if you are spontaneous, and do not pause to choose in order to be certain of doing the right thing. Many a young person could be quite a good conversationalist if he did *not* stop to think.

You should try, however, to be always conscious of your actions, and when you find you have done something, even if only moving an article without thinking, you should think it over and try to recapture the impulse which made you do it.

Spontaneity does not rule out poise and dignity, which you will gain by increased awareness. Your study of yourself will be facilitated if you have a friend who is studying with you and with whom you can compare notes, but you need to be very chary of drawing conclusions with regard to anyone whose mental processes are not accessible to you.

If you find yourself becoming more charitable in your judgments you will know that you are on the right lines. You will be learning to see others as, like yourself, the victims of environment and circumstance.

What you have learned about yourself and others you should apply to a wider field and be able to guard against being the victim of catchwords and propaganda. You will discard prejudices and hasty judgments. You will try to decide issues dispassionately and be willing to reconsider values.

Psychology will teach you to be a worthy citizen of the world you live in.

Competition

"What Helped Me to Achieve Happy Living"

I RUN a home and have brought up first a large family of orphaned brothers and sisters, then a family of my own. I also go to business every day, so you see I am a very busy person.

I have never had much money—many times only just enough to keep the wolf from the door.

But what has helped me most to achieve happy living? Thinking over this matter, first and foremost I would put my faith in God. Then working, loving, giving, forgiving, preserving the little everyday courtesies of life, reading, correspondence—all these have helped me.

I have had to "do the thing that's nearest," shelving my own little dreams and ambitions. Even this sacrifice, which has been the hardest of all, has brought its reward. But it is only now, after many years of working for the now, after many years of working for the security and well-being of others, that I am finding opportunities to *think* and to *write*, although to earn my living as a writer has been my greatest ambition since I could first put together a coherent sentence.

It may be a little late to start. On the other hand perhaps it is only now, with knowledge and experience of life and people, that I might have something worth while to say that would

be interesting to read and helpful to others.—
Mrs. D. Darlington, Penge, London, S.E.20.

HAPPINESS does not consist of things themselves, but in the relish we have of them. This saying embodies what is for me the secret of happy living: the mental attitude of "relish."

It is not what happens in life that matters, but how we *react*. Some find no joy in sky, stars, trees, fields, while others cultivate a receptive attitude to the good things in life that are free.

Some people say, "What can't be cured must be endured." But man must go beyond this mere philosophical platitude and adopt a new psychological attitude, to live happily. Instead of enduring the inevitable, he must put himself at ease with it—make some use of it.

Some people are never happier than when they can have a real old moan and grumble at their lot. That is just my point, from another angle! The moaner has an attitude, a slant, an angle, which enables him to put to some use and "enjoy" what is not rightly an enjoyable situation. But it is a "backward" slant—as in a mirror. The *real* positive attitude is the first one; the second is but a "reflection."

Choose the substance of life, not the shadow.

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by April 24th. Winning entries will be published in the June magazine.

The subject is "How Psychology Has Helped me to Overcome Loneliness in my Life."

Happiness is just how you look at things.—*G. Richard Shepherd, Rugby, Warwickshire.*

THE devil finds work for idle hands to do. I believe this to be all too true, because so much of the neurosis, so rife today seems to stem from people with lots of time on their hands.

Determined that this state shall never descend on me, I take a deep interest in others, and the world around me, helping in various ways.

Perhaps this takes the form of a visit to a solicitor with a friend, a letter to write for another who cannot do this sufficiently well, or an appeal for an increase in someone's pension.

Apart from this, I read a lot, take part in debates, attend lectures, and show an interest in local affairs—and I still have a husband and seven-roomed house to look after.

I am sure a busy active life leads one along the path of true happiness.—*Mrs. F. D. Pearce, Gillingham, Kent.*

PARADOXICAL though it may seem, what brought me a happier way of living was to search out all the things that made me miserable. I discovered that to be deeply aware of all the subtle causes of unhappiness was the beginning of freedom from them.

The search brought many surprising self-revelations and became more and more interesting, though of course sometimes very disturbing.

I discussed my findings frankly with others and was surprised to find how very alike we are. People told me that they loved these talks and that they helped them to understand themselves better. Some who had been pent-up and repressed began to laugh at themselves.

The study of human nature became a tremendously interesting hobby that cost nothing and helped myself and others. It changed the course of my life. Many superficialities dropped away, and I began to feel confident that we could all win out to fearless happiness in this present life by self-discovery, which makes a joyous adventure of living that we can share with others.—*Miss R. A. Jones, Kew, Surrey.*

ALINE of verse—a single line—has changed my life. I believe it is from Wordsworth. He says, "If winter come, can spring be far behind?"

This line is full of truth, full of philosophy, and most of all, full of optimism. I read it over

fifty times, digested its meaning and made use of it in my everyday life.

A year ago I used to hold my breath with fear when opening a letter, answering the phone or opening a telegram, but now I hold my breath with expectation of good news and further success. I am now full of optimism which gives me interest and enthusiasm in life and if things ever get gloomy, I say to myself, "If winter come, can spring be far behind?"—*Munif Farah, Basra, Iraq.*

MY belief in God and the power of prayer has been the greatest source I know of that happiness which gives inner peace in the stormiest scenes of life. I have now learned really to trust God and have realised that as pure gold emerges from refining so do we learn the truest values of life in its deepest experiences.

The secret of happiness is in service, we are often told. Though I have often failed to serve, I have proved that my happiest moments have been derived from service.

"If we train ourselves to the joys and wonders of common life, we shall have learned one of the secrets of happiness," said a writer in a recent issue of THE PSYCHOLOGIST MAGAZINE. If we look for the best in ordinary things and people, how much happier we are than the grumbler. Even the weather improves if we cheerfully make the best of it! *K. Beaumont, Huddersfield.*

YEARS ago when I was going to school, I got advice from my father about Gaelic games, which I played then. He told me: "You must go for the ball, meet it half-way, and not wait for it to come to you. In the first way, you'll get it perfectly; in the second way, you'll fumble it or miss it."

That proved very profitable advice.

But really, it was only years later that I began to see the full significance of the advice. From mere advice it rose to a principle with me, because I saw that the word "ball" could be substituted by "success," "enjoyment," "friendship" or "happiness."

By meeting "happiness" half-way, I threw off that passive attitude towards life and, as it were, threw myself into the fray of a game—of life this time.

By realising that happiness is something which I could have one day, not the next, I discovered that constant happiness was barred only by an eternal number of problems, recurring at the oddest moments, even when everything seemed to be going smoothly and pleasantly.

To maintain this happiness I knew I would have to exert myself to find a satisfactory solution to each problem as it confronted me. This resolution was difficult at the beginning, but later as time passed, it became a habit, until it became a natural thing for me to do. The more little problems I solved, the easier were the problems that came along.

Actually, what was happening was that I was becoming more capable in managing my life.

I was happy, because I met happiness half-way, taking the advice about the ball—I did not wait for it to come to me.—*Donal Lane, Dublin.*

Are you only HALF the man you ought to be? . . .

"I never thought I had it in me"
writes a Pelmanist at the end of his Course

PELMANISM

Brings out your latent talents

YOU must have often asked yourself why you don't get what you want out of life. The answer is that your mind is a battleground where confidence and inferiority complex strive for control. When confidence has the upper hand, things go well for you. In business, in social life, in affairs of the heart, your confidence brings success.

Then why are you not always confident? Over 750,000 people have proved that confidence can be increased by Pelmanism and that inferiority complex can be conquered for ever. Are you only half the man you ought to be? Pelmanise and make success certain.

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The Case of the

by Margaret Newby

Woman who kept Herself
to Herself

A WORRIED-LOOKING woman, Aged somewhere between thirty and fifty, entered the consulting room. She sat on the edge of the chair, her feet together, hands folded over her handbag—a typical “I keep myself to myself attitude.” She opened the interview by saying, “My doctor sent me here. I went to him because I’m nervy. I wouldn’t have thought of coming to a psychologist. I’m just run down. I’ve really only come so as not to offend him. He says I must be worried about something. Well, I’m not.”

“I don’t want to force your confidence.” The analyst could say nothing else. “Shall we regard this interview as a friendly chat?”

“Yes please! I talk to so few people.”

“How is that?”

“I live by myself. My parents left me enough money to live on. I’m very busy of course, what with the house and the garden and my four cats.”

“I suppose you go out or have friends to visit you?”

“Not often. I prefer my own company.”

“Do you never get tired of that company?”

“It wouldn’t do to get tired of it. You can’t trust people.”

“Can’t you?”

“I mean—at least you know where you are when you keep yourself to yourself don’t you? No one can let you down then, or upset you or interfere with your affairs. That’s why I love animals. You can trust them.”

“So you would like a world in which we all behave as you would like us to behave.”

“That is the world as it should be—”

“But it’s not! I should be bored to tears! Aren’t you a little bored?”

“No, I’m not!” (She is on the verge of tears.) “If you must know, I *am* bored—bored stiff. All the same” (she draws herself up and adopts an air of moral indignation) “the world is in a dreadful state, don’t you think? Look at the family next door to me—decadent, like all modern families. The children are rude and disobedient and their parents let them do as they please. I told them—I felt it my duty—that boys come to see the eldest girl when

they are out. They just laughed. The parents of to-day have no sense of responsibility. And the tradespeople would as soon cheat you as look at you.”

“How about your neighbours on the other side?”

“Oh, quiet folk, as far as I can gather. No goings-on in that house. The girls seem to go out to business and the man is a grocer, I believe.”

“Does he cheat?”

“Cheat? Not as far as I know—why should he?”

“You said a moment ago that all tradespeople are dishonest—and that all modern families are decadent. This family appears normal.”

“I exaggerated a little.” (She sees a way out of the trap.) “Exceptions don’t make the rule, do they?”

“Couldn’t you find friends among the exceptions?”

“How can one be sure that even they won’t turn out badly? And as for men—they are all alike—all—” (She stops abruptly, on the verge of another trap.)

“Shall we say that some men are rotters! You know what the men say: all women are fickle.”

“But that is not true!”

“It is as true as what you were about to say of all men. As for not being able to trust people—one can never be sure how anyone is going to behave.”

(She is enthusiastic) “That’s what I always say! . . . But don’t you resent that?”

“I don’t think so.”

“But how can you bear to live in a world where you cannot be sure of anyone? The only defence is to make a life of one’s own—”

“A life which bores you to tears.”

(Lamely) “Yes.” (She looks suspicious.) “I don’t know that I trust you either. That’s the third time you’ve tried to trap me.”

“I’m not having a game with you. But I do wonder why you have to generalise about people and always to their detriment.”

“I’ve never had reason to trust people

PLEASURE is necessarily reciprocal.
To be pleased one must please.—
Lord Chesterfield.

that's why! As a child I had faith in every-one—but I was disillusioned."

"We all have that experience."

"But no one was ever so badly disillusioned as I was!"

"What happened to you?"

"I can't tell you—at least not to-day."

"I would go so far as to say that disillusionment is an essential part of our training for living. Alfred Adler once said that the child who has no difficulties must have some created for him."

"He said that!"

"Yes . . . Would you say that your parents spoil you?"

(With unexpected feeling.) "I was pampered and coddled and had everything I asked for. That was all right while it lasted. Disillusionment came when I went to school. I was snubbed right and left for pushing myself forward. The children found out how credulous I was and told all kinds of lies just for the fun of laughing at me afterwards. Once I had a message to say that the headmistress wanted to see me as she had a present for me. I went to her room—even she was amused. She should have punished those jokers severely. She did nothing."

"Children can be cruel."

"And not children only. I wasn't very old when a man started making up to me. I wasn't to know he was married. I was fond of him in a way—but I felt a dreadful fool when it all came out. I made up my mind that no other man should make a laughing-stock of me."

"That was a very natural reaction in a young girl, wasn't it?"

(Eagerly.) "You really think it was—natural?"

"I do. The point now, however, is that your mind is being warped by these early injuries. Why should you pay that one 'rotter' the compliment of allowing him to ruin your life?"

"When you say that all parents lack a sense of responsibility, you really mean that your own parents lacked a sense of responsibility towards you. Every generalisation comes home to the speaker."

(She is thoughtful.) "Do you mean that when I see the couple next door not paying proper attention to their children, particularly when it comes to boy friends, I am thinking of my own parents?"

"And when you say that all men are rotters you really mean that you have never recovered from the shock of being deceived by one particular man."

"Hm . . . To go back to what you said about children having to be disillusioned. Do you mean that?"

"Yes. But disillusionment must come gradually so that the child can become accustomed to a world

What Good English Means to You

By JOHN TEMPLE

If you were told that your future prospects might be imperilled by careless expression, would you not be on your guard when speaking and writing? Would you not watch every sentence keenly?

Yet every day you are jeopardising your happiness and success if you use slipshod language. Faulty word choice has the power to handicap you socially; errors in expression may be holding you back in your business or professional work; an ambiguous sentence could upset your most carefully laid plans.

You may think that it is not in the least likely that you will experience any of these disasters. How can you be sure if you have not a complete command over the written and spoken word? Many men and women have been denied social advancement on account of their speech. Good appointments have often been missed simply because the applicants could not express their efficiency when they were called up for an interview. Errors which a sound knowledge of English would have made impossible have deprived conscientious, but ill-equipped, employees of promotion.

The importance of correct and effective expression is appreciated by men and women who succeed in all walks of life. To ensure success you must put yourself beyond the reach of misunderstandings: it is essential that you learn to speak and write in a clear, forceful manner that will leave no doubt of your meaning in the minds of the people you meet.

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in which we were never meant to trust everyone or everything. Why, we can't even be sure that to-morrow will be fine. And human beings are less predictable than the weather."

"I think that's awful. Then the sooner an infant comes up against difficulty, the better it is for him."

"That was Adler's point. The baby who touches the pretty flame cries with pain and disappointment. He rightly assumes that fire always burns. But if he pats a dog and the creature bites him he also assumes, but this time quite wrongly, that all dogs are unfriendly. Already he has begun to generalise. And although experience teaches him that on the whole dogs are friendly animals, he must still run the risk of meeting an irritable dog."

"But the risks of meeting people who let one down are great."

"How can it be otherwise? Even the infant discovers that the mother whom he trusts straps him into his pram just when he was about to climb over the edge. But all this helps him to understand that life is made up of joys and sorrows. He learns to take the—"

"Don't say 'to take the rough with the smooth.' Nothing irritates me more."

"I'm sorry. Is that because you resent the rough side of life?"

"And why shouldn't I resent it. I can't see why life should be rough. Why shouldn't things go smoothly all the time?"

"I don't know."

(Surprised.) "You mean there is no answer?"

"I mean that I don't know the answer. What I do know is that if we try to gain the smooth by avoiding the rough—as you have been doing—we become bored because nothing ever happens."

"Do you know, I sometimes feel I'd give anything—almost—for something to happen. But I hardly know how to make things happen now. I'm so out of the way of meeting people that I'm horribly self-conscious. Can you help me to make a start?"

"You can meet people here if you would like to. About half a dozen of us meet each week for general discussion."

"That must be very interesting. But I must think it over. I don't know if I could bring myself to mix with people again—not just yet."

"If you think about it too much your courage will ebb. Come to-morrow evening."

"To-morrow? It would be ungracious of me to refuse, wouldn't it? I'll come. I give you my word!"

Do People Like You?

MOST of us want to be liked by other people. When people like us, they react to us favourably. We find ourselves accepted and wanted wherever we go.

Does that happen to you? Here is a test to check on yourself. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Do you find that most people remember your face and say "Hallo"?
- 2.—Do strangers talk to you easily and make it easy for you to talk to them?
- 3.—If you start a new job, or go alone to a social function in your district, are you quickly made to feel at home?
- 4.—Are members of the opposite sex pleased to see you and at their ease with you?
- 5.—Do people tell you what is being planned and what is going on so that you are never in danger of being left out of anything?
- 6.—Are you invited to take part in community activities?
- 7.—Do you frequently get elected to committees and asked to share in the organising?
- 8.—Do people tell you their family news?
- 9.—Do they keep in touch with you if they leave the district?
- 10.—Are you often asked out to tea and social evenings, to spend week-ends?

- 11.—Do people treat you as one of themselves without feeling that they must prepare a special meal and produce the best cups and saucers?
- 12.—Are they genuinely delighted when you invite them to visit you?
- 13.—Do you get them dropping in for a chat?
- 14.—Do they often seek your advice?
- 15.—Do they confide in you when they have made a mistake, or when they want to let off steam about something?
- 16.—Do they automatically depend on you for help when they are in trouble or need moral support?
- 17.—Do they stay friendly when you have to disagree with them, or have to refuse to do something they want you to do?
- 18.—Do they inquire about you if they haven't seen you for some time?
- 19.—Do they visit you or write when you are ill?
- 20.—Have you found that when you are in trouble a surprising number of people rally around?

Count five marks for every "Yes." A really likeable popular person will be able to score full marks, but 70 may be regarded as good; 60-70 is satisfactory and 50-60 fair. Under 50 is not satisfactory.

How to Avoid a Breakdown from Overwork

by Marjorie Boulton, M.A.

IT is not actual bodily overwork that wrecks people; it is nearly always over-anxiety that causes nervous breakdown.

Let us look at two people who work very hard.

Miss Flap is a lecturer in a training college. She has a heavy lecturing timetable, many lectures to prepare, and a great deal of marking to do. She is also fond of sewing and music, and finds time to indulge these tastes, although she works about twelve hours a day at her professional duties. Sometimes she has to give a little of her valuable time to soothing her friend Miss Flap, who lives in the adjoining corridor.

Miss Flap has about the same timetable as Miss Flap; her favourite pastimes are sketching and doing the crossword puzzle. She too spends anything up to twelve hours a day on her professional duties.

The difference between these two ladies is that Miss Flap does not seem to mind working hard. She is usually calm, cheerful and good-tempered and grumbles very little. Miss Flap, on the other hand, has a deep furrow down her forehead, suffers from constant headaches, frets and worries about her work and seems to need innumerable cups of tea.

Miss Flap is very fond of Miss Flap and tries to cheer her up. Miss Flap, though she likes Miss Flap (she often says she does not know what she would do without her) is liable to snap at her or to unload her grievances on her.

Miss Flap has the better qualifications and is thought to be the more conscientious. But it is to Miss Flap that the students turn when they are in trouble.

Work Intelligently . . .

Do we not all know these types? They are composite portraits of people I have known. They illustrate the fact that we can work very hard without harm—if we set about our work intelligently.

Poor Miss Flap devotes her entire bodily energies to everything that she does. She sticks her tongue out to do the library accounts, twines her feet round her chair as she marks essays, and twitches all over if

she has to wait for something. When she goes to bed, exhausted, she thinks over the day's problems, which keep her awake. Then, having had a bad night, she is tired when she rises. She is trapped in a vicious circle of work and worry.

Miss Flap has taught herself to go about her work in a calm, relaxed way. She looks comfortable when she sits at her desk, and when she has to wait for something she takes the opportunity to rest. She switches on the wireless to hear a little music as she is preparing for bed, and thus combines the pursuit of her favourite hobby with something soothing before she goes to sleep. She sleeps soundly and wakes each morning with a fresh supply of energy.

She did not acquire these wise habits automatically. She had to learn them and make an effort to be calm and easy-going. That is why she is so sympathetic when her

LEISURE is well spent in reading for a DEGREE!

• One of to-day's problems is that of making the best use of leisure hours. To those who are studiously inclined we suggest that leisure hours might well be occupied in reading for a Degree, not merely for the material advantages, but also for the widening of outlook and development of mental abilities. Moreover, under experienced and sympathetic guidance study becomes a pleasurable occupation.

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NO habit has any real hold on you other than the hold you have on it.
—Gardner Hunting.

friend Miss Flap seems quite unfit to live with.

What makes for a calm and cheerful attitude to our work? There are a great many factors. Some, such as sensible diet, clothing and ventilation habits, are not psychological. I will mention a few of the most important.

First, the quickest way to psychological ill-health is to take a job that is not suitable for us. We may have to do so for a short time, while we look for something more suitable, but the square peg in a round hole is soon a very warped and mouldy peg. We are not happy in a job that demands qualities we do not possess.

The clerk who has a passion for open-air life would be far happier working outdoors, perhaps as a park-keeper, even for lower pay. The university graduate who intended to teach but finds children impossibly trying should take a secretarial training or seek some other outlet for her abilities. The white-collar worker who is strained and anxious may be wise to consider a manual job for a time.

Not everyone can have exactly the job he would like. We have to earn a living, and such things as salaries, place of work and pension rights have to be considered. But most of us are more movable than we suppose. We should choose a job bearing in mind that health, satisfaction and peace of mind are even more important than money and status, though these are very good things to have.

Promotion . . .

The promotion that brings strain may be the very reverse of success in life. On the other hand, the temperamentally able and ambitious person should seek a job offering scope for ambition and originality. To be unable to use our powers is as frustrating as to have too much demanded of us.

Secondly, we should learn to plan our time. All the Miss Flaps of the world are generally people who are trying to do everything at once. Suppose I have this article to write, six essays to mark, my stockings to darn and an interview to give.

I need not set about it in Miss Flap's style. She will wonder which to do first, waste ten minutes thinking how much she has to do, sit down to write the article, leave it to look at one of the essays and see

if a certain student has made any progress, look for the right shade of mending silk, return to the article—and feel annoyed when the candidate for interview knocks at the door.

Miss Flap knows that if she sits down to the article, she can write 1,500 words before the interview candidate appears. The interview will then make a pleasant break from eye and hand work before she begins to mark her essays. And her stockings are not going to wriggle under the door and escape if she does not attend to them until the other three tasks are done!

If the interview is not very formal, and she is in a hurry to-day, she may darn a couple of pairs of stockings at the same time. But whatever precise plan she makes, it will be one that takes *one thing at a time*.

Concentration . . .

Quiet concentration is the secret of effective work. We can sometimes save time by combining hand and brain work. I can knit and read at the same time, or plan an article while I am cooking my meal. But it is *not* possible to think hard about two subjects at the same time.

Many people worry themselves over tasks which have to be finished by some appointed time or date. Yet the remedy for this is simple. We should always deal first with the task that has to be finished soonest. If our work is of the kind that has rush periods and slack periods, we can use the slack periods to get ahead with some routine work, so that when the next rush period comes we have undistracted minds to cope with it.

Generally we can do our task in the order in which they are given to us. But there is no reason why we should not calmly abandon something that is not urgent in order to attend immediately to something that is. There is generally plenty of time to attend to everything necessary, if we arrange our time properly.

Thirdly, we should avoid morbid over-conscientiousness, a weakness commoner in women than in men. It is important to be punctual, reliable, honest and helpful in our daily work. Some people, however, get into the habit of worrying over tiny, trivial details that do not matter in the least.

They will fret to send a report away by the twelve o'clock post, when the three o'clock post will arrive in ample time. They mislay an unimportant paper and upset all their other papers looking for it, when it will turn up anyway or, if it does

not, no harm is done. They are quite put out if some system that is purely a personal habit breaks down and a new arrangement must be made.

We should develop a habit of making up our minds firmly which things matter and which do not, being guided by ethics and common sense. Miss Flop would cheerfully sit up all night with a sick and suffering student, if it would do her any good. But she would never sit up all night to mark examination papers. She makes an effort always to be strictly punctual at lectures. But if she is held up in the corridor by someone who wants to speak to her she does not worry about being late by a couple of minutes.

Finally, we should let neither mistaken kindness, nor the desire to feel important, induce us to take on more than we can do in a reasonable day's work. Curiously enough, it is usually the busy people who are always being asked to do things. Bored people who would sometimes be glad of a new interest are seldom approached with requests to help some good cause.

We should do our best to be generally kind and helpful. But we should also keep a list of our engagements, and, if something is going to take more time than we can reasonably spare, we should have the moral courage to refuse. We should not allow ourselves to develop the delusion that we are indispensable, nor allow others to develop it about us!

If we are in the right job and in normal

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health, organize our time methodically, know what matters and what does not, and avoid taking on more than we can manage, we are not likely to break down from overwork.

Understanding Conflicts, Doubt and Indecision

by Dr. W. Béran Wolfe

HELEN D. is in love with two men. Both have asked her to marry. Mr. A. has all the physical attractiveness of a living Adonis, and comes from a good family, but Helen knows that he is irresistible to other women and gravely doubts his future constancy.

Mr. B. is not so handsome but he is more "solid." He has an excellent position, and he is the soul of honour. Helen doubts whether he has as much zest for life, and knows that he has less of a sense of humour than Mr. A.

She has never fallen in love before, and

her parents are very anxious that she should make a decision and marry. What shall Helen do? Here is a real conflict of emotions and feelings.

If we look more closely at her past life we shall see that she has been a very spoiled child, accustomed to allow others to make her decisions for her. She is socially very attractive. She is vain about her looks and ambitious about her future. Her goal is to shine, to be the centre of attention wherever she moves.

From the standpoint of future security, Mr. B. is the better risk, while Mr. A. would

appear to better advantage in full dress at the theatre. On the one hand, she cannot bear to have her future husband consider any other woman but herself; on the other, she demands sufficient financial security to enable her to entertain without any thought of the cost. Mr. B. could give her the car and the furs that she wants.

These are conflicting considerations, but there is an even deeper cause for this hopeless conflict. Helen has always been in keen competition with her younger brother. She has always felt that being a woman was something of a disadvantage. The thought of the pain and possible disfigurement of pregnancy and childbirth makes her shudder. If she could marry and be certain that she would not have any children, the decision would be easy.

SPANNER IN WORKS

She has always shifted every real responsibility from her own pretty shoulders. She has always smiled her way out of difficulties.

If Helen were a good sport she could make a success of her marriage with either of her two suitors. But her unconscious goal is not marriage, but the avoidance of all responsibilities. The unconsciously arranged conflict of choice, together with her apparent emotional pain (with which her entire family is visibly impressed), is the neurotic device which she utilised in order to avoid a necessary forward movement toward maturity.

Here then, we have the meaning of conflict, and doubt, the twin sister of conflict. Both conflict and doubt are unconscious neurotic "arrangements." Conflict and doubt are the character traits of those who are too timid to move forward. Conflict, doubt, and indecision are common to almost every neurosis because they are such excellent devices for avoiding responsibilities.

If you wish to know the meaning of conflict, doubt, and indecision, do not search for causes in the limbo of the unconscious, or in the dead past, but look to the immediate future. Every conflict is a spanner which the individual throws into his own psychic works—to keep them from working.

A splendid test is to ask yourself: "What would I do if I didn't have this conflict?"

In the case of Helen the answer was "I'd get married in a minute and settle down to married life." The answer to this question usually betrays the cause of the conflict—it is the obstacle, or the responsibility that the conflict is designed to avoid.

Saint's Prayer

LORD, make me an instrument of Thy peace, Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.—*St. Francis of Assisi.*

The more intense your conflict, the more impossible it seems to find a reasonable solution for it, the more you wish to avoid the solution of your problems.

The whole nature of conflict can be graphically described by the dramatic tortures of the man who should be running forward to stop a runaway horse, but stands in one place, jumping from one foot to another because he apparently cannot decide which foot should take the first step. In such a situation no objective bystander could have any doubts about the man's deep intention not to go forward.

Conflicts exist largely because of the average man's ignorance of their meaning—and because of the finesse with which they are "arranged" by those who need such devious tools to excuse their faint-heartedness.

The sense of guilt—the most modern of all bogeys—is closely related psychologically to conflict, doubt, and indecision. The sense of guilt is often one of the untoward results of early authoritarian education or of vicious theological training.

As most intelligent people grow older and more mature and begin to contribute to the commonweal, thus beginning to earn a sense of self-esteem based on their contributions and co-operation, the sense of guilt, like the fear of spankings, of teachers' censure, of bogey-men, or of imminent hell-fire and brimstone, is largely diluted. Often the sense of guilt is associated with the clandestine practice of masturbation during childhood. It is distinctly the product of a patriarchal civilization which tends to frown upon any evidences of growing sexual maturity in the child.

SENSE OF GUILT

There are, no doubt, a great many adults who grow up in the fear of the consequences of youthful misdeeds, sexual and otherwise, which some strict parent, teacher, or ecclesiastic has impressed upon them. Such a sense of guilt is automatically dispelled as soon as knowledge and maturity sweep away the superstitions and fears of childhood.

If the sense of guilt remains, or if it is

complicated by tendencies to self-abasement, remorse, self-torture, self-punishment, or penance in whatever form, you may be certain that that individual finds his sense of guilt a very useful tool in the attainment of his goal.

The meaning of the sense of guilt, as well as the meaning of remorse, penance, contrition, self-punishment, and self-abasement can be summed up in the words of one of my patients. "What can you expect of me, Doctor? I've been a sexual sinner since I was six years old!" in answer to my question "Why don't you get a job and do an honest day's work?"

YOUTHFUL SINS

The unconscious malice of all self-abasement is echoed in this patient's words. The sense of guilt is but one form of this popular character trait whose real purpose and meaning are obvious: the individual who "wrestles with temptation" avoids all real conflict with the actual problems of existence.

The sense of guilt is no excuse for failure, cowardice, or unhappiness, any more than youthful "sins" excuse an attitude of passive resistance toward life. It is useful only to those who are too timid to assume the reasonable responsibilities of adult life.

The description of the foregoing character traits and their analysis as tools which the personality appropriates for the efficient pursuit of its unconscious goal will already have suggested to the reader that all so-called "bad" character traits are to be considered either as good tools designed to effect a false goal, or excellent devices for projecting a courageous solution of life's problems into the indefinite future.

This gives us a very good scheme for classifying character traits. We have already sketched the devices which the normal man chooses for the pursuit of the rational goal of fellowship and co-operation in the world's work. All other character traits must, by exclusion, be devices whereby this normal solution of problems is evaded in one way or another.

The normal goal may be evaded by focusing on your own superiority rather than on your contribution to the commonweal. To this end we have such traits as ambition, egoism, vanity, aggressiveness, boastfulness, and the various "plus-gestures" we described in previous articles.

The goal of socialised compensation may be evaded, moreover, by the characteristic "hesitating attitude" of the neurotic who believes that dilatory tactics, if pursued

long enough, will buy an eventual escape from the necessity of solving these problems.

Under this category we have hesitation, indecision, procrastination, doubt, and conflict, which we have already described in part. Another characteristic evasion of normal adult responsibilities is to be found in what we have called "side-show" character traits.

These are devices which not only evade the issues of reality, but give the deserter a sense of great importance in his useless arena. They also serve to convey to the world the impression that he is very busy. Among these "side-show" traits we find all the tricks of pedantry, perfectionism, useless piety, religiosity, ritualism, traditionalism, bigotry, timidity, anxiety, and, above all, worry.

The farther one is from the normal goal, the more frantic the efforts to pursue one's false ends with a great *show* of activity. That is why those who evade the normal responsibilities of adult life by attempting to re-establish the paradise of their lost childhood, work so much harder at this vain task than those who move forward, taking victory and defeat with a fair sense of humour.

Among the traits that betray a retreat

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from life, we find all forms of human parasitism. In social relations we find a pathological love for some member of the family, together with an insufficient adjustment to men and women outside the family.

In the occupational life, the psychologically immature show a tendency to be lazy, to make excuses, to shift from one job to another, to demand a sinecure: in the sexual life we find such infantile forms of expression as the perversions and the parent fixations. The keynotes of this group of character traits are childishness and irresponsibility.

A further interesting method of the evasion of normal responsibilities is found in the trick so often employed by neurotics to make their lot easier. This consists in setting up artificial conditions which must first be satisfied before the individual will contribute.

For instance, a man will not work because a woman is his superior—but he will be unable to find any other job than the one at which he cannot work. Or a woman will say she would marry, but the "right" man has not appeared on the scene. When questioned as to the qualifications of a possible mate she will describe a paragon of male virtues that has never existed in the flesh.

This form of evasion is especially popular with spoiled children, young and old. The spoiled child will not work in school *unless* the teacher makes a "pet" of him; and the same spoiled child, grown up, will not take any job or assume any responsibility *unless* he is certain that the whole world will watch and cheer and praise him for the accomplishment of some minor everyday task.

Another favourite device belonging to this group is the trait of hypersensitivity. People who are for ever having their

feelings hurt, others who are for ever being insulted, others again who are for ever walking about with a chip on their shoulder, utilise these traits to avoid the give and take of everyday life, while they arrogate a position of unique importance to themselves.

The meaning of hypersensitivity is this: "Take care! I am a very sensitive creature. You must not disturb my delicate emotional balance!" Viewed in this way the un-social quality of hypersensitivity becomes obvious.

WEARING BLINKERS

Some people evade the major implications of living the full life by going through their daily activities as if they wore blinkers. They constrict and restrict their activity to a very narrow and unimportant alley of conduct. This gives them a sense of superiority very similar to their fellow-deserters who have made a kingdom for themselves in some little side-show off the beaten path of human progress.

If this is a man's purpose, what better traits than those of snobbery, smugness, traditionalism, self-satisfaction, laissez-faire, sanctimoniousness and bigotry could he choose? By the simple gesture of making yourself blind to the world which is moving beside you, you can attain a smug holiness and satisfaction, and the eminently satisfying belief that you have mastered all the problems of the world.

This way of approaching life would be an excellent one were it not for the fact that you get very little out of life if you do not risk anything. To be sure, the risk in living a smug, self-satisfied life is not very great, and those who appreciate security more than the rich satisfactions of great living, will be found in this camp.

(Next: *Make-Believe Superiorities.*)

Does Something Hold You Back?

by C. H. Teear, B.A.

IT was a public meeting and the speaker was answering questions. Gregory was interested in the subject. He had studied it and knew far more about it than the average person. At home with wife and

friends he could be eloquent enough, marshalling facts and figures and presenting an interesting argument.

But as he rose to his feet to ask his question, something was holding him back,

making his voice a croaking whisper, and his speech hesitant and confused. He was a different man, a shadow of his real self.

Nothing is more disheartening than to know we have shown people only a travesty of our true selves. What holds us back? And how can we overcome it?

If you are interested enough in people to study them intelligently, you will find plenty of evidence to show that others are fighting the same battle.

To realise we are not alone is a help. But we must not stop here. We must get down to the job of discovering *why* we are like this.

Gregory, for instance, is the son of kind, thrifty, hard-working parents. They are really nice people and he loves them. All their lives they have had to work hard for very little. Caring for a family and building a home has meant a great deal of effort and anxiety.

Eager to Please

Gregory grew up in this anxious atmosphere. His ambition was to leave school as soon as possible, and to find a job which would help his parents financially. He wanted to please them, his employers, people as a whole. He had become so eager to please that it had made him chronically over-anxious.

When he stood up to speak in the meeting he was overshadowed by a fear of stimulating criticism; of making a fool of himself in front of people. His desire to speak and his interest in the subject was swamped by anxiety about the impression he was making and how he looked in the eyes of the world.

Fear of looking silly, of making a mistake, of failing, of letting down the side, these are the things that hold us back. What will people think? What will they say? Are we being ridiculous, undignified, vulgar, reckless, unconventional? Is it done? Will we be sorry we spoke, or wrote, or drew attention to ourselves?

Behind all this conscious self-questioning lies the subconscious attitude of the scared little boy or inhibited little girl.

Check back on your childhood and see what it is that made you self-conscious, over-anxious to please, frightened of people.

Only children are often nervous in adult life of doing anything which may make them conspicuous. They are apt to regard people as being either violently "for" or "against" them, and to attach undue importance to the way others react about the most ordinary things. This is a "hang-over" from the days when they were

subjected to the full undivided impact of parental criticism.

Someone who was given too much love and protection in childhood will only feel happy when people are sympathetic and he is the centre of friendly attention. Antagonism, criticism, even competition, is likely to put a brake on his efforts.

Never sit down under inferiority feelings. Work hard at understanding them and then do something about them. This in itself will make you feel better.

Ask yourself "What can I do to adjust this trouble and give myself greater confidence? Can I learn to dress more tastefully, or cultivate a friendlier manner? What about a course of study to make me more efficient or to improve my general standard of education? Will it help if I take a more active part in social life, or do I need quiet and a chance to learn to know myself better?"

Knowing oneself is the most important thing of all. We must be friends with ourselves before we can hope to get along satisfactorily with the outside world. This implies learning to accept ourselves *as we are* without fear or bitterness.

Only then can we give others their

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rightful place in our lives without elevating them to a position in which their approval or disapproval is the only thing that matters.

Having accepted ourselves, we should of course make the most of ourselves. We should have reasonable and practicable ambitions and not be afraid to try. But at the same time, we should not regard everything we do as an issue which involves our personal prestige and possible "loss of face."

How many of us hold back from learning a handicraft or a new interest because it involves taking lessons or joining a study group, and being shown and, possibly, corrected in front of others?

One of the best gifts we can have is the knack of being able to "muck in." In other words, ability to see ourselves as just one of the crowd, taking everything in our

EVERY great book . . . either makes us want to do things, to go fishing, or fight harder, or endure more patiently—or it takes us out of ourselves and beguiles us for a time with the friendship of completer lives than our own.—David Grayson.

stride, being teased, argued with, put in our place, and occasionally "sat on."

If you can't face this—if it is all mixed up in your mind with feelings of humiliation, pain, loss of dignity, and a deep-rooted conviction that life is treating you unfairly by making you endure such things, look behind your attitude.

Depend on it, something is holding you back, keeping you from whole-hearted enjoyment in the company of others, a barrier both to your happiness and success.

Reviews

How to Control Worry

IN *How to Control Worry* (Permapooks, 2s. 6d., postage 3d.), Matthew N. Chappell gives practical counsel to victims of this great enemy of human happiness.

His theme is simple enough. "Nothing is ever learned without practice," and it is through practice, even when there is no intention of learning, that we become "accomplished worriers." Therefore, "the question of the means to correction is simple. Behaviour can be changed by two, and only two, mental processes. One process is learning and the other, forgetting. The correction of the worrier's discomforts, like the acquisition, is a problem that must be solved in terms of learning and forgetting."

The key-word throughout is *practice*, for since "the inevitable result of practice is learning," we can all learn to overcome worry by the practice of certain positive habits. The book outlines these "means of correction."

Nine chapters of the book are devoted to describing the relationship between worry and fear, digestion, sexual interest, constipation, insomnia, pains, irritability, and marital unhappiness respectively. The thoroughness with which the author applies his principle of achievement through practice, is seen best in the chapter on love and marriage. For love, too, grows by means of the acts which express it and "develops through practice and is obliterated through forgetting."

There are important ways of dealing with worry which, surprisingly, are not mentioned in this little book. Its basic principle, however,

is sound. Balanced, sane and practical, it is bound to be helpful to all who are burdened with anxiety.—S. F. W.

UNLESS we can concretely prove in both faith and life that Christianity offers the way and the power to a new and better order of life, the idealism and cynicism of our age may well join forces to destroy the 'Christian' institution for the sake of taking some well-marked short cut to the promised land." So writes Dr. Nels S. F. Ferré in *Return to Christianity* (Student Christian Movement Press, 5s., postage 4d.).

An amazing amount of thought and insight are packed into the ninety pages of this small volume. Dr. Ferré sees in Christianity the only hope of our troubled and divided and bewildered world.

Yet the word "Christian" has largely lost its meaning, he says. Some things are clear:

(1) Science has nothing to say, at least directly, about the ultimate nature of reality.

(2) Traditional theology is far from Christian. It is "a dogmatic system which talks about a personal devil who will actually possess most men in an eternal hell"; it has a "spirit that has fought for every obscurantism and literalism"; it defends "dogmas which ought to have been buried." "Modern man cannot force his spirit into the strait jacket of such a repulsive religion."

(3) Modernism (which set out to reform Christian dogmas) has failed "because it has been too exclusively intellectual and not enough religious."

Dr. Ferré finds the essence of real Christianity in love—the Greek word *Agape* of the New Testament. “Christian *agape* is complete, self-giving concern for others. A community on the basis of Christian love creates individuals entirely concerned with fellowship, and a fellowship entirely concerned with each individual. In such a community all selfishness is gone; . . . all self-centred fear is banished; . . . there is no suspicion, no envy, no evil imagination of the heart. The individual finds himself in a friendly, appreciative, helpful fellowship which brings out the best in him in terms of growth, creativity, and spontaneity, for in the finding of this fellowship he has also found his deepest self.”

Thereafter the author goes on to discuss (with deep insight and spirituality) just how Christianity in terms of *agape* will work in the individual life, in the life of the Church, and in the structure and experience of society as a whole.

Here is an unpretentious book that contains more genuine thought and spiritual discernment than many far weightier volumes, and one that will repay continued study and attention.—R. W. W.

“ONCE again, the patient as a human being with worries, fears, hopes and despair, as an indivisible whole and not merely the bearer of organs—of a diseased liver or stomach—is becoming the legitimate object of medical interest,” says Dr. Franz Alexander, in *Psychosomatic Medicine, Its Principles and Applications* (Allen and Unwin, 21s., postage 6d.).

This summarises the attitude of psychosomatic medicine. The psyche (mind) as well as the soma (physical body) and its infections from outside must be considered in every deviation from health. The word health means wholeness, and the individual is certainly more than the sum of his physical parts. Scientific medicine has progressed so rapidly that this truth had been lost sight of, and had to be re-discovered in the light thrown by modern psychology.

The influence of emotion on physiological function is most easily seen in disturbances of digestion, and these disturbances in certain typical cases lead to actual peptic (or duodenal) ulcer. Dr. Alexander describes the basic conflict which produces ulcer prone personalities as—

“The wish to remain in the dependent infantile situation—to be loved and cared for—is in conflict with the adult ego’s pride and aspiration for independence, accomplishment, and self-sufficiency.”

The nuclear conflict in bronchial asthma is somewhat similar. “It centres in an excessive unresolved dependence on the mother.”

As a defence against this infantile fixation all kinds of personality traits may develop.

Farther on we learn that the spasm of the bronchioles, which is the physiological basis of asthma attacks, represents a suppressed cry for the mother. This view has been further substantiated by the fact that most asthma patients

spontaneously report that it is difficult for them to cry. Moreover attacks of asthma have been repeatedly observed to terminate when the patient could give vent to his feelings by crying.

This does not rule out the allergic cause of asthma. In most cases the allergy and emotional factors combine, but the psychological factor is basic and can be decisive in procuring a cure.

Under the heading of “Disturbances of Joints and Skeletal Muscles,” considerable space is given by the author to rheumatoid arthritis. The psychology is complicated but is usually associated (in the female) with the masculine protest, a rejection of the female role and envy of the male.

It is interesting that most of these women patients select compliant and passive men as their mates. . . . There is a chronic inhibited hostile aggressive state, a rebellion against any form of outside or inside pressure, against being controlled by other persons or against the inhibitory influence of their own hypersensitive consciences.

In discussing treatment, Dr. Alexander says of arthritis: “The physician’s knowledge of the specific emotional constellations may be helpful in hastening remissions. He knows that if a patient can express his resentment in conjunction with useful service to others, his symptoms often subside.”

The section of the book on sexual functions

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of “something wrong” within your personality which you can put right—a “disturbance centre” in Subconsciousness which sends out powerful negative impulses overcoming and paralysing your positive impulses, denying you the pleasures of achievement and the joys of living. You cannot control these impulses but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring. This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. All correspondence confidential.

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and their disturbances is by another author, Therese Benedik, M.D.

It should be emphasised that this book is not the result of hasty generalisations, but is based throughout on the co-ordinated findings of research workers.

It provides no easy road to health but shows how the physician, the laboratory, the psychiatrist, and the social worker have each a contribution to make. A fuller understanding of the sick person may result in the psychiatrist being given his rightful place.—*R. MacD. L.*

JENNIFER, aged twelve, had to spend her holidays with relatives because her parents were abroad. It was not always a happy arrangement, but when she visited Gaythorne Manor she found Aunt Maggie and Uncle Claude everything a child could desire. In addition, there was a secret room, and thirteen-year-old Jim, intensely interested in old buildings and with a burning ambition to become an architect.

Told in story form, *Exploring Old Buildings* by Evelyn V. Clark (Hollis and Carter, 16s., postage 6d.), most commendably combines entertainment with instruction. Illustrated with fascinating drawings, it is a mine of information, showing young people what to look for in old churches, houses, and castles, and laying the foundation of a valuable interest. A splendid birthday gift.—*C. H. T.*

THE basic principle of hand-loom weaving is the same in practice as that of darning a sock," explains F. J. Christopher in *Hand-Loom Weaving* (Muller, 6s., postage 4d.). "Whatever the material used, whatever the type of loom it is woven upon, the fundamental principle remains unchanged—one strand of material is woven through others."

This book tells all you need to know in order to enjoy the craft of weaving. It explains simply with clear illustrations the various kinds of looms and how to set them up, the basic weaves, facts about materials, quantities, pattern weaving, colour schemes, and dyeing. A first-class handbook for beginner and expert alike.—*C. H. T.*

PHYLLIS BOTTOME'S interest in Adlerian psychology is well known, and in writing her autobiography under the title of *The Challenge* (Faber 21s., postage 6d.), she gives readers the opportunity of seeing how it worked out in her own life.

Her life at home and her reactions to her parents and sisters are depicted in vivid detail, and help one to see how, in her words—"Tuber-

culosis is a mysterious illness, not unallied with discouragement; and the guilt sense, so often discussed in modern psychology, and which in my own case accompanied it, cannot be altogether separated from psychic responsibility."

Her breakdown with this disease is the reason why she is able to say:

"For thirty years I lived in six countries other than my own, so that what I missed by living without the strengthening society of my professional contemporaries and our English critics, I may perhaps have gained by the variety of my adventures into other lands and other nationalities."

This book is the record of her adventures, but its interest is more in personal relationships than events, and it does not always hold the attention of the reader. From that point of view less detail and more concentration would have been an advantage.—*R. MacD. L.*

PREPARATION FOR CHRISTIAN HEALING by Wilfred H. Bourne (Epworth Press, 2s. 6d., postage 3d.) has a twofold aim. It is designed to help the growing number of Chris-

A HOME without books is like a house without windows; no man has a right to bring up children without books to surround them.—*Henry Ward Beecher.*

tians who wish to intercede for the healing of their friends, and to help clergy who are seeking to establish groups for Christian healing.

The writer makes it clear that he has nothing in common with the mass-emotion technique of the popular healing missions. Nor does he identify himself with the "pseudo-scientists" with their "ethics of unity and multiplicity, active incarnation" and so on. But rather he takes the position that God "does not will the suffering of any of His children. The Father never inflicts us with disease, infirmity, or any other misfortune." Again "Nothing can deny the fact that Christ Jesus gave healing to all who sought it in faith," he says.

In my view, however, we have no means of ascertaining whether in fact there were occasions when Jesus was either unable to heal, or unwilling to do so. And to speak of the "will of God" without defining whether we mean the absolute Will of God, or "the will of God in the circumstances" tends to create a confusion in the mind of the serious thinker.

The author suggests five stepping-stones toward the right kind of faith for healing: a positive mind, affirmative prayer, a sense of assurance, right picturing, and restitutional silence. He has something useful to say under each heading.

All who are interested in this topical subject of intercession for healing, will read this book with profit.—*C. E. B.*

THE only lasting happiness is that which comes from emotional maturity," writes Dudley D'Ewes in *On Your Own Feet* (The World's Work, 12s. 6d., postage 4d.). "It is sustained and nourished by confidence in one's

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powers to endure all troubles and frustrations, to enjoy pleasures deeply, but not feverishly, and above all to get on with other people and, if necessary, to stand up to others without external or internal fuss."

This helpful book is divided into three sections—body, mind, spirit. First essential, says the author, is to be physically fit. Then mental faculties like memory and intelligence should be fully developed, and we should take a pride in keeping mentally alert. Last but not least is the problem of personality—disciplining the "Old Adam."

There is a warning about ambition. It is good in moderation, but we should be wary of transforming every situation into an issue involving personal prestige and possible "loss of face." To be interested and satisfied with doing one's best leads always to happiness and often to success. But to regard every job as a "test" either for "shining" or humiliation only encourages anxiety and failure.

"You can't, of course, force yourself to like people," D'Ewes wisely adds. "But it is useful from time to time to take stock of your family and social relations to see whether you are reasonably well accepted and reasonably happy as a member of the various groups to which you belong . . . if you find yourself always in some sense rejected, if you always feel that you are 'out of it,' take it as a sign that there is some adjustment wanted in yourself."—C. H. T.

THREE more excellent pamphlets on Sex and Marriage written by Hugh C. Warner have been published by the Student Christian Movement Press. Dealing with the same subject at different levels there is naturally some repetition, but in each there is sound reasoning and helpful advice.

No. 5, (1s., postage 3d.), gives a detailed account of human reproduction and leads up to the reality of God.

No. 6 (9d., postage 3d.) which deals with *Courtship and Marriage* says:

"Love-making should have the good of your partner and the glory of God as its aim. The pleasure which comes to you is secondary. Put it first, and then lust—not love at all—is functioning. Love-making demands restraint—occasionally an iron self-control if it is to remain within those limits that bring lasting happiness to your friend and brings you enrichment by deepening the spiritual parts of both of you."

No. 7 *The Christian View of Sex* (1s., postage 3d.) goes deeper into the matter and makes it clear why chastity is important and sexual experiments before marriage are bound to bring disillusionment and the seeds of unhappiness.—R. MacD. L.

THE most comprehensive book on public speaking recently is *The Successful Speaker's Handbook* by Herbert V. Prochnow (World's Work, 42s., postage 9d.).

Taking the first steps, developing the plan of your speech, what to talk about, methods of delivery, getting the right words, building a good voice, speaking distinctly, and the strategy of presentation—these are the facets of the subject as dealt with by the author.

In the chapter on "Enthusiasm—the Driving Force," he says: "there are three commandments which you will find it profitable to observe whenever you address an audience."

"First, you must have what might be called a sufficient 'head of steam' when you get up to speak. You must be enthusiastic, and you must manifest your enthusiasm."

"Second, you must talk to your listeners, not to yourself. In other words, you must focus attention upon the people you are addressing and their reactions to what you are saying."

"Third, you must adapt your manner of presentation to the kind of message you have to convey and to the situation."

This book will prove of practical help to all who wish to become effective public speakers.—F. A.

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FOR PRACTICAL AND PERSONAL PSYCHOLOGY

APRIL 1953

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How to Achieve Your Aim in Life

by Stephen F. Winward, M.A., B.D.

WHEN Alice in *Alice in Wonderland* came to a fork in the road and saw the Cheshire cat sitting on the bough of a nearby tree, she asked: "Would you tell me please which way I ought to go from here?"

"That depends a good deal on where you want to get to," said the grinning cat.

We cannot receive direction from others or get anywhere by ourselves unless we first know where we want to go. Without a definite goal or objective, life tends to degenerate into an aimless drift. The person who knows clearly what he wants to do always has a great advantage over the person who just drifts.

This is not only the key to success, but to happiness as well. For as Dr. William H. Sheldon has said, "happiness is essentially a state of going somewhere, wholeheartedly, one directionally, without regret or reservation."

Why not test yourself on this matter? Take a sheet of paper and try to write down *now* your purpose or objective in life. Of course you may well have more than one, but in any case it is a great help to set them down clearly in black and white.

You may not be able to do this all at once. If not, try thinking about it in a leisurely manner from time to time, and don't be content until your aims and purposes are clearly defined.

It is not enough, however, to define our vision of the ultimate objective. That may be too far off to exert any influence upon our present conduct. We need in addition a series of "proximate objectives," stages in

the way, making a detailed plan of how to reach the goal.

The party of mountaineers who recently made an assault upon Mount Everest had an objective—the summit. But they also had a careful and detailed plan of all the intermediate camps or stages on the way. A purpose without a practical plan for its realisation is little more than a day-dream or at best a distant ideal. It is by planning the stages that we put teeth into our objectives and purposes.

So when you have written down or defined your purpose or objective, then ask yourself this question: "By what stages can I move towards the achievement of this objective?" Try to answer this second question in terms of time by making some sort of time-table.

Next Three Years

Try to make a plan, say, for the next three years of your life. This might include not only proximate objectives in your daily work, business or profession, but maybe also a plan for reading and study, for the acquisition of new skills or hobbies or for new forms of recreation and social activity. If you do make a three-year plan, subdivide it into yearly periods, then determine how much you will tackle each month or even each week.

Such a detailed programme is the best way to solid progressive achievement.

In making such a plan of campaign two extremes are to be avoided. Firstly the plan should not be rigid and inflexible. It is not possible to foresee the future exactly, and it

ALL things work together for good to them that love God.—*Romans 8, 28.*

may be necessary to adapt and modify our plans in the light of new knowledge or unexpected developments and events. On the other hand, it is a mistake to make a habit of altering or constantly trying to improve our plans.

Some words spoken by a great soldier do not apply merely to military plans. "A bad plan carried through faithfully is worth far more than a good plan which is always being changed to meet changing information: if you are always seeking to improve a plan, the original intention is apt to become overloaded and vague."

Life with a purpose and according to a plan is not only the way to achievement: it is also the way to integration and happiness. Much psychological disorder and personal misery is simply due to the fact that the personality as a whole is without purpose and direction. Only a worth-while purpose can draw all the diverse elements of the personality into a whole and provide a satisfying outlet and expression for all our drives and energies.

Four-Point Plan

Drifting is the prolific parent of boredom, and boredom the cause of mischief. A good deal of sexual misconduct, for example, is simply due to boredom. A person whose life is caught up in the sweep of a big purpose will not find the right control of instinct and emotion impossibly difficult, because the dynamic energies are finding a satisfying outlet in the purpose itself. Furthermore, when life becomes "a settled, strong and single wind, that blows one way," the result is a deep inward tranquillity and abiding joy.

Here finally is a practical way of carrying out these suggestions:

(1) Try to define in writing the main purpose or objective of your life. In writing, for in trying to express it on paper it becomes more clearly defined. Most of us have a purpose of some kind, but may be rather hazy about it. Writing it down helps to clarify the thought and gives a more precise definition to our objective.

(2) You may perhaps find that in addition to the main purpose a number of secondary purposes also come to mind. Define these also in writing and try to see the relationship between them and your main purpose. You may find that they flow

into it like smaller tributaries on to a large river—or that they do not help, but even hinder the main purpose. Failure to achieve is often due to too many incompatible purposes. This examination may suggest a readjustment of our aims.

(3) Now set down on paper a three-year plan of how you intend to move toward your goal. It may be a plan of study, or a course of training, or a scheme for saving, or an objective in social life or service. This plan may concern and involve not only your big purpose or aim, but also the lesser purposes. It should not be made too rigid, nor should it be beyond one's ability to realise.

(4) Sub-divide this three-year plan into yearly periods, and then determine how much of it you will tackle each month, how much each week—or even each day. This is the best way to steady, solid achievement. Plans may have to be modified as time goes on, but anything is better than no plan at all.

One of the Lords of the Admiralty once received a letter from a young midshipman asking an important question. The letter had been written on behalf of all the junior officers of his gunroom who wished, like himself, to know how to succeed. "My Lord you were once a midshipman like ourselves, and now you are at the head of our profession. Can you tell us how you did it?"

In his reply the Admiral wrote: "Get a vision of the great thing you want to accomplish. Get a plan of the way in which you hope to achieve it. Be prepared to battle for it. Pray earnestly to God to give you the victory."

Signposts to Living

IT is not what men eat, but what they digest, that makes them strong; not what we gain but what we save that makes us rich; not what men read but what they remember that makes them learned, and not what we preach, but what we practice that makes us Christians. These are great but common truths, often forgotten by the glutton, the spendthrift, the bookworm, and the hypocrite.—*Lord Bacon.*

WE reap as we sow. We live in a universe of absolute, unchanging law. Therefore, we can find order, happiness and peace only as we think, feel and live in harmony with the basic law of all laws, the law of love.—*H. T. Hamblin.*

PREPARING FOR A HAPPY MARRIAGE

by Dr. R. Macdonald Ladell

PERHAPS there are too many girls to-day who are encouraged to think of marriage only in terms of selecting a touseau, choosing bridesmaids, wearing a wedding dress, and receiving their guests. Perhaps there are too many men who visualise it as a gala occasion when they have to make a well-dressed appearance, and stammer out a few necessary words.

In discussing marriage, both in print and conversation, too often nothing is said about the meaning of it, and the spirit in which it should be approached. All the stress is laid on the wedding march and the outward forms.

As for what comes afterwards, the daily business of living together, many do not give it a thought. They either glamorise marriage in their minds as a perpetual honeymoon, or expect things will work out all right as they go along. The result is too often broken marriages. And this is a matter that concerns everyone.

For their own sakes, the sake of their children, and for society in general, couples that marry should have every opportunity of making a success of it. Perhaps the main factor in failure in marriage is emotional immaturity. What does this mean?

Put shortly it is the persistence of a childish attitude to life, an attitude which puts the self first, with which goes an inability to put oneself in the place of another. It means an inability to tolerate frustration. The basic attitude remains: "Why can't I have it? It isn't fair!" This in turn leads to an inability to co-operate and a difficulty in sharing.

But a true marriage partnership is built up on sharing and co-operation. It is the assurance of being loved which gives a child confidence in itself and a willingness to share, and the "deprived child," the one who has felt a lack of love in infancy is likely to remain immature in its demands on life and on other people.

I would warn a girl (or boy) not to get tied up with someone who is persistently selfish in outlook, who regards missing an appointment as a trivial thing, and who always plans for his own convenience. On the other hand, there are those whose up-

bringing has led them to a distrust of themselves in regard to social life who can be transformed and filled with confidence through hearing the magic words "I love you."

The engagement period should be used by the couple as an opportunity for finding out the real nature of the character and personality of each. Marriage will naturally bring an increased sense of responsibility and a more mature attitude to life, but it is unwise to marry in the hopes of changing another for the better if his charming manners and persuasive tongue can be seen to mask a personality which is essentially self-centred.

Engagements

Trouble awaits those who look upon the engagement period as a time for sensuality. With love and the choice of partner there is naturally the wish to see much of each other, to kiss and fondle when opportunity offers. But the test of manhood is not the achievement of the sexual goal but the ability to control the sex urge in the interests of another. True love is other-regarding and it is not for the lover to take the part of tempter and urge another to the point when control is lost, and an irrevocable step is taken.

In this I have the woman as well as the man in mind. "The woman tempted me and I did eat" is still a frequent fact even though it is no valid excuse. It should be a point of honour with both parties not to let the emotional temperature rise to danger point.

Embraces which arouse strong sex feelings which circumstances do not allow to lead to consummation, leave a feeling of exhaustion which may culminate in a state of nerves known as an anxiety state. In this condition, the effect of courtship is not recognised as a cause except by the psychologically instructed. The anxiety is unspecified and is shown by depression and a general tendency to worry, or it may be "hooked on" to some organ or aspect of health, which leads to countless interviews with doctors in search of reassurance.

Although young people of either sex may need to be assured that there is nothing

IF a man be gracious and courteous to strangers, he shows that he is a citizen of the world, and that his heart is no island cut off from other lands, but a continent that joins to them. If he be compassionate towards the affliction of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm.—*Francis Bacon.*

abnormal or harmful in the physical stirrings caused by proximity, still the above mentioned possibility of arousing anxiety should be borne in mind, and embraces should be rationed.

It is an excellent thing if, instead of the meetings following the established routine of dance hall or cinema, advantage is taken of them to explore together hitherto untried interests. A good concert may prove a revelation to one who is only familiar with jazz; or a joint visit to a gallery may stimulate a mutual interest in art. It adds to the security of marriage if the couple share the same interests, and it is a help to find out as much as possible beforehand.

It is a mistake though, for either partner in marriage to insist that the other abandons some strong interest. Fresh interests which are shared will arise in due course, but the pace must not be forced.

Preparation for marriage should, of course, include factual sex knowledge. It is amazing how ignorant many young people can be concerning the reproductive functions, and such ignorance may lead to difficulties early in marriage. Good books on such matters are now plentiful.

Apprehension concerning sex intimacy usually centres around a fear of not being sufficiently virile in the man, or a fear of frigidity on the part of the woman. These fears are usually due to a mistaken belief that the sex life can be damaged by solitary sex practices in childhood or later, and reassurance on this point relieves the anxiety.

Anxiety always inhibits performance, and the couple should remind themselves that however clumsy and unsatisfactory the early embraces may be, they have all the time there is in which to perfect their love making.

The question of children should always be discussed before marriage and the couple should decide whether or not precautions are to be taken. A morbid fear of pregnancy often masks a strong maternal urge, and if

contraception is practised the question of parenthood should be reopened at frequent intervals. There may be sound reasons for postponing *temporarily* the advent of the first child, but no man should bargain away his right to paternity, and no woman her need to fulfil herself by becoming a mother. "Let's wait until we can really afford it" is the first symptom of that insidious disease, ingrowing selfishness.

The advice of a psychologist should be sought if a woman's fear of child-bearing survives a year of marriage. Modern treatment during pregnancy and parturition make it a far less formidable ordeal than in the past.

Few young couples nowadays can aspire to more than a flat in someone else's house when they marry, and for many reasons it is best that the house they share should *not* be the home of either of them before marriage. In-laws can be helpful in many ways, but the couple will make their necessary adjustments best when left to themselves. It should be definitely understood between them from the first that appeals to Mother, except in illness or real emergency, are out of order.

Mother's advice on cooking or house-keeping may be sought *before* marriage. But once married, the two must learn by their own mistakes, and this policy must be made plain to Mother beforehand, as tactfully as possible. The person who cannot be weaned from Mother and her ways is not fit for the responsibility of marriage.

Tidiness

Before marriage, the engaged couple should study the conditions in their own respective homes and make mental notes of the sort of behaviour to foster or avoid. The girl may learn that men and women have on the whole a different conception of tidiness. The woman tends to outward display and to hiding things which are not at the moment in use. The man believes in having things where he knows he can put his hand on them.

It will be instructive to the prospective bride to note how easily a man is roused to wrath by not finding the hammer or screw-driver in its appointed place. Men, too, have a quaint preference for an uncrumpled newspaper!

While Kathleen is busy picking up hints in her own home, Frank should study his and note how harrassing the housekeeper's job can be made by tramping around in dirty boots and dropping clothes about. Both can

profit by noticing how quickly grievances develop, and how effective the soft answer is in "turning away wrath between them."

In fact, both Frank and Kathleen should spend some time thinking about themselves and trying to tone down their natural selfishness so that they may the better adjust themselves to living with another.

The strain of courting often leads to a reaction and to quarrels which make the

couple wonder whether they are really suited. Mistakes can be made, of course, but it should be remembered that to break off an engagement in hot blood is rarely justifiable. Nor is it fair to either party to let an engagement drag on indefinitely.

It is easy to be too cautious in life. To take chances and to face difficulties together may be the best cement for building up a really successful marriage partnership.

How Honourable Are You?

MOST of us pride ourselves on our sense of honour. But when we come to examine ourselves a bit more closely, can we really be as proud of it as all that?

Try this test to check on yourself. Put a tick against the way you would react before turning to the key at the end.

1.—*A shop assistant gives you too much change or makes a mistake in the price.*

A.—Tell him about it? Not likely! This is your lucky day.

B.—He may have to make it good. He may be tired, rushed, new to the job, or just naturally poor at mental arithmetic. Of course, you point out the mistake.

2. *Bills are due to be paid.*

A.—They can wait for their money, can't they? You postpone payment for as long as possible.

B.—You have the goods or the services and it is only honest to pay for them. After all, the people you pay have to pay *their* bills.

3. *Someone lends you a nice book.*

A.—Perhaps if you hang on to it long enough, they'll forget where it has gone and you'll be able to keep it.

B.—Once you have read it, back it goes to its owner with your thanks and in the same condition as when he loaned it to you.

4.—*You take on a job, like the secretaryship of a club.*

A.—If anybody thinks you're going to put yourself to a lot of bother and inconvenience, they're making a big mistake. It'll work out somehow the same as it always does.

B.—You have taken on a job. This means doing it as well and as efficiently as you can.

5. *You have organised something which is a success, but you know very well you could not have done it without help.*

A.—You are the centre of admiration and how you love it. You bask in an "alone-I-did-it" attitude, grabbing all the admiration for yourself.

B.—You are quick to draw attention to the hard work put in by other people, and to bring them forward to share the praise.

6.—*You make a mistake.*

A.—Ssh! Keep quiet and maybe it won't be traced to you. Better think up a story, though, just in case. Never mind if it's the exact truth as long as it sounds convincing.

B.—It is not very pleasant but you admit the error and apologise.

7.—*You make a promise to meet someone.*

A.—I forgot. I couldn't make it. Something else turned up. The same old lame excuses. Made afterwards, of course, when the other person has been disappointed and let down badly.

B.—You keep your promise. If something really important happens to prevent you, you try to let the other person know. Failing this, you go out of your way to explain and apologise.

8.—*Your family, your friends, your employer, or office senior.*

A.—You let off steam about them to anyone who will listen. If they do things to annoy you, what else can they expect? Making fun and finding fault gives you a feeling of superiority at their expense.

B.—You are loyal. If things get unbearable, you confide in your wisest and most discreet friend. Better still, you talk it over with the person directly concerned.

9.—*You are trusted with a confidence.*

A.—Of course, you wouldn't tell everyone, but surely it won't hurt just to tell the wife, your mother, your best friend, and others in the office.

B.—The confidence was made to *you*. You keep your mouth shut every time.

10.—*You are married or engaged. Or, you know the other person is married or engaged.*

A.—An affair with you? Why not? You're always ready for a bit of fun.

B.—If you do this once, it is fatally easy to do it again—and again. But it means far more than fun to you, so the answer is *no*.

Count five marks for every ticked B. We should all be able to score full marks; but human nature being what it is, 30 may be regarded as average; 40 is very good; 30-40 quite good. Under 30 is not satisfactory.

ADVICE ON A TEENAGE DAUGHTER

IF I am able to be of any assistance to people in their personal problems, it is because I am able to view them in the light of my knowledge of general principles.

Often I get a letter which seems so involved and brings in so many various relationships, that at first sight I feel I can do nothing without personal contact and much inquiry.

Then I suddenly see clearly. The difficulties are caused by violating certain general principles which govern human development, and although individuals differ widely in circumstances and environment, and have had varying experiences of life, yet each problem can be classified as due to ignoring some vital principle.

Sometimes the fault is in the attitude to life itself. The individual may be trying to live on the basis of "safety first," for example. He clings to the known; he fears to attempt anything if it involves change; he tries to limit his responsibility, and yet he indulges in self-pity because others appear to get on so easily. Such a one can be very efficient in a routine job, but makes a bad partner in marriage, if he or she ever does achieve such a step.

If one is not advancing in life, it is because one is looking back. Such an individual is called "regressive" because the pull back to the irresponsibility of childhood is stronger than the urge to achieve. An individual of that type is particularly vulnerable to the advantages of illness, since to fall ill is one way in which one can return to the helplessness of a child without incurring reproach.

Such illnesses are not "imagined." The regressive simply falls ill oftener than his life-asserting neighbour, and can show courage in dragging on in spite of racking headaches and backaches because he has a fear of not doing his duty which is as powerful as his urge to give in.

I HAVE been led to consider the subject of growing up and regressiveness by a letter received from a lady who asks advice on the treatment of her daughter aged fourteen. She writes of her: "She is very nervy, I suppose you would

call it highly strung. She has an irritating stammer when excited, and often behaves in a very babyish way, running to me and hugging me and asking to be loved, instead of playing with her friends. I have often heard that children born during the war are affected. Do you think it can be that?"

"Her brother who is two years younger is a very different child and I can enjoy taking him out. He has very charming manners. My daughter was a disappointment from the first. I was very ill after she was born and I had hoped for a boy. She seemed to bring nothing but trouble and I could never find her attractive.

"When she was younger she was always doing things as if purposely to annoy me, and I often had to smack her. She is more obedient now, but is very trying owing to her demands to be fussed. Please tell me what to do."

WELL! This lady has appealed for advice and so I must not antagonise her by telling her bluntly that it is all her own fault, and that she has no conception of what it means to be a parent.

At the age of fourteen a girl is entering on adolescence. Her body is becoming unfamiliar to her: she has feelings which puzzle her. It is a safe guess that this particular girl has been kept in ignorance of the purpose and functions of her anatomy. She feels herself ill-equipped for the fuller life to which she is impelled, and fearing to go forward she attempts to step back into babyhood.

It is not ignorance alone which makes her retreat. She has not been given the ballast which could steady her frail craft, and that needed ballast is the assurance of being loved. Instead of that her earliest impressions, though not conscious memories, were of being rejected, and to feel rejected is to feel oneself worthless.

What I have said to the mother, in an attempt to show her where she has failed, is between her and me. But I added advice on what she should say to the daughter, and I reproduce that here because much of it is applicable to every struggling adolescent, and it may help other parents.

YOUR daughter needs above all else to be encouraged to think well of herself and to widen her interests. In this matter the school has an important part to play.

If she is ignorant of the facts of sex she should be told them in plain simple terms without any sentimentality or shamefacedness. If you are not equal to that yourself, perhaps some such book as *The Parents' Problem* (1s. 6d., postage 2d.) will help you.

I think you will possibly find that she feels it a reproach to be "only a girl" and she needs to know that her sex is not an infliction but a mark of distinction. She can be proud of the responsible role in life which is given to the female, as contrasted with the casual part played by the male.

Then I think you might go on to explain the girl to herself in this way:

"Both your father and myself feel that you are not as happy as we wish to see you, and it may be because you do not understand yourself. Growing up is not a simple business. You cannot help getting older, and you cannot help your body growing; but you have a mind as well as a body, and it is important that the needs of the mind should be satisfied through your feelings or emotions.

"This is different from the book learning which exercises your intellect. Growing up means that you have to accept all the experiences which life brings you. You have to learn to make your own decisions and to stand on your own feet. Not all at once, of course, but it is the goal which everyone should aim at.

"As long as you are a child you have no real responsibility and not much is expected of you. And so although most of us look forward to being really grown up, at the

THAT man is richest whose pleasures are the cheapest.—*Thoreau*.

same time we can have a wish to stay young and be sheltered and looked after all the time.

"This looking back is called being *regressive*. But the prizes of life and the joy of living come to those who look forward and are able to think of life as an adventure. Psychologists and educationalists have discovered that a child gains confidence in itself and is ready to advance (ready to grow up, that is) according to whether it feels itself to be loved, because to be loved is to feel oneself of value.

"It was unfortunate that when you were

born I became ill and was unable to give you that first experience of being loved and belonging which comes from being fed at the breast. Breast feeding in itself, though of course it cannot be remembered, lays the foundation of a sense of security and can affect the whole subsequent life. In your case there was not only the lack of breast feeding but I am ashamed to say I felt too ill for a long time to be bothered with you, and maybe you are feeling now the lack of the love I was unable to show you then.

"When your brother was born I was stronger and better able to deal with him, but you are wrong if you think that I value him any more than you. You are both equally dear to us, and we long to see you happy and going ahead and enjoying life. You do not need petting in order to assure you of this.

"Besides knowing that you have our love you need, like everyone else, to be good friends with yourself and not to feel that you are all wrong because of hateful feelings you discover within yourself.

A FIRST child always feels jealous such jealousy is stronger when the first one is a girl and the next is a boy. Perhaps most women want a son first, and I confess now I was silly enough to be disappointed when you came. It was silly because I know now I should not like to be without you for anything, but you may have felt my disappointment and when your brother was born you may have felt that he was more welcome than you were.

"I hope you understand now that girls are every whit as important and have more responsibility in regards to passing on life than males have. I think your craving for me, your mother, to show you love comes from your dislike of yourself because of jealousy, perhaps unrealised, of your brother. You need reassurance as to your value by hearing me say I love you, but if you know yourself to be love-worthy you will be ready to make fuller use of yourself at school and at home, and later in a wider life.

"I am trying to make you see that in this matter of resenting your brother, you are only following the pattern of life, and when you get over your childish feelings you will be able to appreciate him for what he is himself and so you will forgive yourself for your feelings and forgive him for being born, which he could not help.

"Love is the most important force in life, and as we grow up we learn to change the

baby love and need for mother into a love for both our parents which is less clinging and demanding and which accepts them for the kind of persons they are.

"Then we learn to transfer love to school friends and teachers, and finally to someone of the opposite sex who seems to be the ideal mate and so we marry, and children come to share our love.

"Love must be always passing on, and although one's capacity for love gets wider and wider, the earlier objects are not left out or forgotten. We come to see that love means willingness to give and is not demanding. Some people never reach that stage. Even when grown up they retain the childish need for having love shown them; they never learn to give.

"Your father and I do not wish you to remain like that. We love you with the love that wants you to find fulfilment in life even though you have to grow away from us. You must go your own way, not ours."

THE more I study human problems, the more convinced I am that it is indeed "love which makes the world go round." It would be a mistake to think that this aphorism applies only to

sexual love, which keeps the world populated. It is a law of human relationships.

The first lesson of parenthood is that love must be creative and not possessive. There are many parents who resent the "ingratitude" of adolescent son or daughter, but their difficulties will be the less in proportion as they have been least demanding in their love in the past.

The adolescent feeling the pull of life is past the stage when he believes that "father and mother know best." He wants to test and experiment for himself and he is less likely to come to grief if he has not merely factual knowledge but an assurance of his own value as able to contribute to life.

If love has been apparent in the relationship of father and mother; if love has been the background of family life, in spite of occasional bickering; if his right to be himself as a distinct personality has been recognised from the first, then the adolescent will not feel it necessary to tug at his moorings but will glide smoothly into deeper waters.

If love has been totally lacking, then (as in the case of the girl I have been discussing) we get an unwillingness to venture at all. The craft remains in dry dock.

CHECK YOUR SELF-IMPORTANCE

NOBODY loves the self-important man. His exaggerated opinion of himself antagonises people and prejudices them against him. What else can he expect when he regards himself as a specially privileged person who must get his own way every time?

You think you are not like this? Try this test to make sure! Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Have you a very high opinion of yourself and your achievements?
- 2.—Do you often think yourself superior to the people you are with?
- 3.—Are you inclined to prefer the company of people well-known in your town or district, those who are successful and well-to-do rather than ordinary folk?
- 4.—Do you expect people to give you their immediate and undivided attention?
- 5.—Are you quick to complain if you have to wait in a shop or a restaurant?
- 6.—Do you feel humiliated when you have to stand in a queue?
- 7.—Do you hate taking orders?
- 8.—Does a humble routine job make you feel humiliated?
- 9.—Do you feel silly and undignified if you are expected to amuse children or take part in community games?

- 10.—Do you hate being laughed at, and do you dislike a joke against yourself?
 - 11.—Are you a poor loser?
 - 12.—Are you annoyed if someone interrupts you when you are talking?
 - 13.—Do you get impatient if people are slow at grasping something you are trying to explain?
 - 14.—Are you inclined to "lay down the law" to people about their conduct and what they should believe and think?
 - 15.—Do you enjoy correcting people and generally using your authority and influence?
 - 16.—Do you sulk or get angry if your plans are thwarted in any way?
 - 17.—Do you "wash your hands of the whole business" when people choose to ignore your advice?
 - 18.—Are you annoyed if people question your judgment and your views?
 - 19.—Do you hate being beaten in an argument, proved wrong, found out in some mistake?
 - 20.—Do you find it very hard to apologise?
- Count five marks for every "no." Over 70 shows a nice type of person who thinks more of other people than of himself, and 60-70 is satisfactory. You are keeping your self-importance under control. From 50 to 60 is fair. But under 50 is not good enough and you had better get busy changing your attitude.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Nervous Tiredness

My husband and I live at home with my neurotic mother and invalid father. I am neurotic myself, but try to help myself to overcome the nervous symptoms I have.

My greatest wish is to have a family, especially as I am over thirty, but my husband and I are waiting until we can have a home of our own.

I was brought up by repressive grandparents, and since I went to live with my mother she has always clung to me. She was not satisfied with the man I chose to marry and seemed to think that I should have made a more worldly and satisfactory match.

Do you think it is possible for me to rid myself of this nervous tiredness and irritability?

TO be "neurotic" does not mean that there is any defect in oneself or any innate weakness. It means simply that one is not adjusting to the realities of life.

Now one of these realities is that life must go forward. One cannot live successfully while facing backwards. Another reality is that every individual needs as much fulfilment of potential as possible. If one is frustrated as regards one's essential nature, one gets irritable and regressive, and falls back on fantasy and symbolic satisfactions.

Your grandparents started the trouble by making you afraid of life and distrustful of self. You never felt that you had a right to be yourself, and so tended to cling to home. Your mother intensified the conflict by reversing the parent-child relationship. She made herself emotionally dependent on you, and therefore tied you to her by what you were taught was "duty."

But your real duty is self determination. You came into life in order to mother children, not to be a comfort to your

parents. Instinctively you know this and resent your bondage, but feel guilty because you resent it.

You have some duty to your parents to relieve them of material suffering as far as is within your power; but their duty is not to let themselves exploit you for selfish reasons. What you owe to your parents you will repay by service to your own children, and so life goes forward.

Your mother justified her conduct to herself by persuading herself that she was ready to let you go as soon as she had a big enough bid, and that you only had to be kept safe and someone would come along. Of course, that was a safe bet for her. It is only through contact with social life that a girl can develop the qualities which prove attractive.

Fortunately for yourself, you did break away. Your present return to emotional unrest is due to the fact that you have again placed yourself to some extent under bondage.

Your other big mistake is that you are putting security before biological satisfaction. You need those children of yours, and every deliberate postponement is felt as a frustration.

Creativeness is what gives the supreme satisfactions. Defy the tyranny of circumstances and difficulties often crumble!

Vast Loneliness

My parents were not very happy together, and as a child I slept with my mother, and my brother slept with my father. I can remember being terrified when on a few occasions my father had too much to drink and came into my mother's room.

My problem is loneliness which is so vast and deep that it seems to me to be a psycho-pathological

condition, *Lately I made an attempt to come to terms with reality, and found myself attracted to a young married man.*

I live alone with mother, and am now at the point of retreating further into phantasy, and that is why I appeal to you for help.

YOU are emotionally still a child. You will not assert your right to your own life.

Unfortunately your mother used you as a buffer against her husband so that you were squeezed out of shape. You had the worst possible introduction to sex; never being able to recognise it as a thing of beauty in human relationships, and you are still only acquainted with the debased coinage.

There is no harm in phantasy, but the practice does encourage intraversion. Can you not find some constructive outlet in social service or discussion groups or cultural groups? There must be all sorts of opportunities where you live.

See what you can do yourself. Don't bemuse yourself with psychological jargon; do something. Be constructive. The first step is the most difficult. After that the way will open out.

Longing to Mix

Ever since I can remember I have looked for help of the sort you offer, and I have become frustrated in my attempts and met with discouragement after discouragement.

I suffer from extreme self-consciousness and feel uneasy in everybody's company—even my nearest relations. My greatest desire is to be able to mix and talk with people of any sort—I don't seek to become a great conversationalist—just an ordinary mixer.

I am 25, inevitably single, and an electrician by trade. Can you do anything with a hopeless case?

YOU are not the only one who sits in a corner wishing, instead of getting on with living.

You see, your will can do nothing without your imagination. Your picture of yourself is that of a hopeless ineffective personality doomed from the start to look on at life, and that is the picture which tends to realise itself.

No individual can do anything in life unless he believes there is a place for him. He must value himself as a tool to be used; not as something so precious that it must not be risked for fear of breaking; and there are tools for all sorts of work. The tin-tack is as important as the chisel, and is as trustworthy for its own particular job.

The individual starts by doing what he

can do. Through use of himself he acquires confidence and ease. If you make friends with yourself, instead of despising yourself you will forget to think about yourself, take an interest in others, and so find a place for yourself in social life.

You may or may not become a fluent conversationalist, but none can prevent you from being helpful, thoughtful and co-operative. Like all afflicted with your problem, you see life in terms of "all or nothing," whereas life is made up of compromise. By looking wistfully on those who have different gifts, you prevent yourself from developing your own.

What first discouraged you we are unable to say. Parents, teachers, brothers or sisters may all have had a hand. But you need not continue looking at life with the eyes of a child.

Refuse to be discouraged any longer. Have a go! You will be surprised how successful you will be.

Anxious Feelings

I am a young married woman and have a child of nine. My husband is very good to me, but since the birth of our child when I had a very difficult time, I have been afraid of having a proper sex life.

Also, I have a terrible anxiety neurosis and keep worrying about cancer. My husband smokes a little and it makes me very unhappy as I have heard that smoking can cause cancer. Is this true?

But I feel that a lot of my anxiety is caused by my sex problem. I should like to hear from you as I need help so badly.

THERE is a definite relationship between sex and anxiety, and if sex needs are unsatisfied then anxiety is felt.

Such anxiety is displaced and fixed on to some other thing. In your case the anxiety is fixed on cancer. The possibility of disease is a price which we have to pay for living, but when life is fully enjoyed then we do not dwell on such contingencies.

You might express your trouble thus: "How awful if I should get ill and die before I have really enjoyed living!" That is the root of your anxiety, and it is lack of outlet for your creative instinct which makes life itself seem sterile.

You would have been happier if you had given yourself the chance of two or more children after the first. If necessary, doctors will do a Caesarian section in difficult cases and there are many who have submitted to this at least twice.

Having taken your decision to have no more, you should have sought information

Speaking Personally

by John May

Ways to Read

A MAN who worked in the city started doing a bit of gamekeeping for a farmer when he got back to his cottage in the evenings. The first time he brought his dog with him and went after a couple of magpies' nests in trees in a distant meadow.

A bunch of young heifers, turned out from the straw yard that day, were in the meadow. The shots and the dog sent them silly. Tails up, they rushed madly round and round the meadow like a point-to-point race.

The next morning the stockman greeted the farmer: "I reckon that was one of your mates last night in Wood Meadow. I nearly went after he. Upset they young things proper he did."

That evening the farmer saw his friend.

"I went after your magpies' nests last night," said the friend. "But I'm afraid all I got was a wood pigeon."

"I know," said the farmer. "I heard you were there."

The friend stared. "I never saw a living soul. Who told you?" he asked.

I could have told him. We folk who live in the country are very observant, at least about country affairs. The town boys, who read in Wild West stories about the ways of Indians in tracking people, do not realise that the same thing goes on every day in the English countryside—without anyone ever making much fuss about it.

The stockman would have known that something had been going on, even if he had not seen it. When he visited the meadow, as he probably would have done to count the heifers in the morning, he would have noticed the tracks where they had stampeded. And he would have sensed that they were "scarey."

I have counted the heifers many a morning myself. And when one has been missing, I have found out which way she went by noticing where she jumped the barbed wire—leaving a whisp of hair on one of the spikes. You don't do this kind of thing on a farm to be clever, but merely to save yourself time and trouble.

"Yer got to let yer head save yer legs, mate!"

The little story about the magpie nests, above, comes from Uncle Fred by David Smith (Dent, 10s. 6d., postage 4d.), which is a collection of country stories by the author of No Rain in Those Clouds, and The Same Sky Over All. Uncle Fred, to speak in radio language, is a character akin to Walter Gabriel of "The Archers" serial. He is highly diverting, and very human—and instructive.

Everyone will enjoy Uncle Fred, but perhaps a countryman most of all. We know how to tell if a sheep has got maggots by the way it stands or stamps. We know if somebody out of sight is coming by the way the rooks rise off a field or by the alarm note of a blackbird.

I learned these things off a farmhand with whom I once worked. This old chap's favourite remark when he noticed something which another person thought he had missed was always the same. "I can read," he would say. "Don't you think I can't read!"

He could not read a word of a newspaper or a book. He didn't know how. But he could read the signs of the countryside—like a book!

It's a thought to remember: there are more kinds of reading than book reading, and it is just as important to be able to read people and life as it is to read the latest newspaper headline.

regarding contraception, so that you and your husband could have continued to enjoy sex life as a married couple should. You would then have found it easier to acquiesce in his smoking habit, which after all is not an uncommon indulgence, is it?

Whether or not it can lead to cancer it certainly is not an invariable cause, and nobody should lead his life in constant fear of disease. The essence of living is to take risks. "Safety first" gets one nowhere.

Why don't you take the chance of having another child? You are too young to put yourself out of action.

Fear of Death

Some time ago I experienced a terrible fear of imminent death. I have been having medical treatment for some time, but these attacks continue. I feel very tired in the mornings, have hollow cheeks, pale complexion, and I am anxious and suffer from headaches and poor digestion.

I am over thirty and feel that I must try to regain my confidence and be free of these fears.

A MAN is only morbidly afraid of death when he has not really begun to live; and that appears to be your case. There is nothing uncommon about your condition. It usually begins in childhood when circumstances make a child afraid to grow up, instead of being eager for adventure.

If you had given the details we ask for, we could have explained you to yourself more fully. That of course is the chief thing you need—to have yourself explained so that you can understand your symptoms.

Very commonly the symptoms are unconsciously motivated by a childish need to remain at home under the shelter of the mother. There are all sorts of factors in the early home life which need to be elucidated.

In your case, you are in a state of mental discord because you have never been able to

accept the sex instinct as an integral part of yourself. Constant warfare has worn you out. You want sex as every man must do, but you have regarded that want as being unworthy.

You need to seek company instead of avoiding it, and by experience acquire social ease. You can woo, wed, and become a father in due time.

It would be useless to change your job in order to get away from yourself. What you have to get away from is the emotional immaturity which comes from not accepting sex, and a consequent regressive pull to remain an irresponsible child.

Wants to be Wanted

Can you help me with the following problems? I would like to know:

- (a) *How to be liked and wanted by people.*
- (b) *How to earn people's respect.*
- (c) *How to loose my self-centredness—which worsens as I grow older.*
- (d) *How to really develop new interests.*
- (e) *How to lose my timidity.*
- (f) *How to know that a girl really likes me.*
- (g) *How to neutralise my childhood experiences which dominate my personality.*

I would add that as a child I had a great affection for my mother, but little respect for my father and brothers. I am now in my twenties with a wide experience of people and life, but am troubled by the feeling that I am unwanted and will never marry.

THERE is no reason why you should continue to make such heavy weather of life. It is mainly a matter of correct book-keeping! You are marking down as liabilities what can very well count as assets.

All the questions you ask from (a) to (g) will all find an answer as soon as you have learned to be friends with yourself. It is because you are always digging at yourself and criticising yourself that you fail in winning the regard of others. You cannot really be interested in others until you have made peace with yourself.

The Christian doctrine that you should love your neighbour *as yourself* has that psychological connotation. You must love yourself before you have any love to give another. To love oneself is not to be conceited, but to know that one has value and one's own particular contribution to make to life.

Why cannot you forget the cross currents of childhood, and take your stand on the later experiences which have moulded you?

The answer is that you are too emotionally tied up with your parents. You still feel yourself to be the boy pulled in opposite directions. The boy who was expected to set a good example and yet denied initiative. The boy who at one and the same time hated his father and admired him. There has been conflict all along, but it need not continue.

There is conflict in your attitude to sex, which is keeping you from feeling yourself to be a grown up individual, responsible to none but yourself.

Your ideals can make you stiff and awkward with women whereas a more matter of fact attitude would enable you to be natural. You can recognise sex tension without conceding to it.

Do not worry as to whether any particular girl "likes" you. Be content to prove yourself co-operative and interested in all you contact, male and female.

If you are the kind of man who is likeable you can be sure you will be liked. You have to be, not worry about seeming. Someday the girl in whom you can see the mother of your children will also see in you her mate.

Will-Power

MAKE sure about your ideas of "right" and "wrong." Don't magnify trifles into serious moral issues.

Will-power should not mean straining to be super-human, but *reasonable self-control*.

Have a good sound reason for it.

Write this down. Keep reminding yourself of its importance.

A compulsion to do anything to excess is rooted in some uncertainty of the self. Discover this and understand it.

Obsession with sex, boasting how much drink you can carry, or how bad you are, is the hall-mark of an adolescent trying to look big. Grow up!

Live one day at a time. Don't worry about your will-power tomorrow or next week. Cross each bridge as you come to it.

Put other people first. Make a habit of this and it becomes harder and harder to do things which hurt or worry them.

Don't go around with people who do the things you are trying not to do.

Practicable ambitions provide a worthwhile outlet for your energy and keep you interested.

Make friends with people you can respect and admire as well as like.

Don't be discouraged if you slip up occasionally. The important thing is to keep everything under reasonable control.

SELF-CONSCIOUSNESS

Five Steps to Overcome It

by a Psychotherapist

IF you suffer from self-consciousness, it means that though you are now grown up, you have taken over into adult life and adopted into yourself various condemnations you received from parents and others as a child.

What happens when you feel self-conscious? Just this. One part of your personality suddenly becomes aware that another part is looking on in disapproval. And when you feel that the world is passing on you the verdict that you passed on yourself long ago (probably helped by some censorious adult) and have since tried to forget.

Here is a man, for example, who whenever he comes into contact with people he does not know, feels awkward, gauche, and stupid. He feels all eyes are upon him in condemnation. This state of affairs indicates, not that he really *is* awkward, gauche or stupid, nor that he appears to be so to those who see him. Rather it indicates that the parent who was constantly on to him about spilling his soup, and washing behind his ears, and remembering his manners, keeping his nails clean, having a decent shirt on and splitting his infinitives, *is still living on inside him*, and is having war with the real self that says "Oh, hang to all that; I'm going to be myself!"

So ego does battle with super-ego, and the result is self-consciousness.

— Showing Off —

This battle that we call self-consciousness almost inevitably has its origin in early childhood. Here is a little girl who is very fond of showing off. She loves pretty frocks, and as soon as company appears at home, she monopolises their attention, and introduces her dollies. She dances about and wants to be told how beautiful she is. In actual fact, she is unsure of parental love, and tries to compensate for that lack by forcing attention and affection from others. She must be the centre of the picture.

But she over-steps the mark and wears out the patience of her adult idols. A few sharp words are said, and she is humiliated beyond measure. She is made to feel ugly and hateful and unwanted. She cannot face it or bear to remember it. The humilia-

tion of it is so devastating that she forgets the incident, and pretends it never happened. To save herself from complete rejection, she becomes quiet, docile, timid. Indeed opportunities come to exhibit her charms, but now she is repelled and intimidated by them, and if she finds herself in a situation where eyes are focussed on her, she is immediately embarrassed, and finds the experience quite intolerable.

So she grows up, timid, confused, self-conscious in the presence of others, because she is afraid of a return of the humiliation she once experienced and could not possibly tolerate. She may consider herself ugly and unattractive, unfit to enter into social or personal relationships, and its deep root is (a) her original need to compel attention as a substitute for love, and (b) the humiliation she suffered when she exposed this need.

So in adult life, the battle goes on, and issues in self-consciousness, one part of the personality disparaging the other in such a way that her very timidity compels attention and produces still greater embarrassment!

I have met self-conscious people who were weighed down with the fear that they carried about with them a bad smell. The origin is some accident in childhood for which they have been too severely punished, ridiculed, or shamed. Some people blush violently, perspire, or panic lest their suit is not properly adjusted, and the origin is to be found in a similar kind of childish humiliation. They were crushed over some lapse in infancy, and now, in adult life, whenever they mix with people, embarrassment is felt acutely.

But there is another matter bound up with self-consciousness. A patient of mine, a girl in her twenties, was seated in my consulting room, waiting for me. She had been there before, but even so, she appeared very ill at ease. She sat on the very edge of the chair, tugging at her gloves. Her eyes, when I caught a glance, appeared to be beseeching me for mercy. Indeed, her whole attitude might easily give the impression that I was about to thrash her within an inch of her life!

Analysis showed that this patient had, in

SHARPEN YOUR WITS

IN a road there are 250 houses. 200 of the houses have electricity. 152 have gas. 94 have a garage. 125 have a telephone. No house is without both gas and electricity. The number of houses which have neither garage nor the telephone is exactly half the number of houses which have both gas and electricity.

How many houses have both garage and the telephone?

✱

Answer: Twenty houses have both a garage and a telephone.

fact, been severely whipped by one of her parents as a child, in very humiliating circumstances, but that the child had experienced a strong instinctual gratification from it that she could not bring herself to acknowledge consciously. As a result, when she grew to adult years, she constantly found her way to situations that would give her acute embarrassment—in the unconscious hope of getting similar gratification from the experience.

If you have recognised a clue to your kind of self-consciousness, you can probably be helped towards complete emancipation—that is, if you are prepared to be perfectly frank with yourself, and to take appropriate measures.

Here are five steps that are practical and to the point. Study them closely.

(1) Trace your self-consciousness to its origin. One way of doing this is to examine what kind of self-consciousness you suffer from, and recognise that *this is a reaction from its opposite*. For instance, if you are embarrassed because people are looking at you, you may be certain that your trouble is a form of what psychologists call “exhibitionist conflict.” In other words, you are embarrassed by the gaze of people, because in infancy it was that gaze you wanted above everything, but instead, you suffered humiliation or punishment for wanting it, and so fled to self-consciousness!

Recognise this, and if possible, bring up to your conscious mind your love of being seen. It is nothing to be ashamed of.

Perhaps you are self-conscious because you feel you are lacking in brains. You are shy, retiring and embarrassed because you are no match, you fear, for the intellects about you. You are humbled in the presence of intellectual acumen. If this is your case, trace the feeling back to the time in infancy when you were very proud of your develop-

ing powers, but were suddenly humiliated, out-classed without redress; you were scorned and jeered at for your great opinion of yourself, and your self-esteem was completely punctured.

In such a blow to your confidence you will find the root of your self-consciousness and inferiority.

Similarly, if your self-consciousness shows itself in frightened timidity, you can trace its origin to humiliation concerning your aggression and anger.

(2) Recognise that the starting-point of the self-consciousness is the humiliation you received at the hands of someone whose opinion mattered to you beyond everything—a parent, teacher, brother, sister or school-friend. The blow to your pride was so great, that you took the verdict of this person without criticism, and have been bound by it ever since.

But that person was not right. You can now break the chains of this foolish condemnation. You are no longer a little child at the mercy of your elders. You can stand up to them and differ from them; you can repudiate their verdict entirely. They have been very powerful in your life, and they have even taken the place of God to some extent in your mind, such was the weight of their authority.

But not now! See these early incidents in their true light, and dethrone this great power that has condemned you.

— Belief in Self —

(3) Once this is done, you *can build up a belief in yourself*. Before, you always accepted the verdict that condemned you. This judgment has constantly weighed you down, until you had no faith in yourself. But now, you can build up your self-esteem and carve out a philosophy of life that gives you a rightful place.

If your parents' standards were unreasonable or impossible, replace them with standards which, according to your own judgment, are right and good. Believe in your own opinions, and be no longer ruled by the despotism of your infant years.

You may find auto-suggestion useful. In moments of complete relaxation, assert in simple and positively phrased sentences your belief in yourself. Use positive phrases, not negative ones. For instance, do not say “I shall not be afraid of people.” But rather “I am able to meet these people with complete confidence.”

(4) Recognise clearly that you may be gaining some compensations from self-consciousness. Sometime when you can be

quiet, lie down, curl up into yourself, and imagine a situation where you are made embarrassingly aware of your self-consciousness. In this "fantasy" ask yourself "What do I get out of this?" You may find that your self-consciousness has its subtle rewards and gratifications.

Be ruthless with yourself, and determine that you want to be free.

(5) Having recognised the structure of your complaint, go forward and make experiments by doing the very things you have

always found impossible because of self-consciousness.

Don't be discouraged by initial failure and nerves. They will pass. A man's first attempt to ride a cycle is rarely a tremendous success, but perseverance always brings its reward. The fact is, in spite of your history of painful self-consciousness, you are as well able to accomplish your ambition and desire as any other person.

Keep on trying, and if you really want to win through, you will!

The Case of the

by a Lay Analyst

Man who Felt Hopeless and Helpless

THIS man was about thirty years old. His health was good. He was well-educated. He was married to a good and talented wife. He came to me because he felt hopeless and helpless.

During one of his early sessions he told me of a dream. He was at the bottom of a sort of dry well. The sides were of glass. Sometimes, after a superhuman effort, he managed to clamber a few feet. And then there came that sickening feeling of slithering back. Above his head he could see the blue sky with the shining sun, and the green trees and brilliant flowers round the rim of the well.

But he could not get out.

I am telling this dream at the beginning of his case, not because we need go deeply into its symbolism, but because it gives so true a picture of his prevailing mood.

There seemed to be so little action, so little drama in this man's life that his dreams told you more about his real tragedy than you could learn from his relations with material things and living persons.

He had suffered misfortunes, lost some money, had difficulties on account of the housing situation. His relations with his wife were endangered by his prevailing feeling of being trapped and powerless. But none of these things reached any dramatic climax. He felt lonely; although he had good friends. He did not like his work; but he could not see his way to make any change. He said he had not the right qualifications or the "right contacts."

He seemed always to have this idea that

he did not know the right people, that he had not the right connections. He was, he told me, ambitious. When I asked how it was that other people about whom he spoke seemed to be getting on well, while he was so disappointed with his own progress, he could always give very good "reasons."

He had told me about these other people, how they had been foolish, and tactless, and taken stupid risks through ignorance or thoughtlessness. Yet they were doing well. They had been lucky, he said. Or they had the right letters after their name. Or "they had the right contacts."

I ASKED him what these "right contacts" were.

"They are the people in the powerful positions, of course."

"Your relations with your own directors have always been good, haven't they?" I asked.

"Oh, yes!" he agreed, "but that is different, you see. . . ."

What I could see was, that his agile, justifying mind was working round the question. He *felt* he knew a good answer; there must be one; and he would soon find words for it. But I had more, far more, than a suspicion that the words would have very little to do with the true reason: because that lay deep within him, well hidden from his own consciousness.

"These powerful people," I asked again, "who are they?"

"Why, people with influence, people who control businesses. People who when they say something it goes."

"When you were a child," I suggested, "who were the powerful people?"

"Oh, schoolmasters," he shrugged his shoulders.

"And before you went to school?" I continued.

"Father, mother, uncles, aunts, and so on . . . grown-ups generally, I suppose," he admitted.

"And had you the 'right contacts' then?" I pressed.

"I think so. They were always very kind, and so on . . . only . . ." he hesitated.

"Only what?" I encouraged him.

"Only, I suppose I had the feeling that other members of the family were more popular, made more fuss of by the grown-ups than I was."

"You mean you were jealous of your brothers and sisters?"

I WANTED to get this position quite clear. I could see we were beginning to get behind his problem. Because the real problem always lies behind the present difficulty. It lies in the pattern of behaviour and attitude we formed in our early life, and which we continue to follow wisely or unwisely whatever the actual reality situation may be.

"No!" he told me, after a little thought, "I wasn't jealous, not in the ordinary way. I will try to explain how it was. I was always very nice to these favoured competitors. I gave them the sort of treatment that seemed to be expected. I gave way to them."

"But," he confessed, "I suppose I was jealous, deep down. I felt that the 'powerful people' expected me to treat their favourites in this way, and if I did so they should in turn reward me for such behaviour by giving me their favour."

"And did they?" I queried.

"Well," he clearly found this difficult to say, "I don't quite know. I suppose they approved of my acting as I did. If I had shown ordinary jealousy they would have disapproved. At least I avoided their disapproval."

"Do you see where all this is getting us?" I asked.

"Yes," he spoke the word very slowly, as if he were digesting the idea, "I think I do. I am always anxious to keep on the right side of people, even now. *I don't do the things they wouldn't approve of.*"

"But do you do the things they want you to do?" He did not answer this question of mine, so I went on: "And suppose you are not quite sure of what they want?" I

could feel we were getting "warm" as the children say.

"Then, I think . . ." he was embarrassed, as if he were seeking the answer I wanted, or trying to avoid saying what I didn't want. I reminded him I was not there to approve or to disapprove, but to learn and to understand.

"I don't do anything conclusive," he admitted.

HE was silent for a long time. "I was thinking, I don't know why," he began slowly, "of something that happened years ago. I was staying with relatives in a small seaside place. My parents and brother and sisters were not there. These relatives always 'spoil' me, and I was very happy with them."

"While I was there some young university men came with a great tent like a circus tent, almost. They lived in a caravan, and pitched the great tent in a field and held mission services in it. I used to love these services, and the bright music, and the choruses they taught us. Sometimes at these services they would talk about salva-

A hobby will help you . . .

Scrapbooks

KEEPING a scrapbook will provide you with a fund of information, as well as stimulating interest in things outside yourself. For example, a fascinating panorama of our changing world through the years can be obtained from a scrapbook composed of outstanding events and figures in the news, or one illustrating fashions in clothes and hats.

From pictures and items about foreign countries, savage tribes, exploration, and natural phenomena like earthquakes, you can make up a geographical scrapbook. Or, you may decide on a survey of modern progress with cuttings about new inventions and means of transportation, machinery, and great constructional projects. Or, you can follow the career of favourite stage and screen stars, or keep a pictorial record of your local football team.

A holiday scrapbook with its snaps and postcards is a constant reminder of happy care-free days. A family scrapbook with photographs and notes of achievements and reunions can be a real consolation in later years. Or, you might keep a book of inspiring sayings and articles and stories which have helped you.

You can buy a press-cuttings book from any good-class stationer's shop. Use small tabs of self-adhesive cellulose tape to attach your cuttings. And select your "scraps" carefully so that they do not repeat things you have already collected.

tion, and after a passionate speech would call any of us children who felt that their heart was touched to come forward and kneel at the bar in front of the little wooden platform, and confess that we had heard and accepted their message.

"I suppose I was about eleven or twelve at the time.

"My feelings were carried away . . . almost. I felt a great surge in me. I wanted to let it carry me up to that wooden rail and just allow it . . . something wonderful . . . to happen. But I never moved. At the back of my mind I was wondering what Daddy would say about it. So I . . . did nothing."

He was sobbing and there were tears forming in his eyes.

"I wonder what your father's attitude would have been?" I asked quietly.

"I know now," my patient smiled, "he would have approved!"

"And, even if he hadn't . . .?"

"I had a sort of feeling that it wouldn't matter, that I should have had something more important. *But I couldn't do it.*"

There was a long silence; but I knew the lesson he had himself expressed was fixing itself in his mind and becoming clearer.

It took a long time to deal with this difficulty, this barrier in himself, this image of his father still dwelling and powerful within him. We traced it back further still, and gained further light on this inner drama in the mission tent.

THIS man had to learn not only that his negative tactics were unsuitable to the battle of life as he had to fight it; but also that they really comprised more than a fear of father's disapproval. They were also a means of punishing father.

His father would have approved of his taking action, he would have approved of the positive active attitude, even if he had disapproved of the action itself. When he could see these things clearly, he began to adopt a different mental attitude, and that in turn began to express itself outwardly.

Gradually a new kind of independence emerged in him. He not only began to take action. But he took action on his own responsibility. He took action in a certain direction because he himself (not some phantasy figure in him) approved.

The old attitude, which had guarded him against disapproval, had been a barrier also against approval. The old pattern was in itself hopeless. When the new attitude established itself, hope and fear depended no longer on the phantasy of father, but on

How This Magazine Helped Me

A YEAR ago I used to worry about everything. I was self-conscious, pessimistic, and not very good at my studies.

But then one day an opportunity came my way, and I took it. It was in September, and I saw a copy of THE PSYCHOLOGIST MAGAZINE at a railway station bookstall. I had heard that psychology was a science that helped us to develop our potentialities. I was attracted by the titles of some of the articles, and so I bought a copy and took it home.

It gave me hope. I especially enjoyed reading other people's experiences in the competition entries, and I became a regular reader.

Since then THE PSYCHOLOGIST MAGAZINE has helped me in my studies and in all phases of my everyday life. I am sure now of making a success in life. I am really thankful for the confidence and inspiration the magazine has given me.

—Rajendra Kumar, Meerut City, India.

reality outside him. He was no longer hopeless, because he helped himself.

LET us just resume his trouble briefly, so that others of us who feel "hopeless and helpless" may be able to understand the hidden mechanism of our trouble, and then in the light of knowledge to deal with it.

This patient acted "nicely" to people round him (*i.e.* brothers and sisters) because this parent-figure had to be placated . . . not because he loved his fellows. He was at a deeper level jealous of those around him. He did not feel himself rewarded by the love he felt he deserved.

His childish feelings, persisting into adult life, told him he had been "good" but Daddy still didn't love him enough. This was unjust. He punished Daddy by not doing positive things. He was also afraid to take the responsibility of positive action, because Daddy might not approve. This was a hopeless position.

No wonder he felt hopeless!

At last he learnt to accept the responsibility for his own actions, and inactions. He learnt that he was no longer a child. That only he was his own judge. This is a terrifying thing, if you like, but it is *not* hopeless.

These are hard lessons. But we can learn them, and learn to apply them, with a little persistence and faith in ourselves.

False Superiority and Worry

Rules that Make for the Happy Life

by Dr. W. Béran Wolfe

IF your goal in life is the subjective sense of superiority, then you must choose a very definite set of ugly tools for your purpose.

The best of these essentially unsportsman-like devices for making yourself *seem* superior, at the expense of the neighbour who is struggling at your side, are depreciation, humiliation of your competitors, trickery, cheating, crime in general, envy, jealousy, ridicule, sarcasm, discouragement, and the insistence of an authoritarian attitude towards those who are in an inferior position by accident of age, birth, or position.

You have no doubt seen the man who roars at waiters, frightens his office-boy, humiliates servants, and browbeats bus conductors. He is usually the man who is abjectly humble and servile in the face of constitutional authority, a coward who must rescue his unstable sense of self-esteem at the expense of degrading another human being.

No true human happiness is to be found in this way of living. For one thing the individual who narrows his sphere of activity to an artificial and snobbish alley betrays his hidden fear and his unconscious realisation of the inefficiency of his technique by making the walls higher and higher, until his defences are so perfect that he chokes all zest and happiness out of his life.

The fable of the fox and the grapes describes another false technique of living in which the evasion of the normal goals of responsibility, contribution, and co-operation is achieved by a categorical denial that these goals are worth while. This raises an important problem of values.

If you have been troubled with a doubt about the whence and the whither and the why of human existence—and there is hardly a man or woman who has not at some time faced this problem—it may encourage you to know that these problems are not soluble for the very reason that human thought is one of the tools to help us in our adjustment, and is not suited, and

never will be suited, for the examination of the reason or purpose of our existence.

When you use your thought processes, which were designed to help you build your house, find your mate, choose your vocation, or escape your enemies, to investigate the origin of time and space or the beginning of life, the possibility of immortality or reincarnation, or if you use your brain in an attempt to determine whether the hen preceded the egg, or whether man was created before woman, or to solve any other similarly fatuous and vain riddle, you are prostituting your thought to a false end.

The architect does not build his house with the draughting pencil with which he drew up the plans. You cannot pave a street with a darning needle, and you cannot dig a trench with a surgeon's scalpel. Neither can you answer the riddles of the cosmos, using human thought as a tool.

Whenever we see men who claim that life is not worth living, men who are bored, disinterested, and predominantly and unproductively pessimistic, we are reminded forcibly of the fable's hungry but impotent fox, looking longingly at the luscious grapes beyond his reach. Show us a woman who is bored and we will show you a woman too timid or too vain to contribute. Show us a man who is surfeited with the futility of living and we will show you a cowardly, unco-operative, and unhappy human being.

BAD TRAITS

What we call the normal life is no more than a courageous approach to life's problems and the objective solution of its obstacles. All variations from the normal are compassed by the various forms of evasion—aggression, hesitation, detour, circumscription, retreat, and self-destruction. Because no one is free from certain of these evasions, every human being retains some poor or inadequate tools in the form of "bad" character traits. How shall we discard the useless tools and make the most of those that will lead us to the happy life?

Four fundamental tools should be in the

By Dr. Martin Gumpert

YOU ARE YOUNGER THAN YOU THINK

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Four fundamental tools should be in the

kit of every individual who strives for the good life. Of these the *first* is an awakened awareness of the human comedy in which we all must participate because we are human beings.

The *second* is kindliness, the consideration and appreciation of the efforts of our neighbour, the willingness to identify ourselves with his efforts, the generosity to encourage and to help him on his way.

The *third* is a sense of humour. We do not mean the ability to laugh at a good joke at the expense of another, less well-off than we, but the ability to laugh at ourselves, to appreciate the infinitesimal value of our own lives in the cosmic scheme, the willingness to see ourselves as very temporary fixtures in an ancient design whose nobility is beyond our complete comprehension. At the same time a sense of humour demands that we go on, courageously and optimistically, making the best of the realities of existence.

GET ZEST

Without this sterling quality, life becomes a tragedy full of unnecessary conflict and pain. Men go to war, murder their wives' lovers, suffer from nervous indigestion when the stock market goes down or their golf scores are low, because they lack this quality. Because they lack a sense of humour women slander and libel and gossip. For lack of this quality men kill each other because they disagree about God, religious rituals, or the ownership of a horse, pig, or political doctrine. It is the saving human virtue without which there is little use in living.

The *fourth* essential quality of the good life is zest. Zest is the correlation of healthy mind and healthy body toward a healthy goal. It implies contribution and co-operation, and the active pursuit and use of the foregoing qualities of awareness, kindliness and a sense of humour. It is the integrating character trait, an essential to life and happiness.

Zest implies an active participation in all the discipline and the arts of human culture, work, play, the dance, music, the theatre, the graphic and plastic arts, as well as the fine arts of social and sexual intercourse. In a word, zest is the enjoyment of the art of being human.

Now, let us take a concrete case and examine the dynamics of worry. Elizabeth G. is forty-five years old. She is married to a capable engineer who loves her dearly, and she has three beautiful and well-adjusted children. John, the eldest, is 18, Gordon, the second, is 15, and Mary the

Nothing great was ever achieved without enthusiasm.—*Ralph Waldo Emerson*. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—*Bulwer Lytton*. If you can give your son only one gift, let it be enthusiasm.—*Bruce Barton*.

youngest child is 13 years old. Elizabeth herself was the second child of parents whose fortunes declined during her adolescence and young womanhood. Never, at any time, was the family in actual danger of great poverty, privation, or social ostracism, but Elizabeth, the only daughter, lived for many years *as if* she were in the shadow of an imminent calamity.

Both her mother and her father, buoyant and energetic during their prime, began to worry about their security in their old age. Both parents were very anxious that their children, by contracting advantageous marriages, should fortify the family fortunes. Their eldest son attained noteworthy financial stability at an early age, and contracted a marriage which gladdened his family's heart.

But Elizabeth delayed her marriage until she was twenty-five years old, and finally married a young man who showed promise, but had attained no eminence whatsoever at the time of his marriage. For five years before Elizabeth's marriage her inability to effect a union which would recoup the family's fortune and social status was the subject of continual conversation and the object of a greater amount of whispered criticism.

Her husband conceded a great many points to her worry in the beginning, and continued to protest his love. Within a very short time he was better off than her brother, and had made a name for himself in the engineering world. Elizabeth's children developed normally during childhood, and her husband was not only capable of educating them very well, but also of contributing to her parents' welfare in a very handsome way.

Worry would seem to have no place in such a picture of normal family life, and yet there was not a moment of her life that Elizabeth was not worrying about something. She had been brought up in an atmosphere of fear and timidity, and she demanded a degree of security quite beyond the confines of normal human life.

Worry had become her profession. She confined herself increasingly to vague and

unreasoning fears that her children would not find the right professions, or would contract mesalliances, or would become infected with the "dreadful looseness" of the "terrible younger generation."

She had a great fear that she herself would die of cancer, and visited one physician after another, on any pretext, so that she might be examined for the possible beginning of carcinoma.

Even her youngest daughter was more resourceful and more courageous than her mother, and frequently patted her mother on the back, saying, "Oh, don't worry, Mother. It will turn out all right."

While the eldest boy resented his mother's worry as unfounded, the second son openly ridiculed her fears, and often infuriated her by taking unnecessary physical risks which threw her into a pitiful panic.

FAMILY TYRANNISED

Of all the family, Elizabeth's husband was still the most considerate, and on one occasion he left his work, and came a very long journey by aeroplane, in response to a telephone message, to assuage her fears. The second son's comment was very illuminating: "Mother almost died, thinking of Dad flying over the mountains, but she risked his neck because she was afraid Mary *might* get pneumonia from her bad cold, and she was afraid to choose a new doctor. I call it poor sportsmanship!"

From her early childhood Elizabeth always feared that she would be deserted in an hour of need. The fear dated from her first day at school when she had lost her way, and was brought home by a policeman after wandering perplexedly past her own house half a dozen times. The tenuousness of her family's fortunes had kept this fear alive throughout the years, and now the spectre of old age and of desertion by her children or her husband drove her to redoubled efforts to maintain her security, in terms of reassuring expressions of concern and attention from everyone about her.

Surely no better tool than worry could have been chosen for this end!

If we formulate Elizabeth's unconscious goal with the phrase: "I must have greater security than anyone else in the world, and everyone else must help me to attain it," we can readily understand how important worry is in her armament for gaining both attention and security.

Her entire family is tyrannised by her solicitude, because the simplest everyday activity becomes fearful danger in her eyes. Moreover, worry makes her very superior

to every other member of her family, because by contrast they appear far less solicitous for the welfare of kith and kin than Elizabeth.

Elizabeth's worry imposes an obligation on every other member of the family. Her worry makes abnormal caution the rule in her family; independence of action, thought, or social contact is out of the question when such a worrying ogress lives in the same house with you.

The family, Elizabeth's sole kingdom and interest, is compelled by her worry to remain close beside her—and in this way Elizabeth stills her childish fear that she will be deserted. This fear, moreover, is also a fear that it will be no simple matter to dominate other people as easily as she dominates her family with the tried and trusted device to which its members have responded after years of Elizabeth's dictatorially imposed training.

If any member dares to launch some independent activity which puts him beyond the charmed circle of Elizabeth's oversolicitude, she promptly recalls him by staging a scene of panic. The very vagueness of her fears makes any logical or common-sense reassurance unavailing.

There is no logical argument that can convince a woman who spends her days being afraid of cancer or of death that her

Thoughts for Today

IT is easier to perceive error than to find truth, for the former lies on the surface and is easily seen, while the latter lies in the depth where few are willing to search for it.—*Johann Goethe.*

FOR anything worth having one must pay the price; and the price is always work, patience, love, self-sacrifice—no paper currency, no promises to pay, but the gold of real service.—*John Burroughs.*

fears are groundless, because these fears serve only her "private" logic and her "private" philosophy of life.

Thus worry, commonly believed evidence of a friendly or loving solicitude, unmasks itself, when translated into psychological language, as an effective device to narrow the world to an unimportant side-show, and impose a tyranny of love and a domination of solicitude on those who neither need nor desire such care, while the individual who worries becomes, in her or his own opinion, a saintly and exceptionally considerate fellow-man.

(*Next: Love and Jealousy*)

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Competition

"How I Got out of a Rut"

IT was because my office job gave me security of tenure that I could not make the decisive break. I tried to lose myself in dreams of the imagination, but they only served to aggravate the situation.

In a moment of despair and desperation I decided to become a football referee. I purchased the necessary books, attended the evening training classes, and finally, as a reward of my growing confidence in myself, I passed the examination.

This single success changed my whole outlook on life. I felt I had really achieved something!

I attended the regular monthly meetings, and have made many friends and acquaintances. My work no longer worries me, either, because I have learnt to have courage in the future.—*C. F. May, Leyton, London, E.10.*

YEARS ago my family and I (we had two small children) were in the deepest rut of our lives in a Northern cotton town which was designated a "distressed area." So we packed up, turned our backs on the slump and started a new life, completely from scratch, in the South.

We have never regretted it.

But it is very easy to get into the everyday kind of rut. You catch the same old train every morning, or you do the same old household chores, and almost before you realise it, it seems there has never been anything else in the world, and there never will be.

When one morning it dawns upon me that I am in a rut I start to study something new. I take up an entirely different interest—something quite varied from anything I have done before, because I think my mind needs waking up again.

In these periods of "rut" I have studied French, German, spiritualism, book-keeping, picture-framing, cookery, dressmaking and many other subjects, all from books, and all in the train or over my lunch.

I have never found this method to fail and I have gained some very useful knowledge as well as kept my mind alert. I have also broadened my life considerably. It is a process I can recommend to anyone.—*D. Darlington, Penge, London, S.E.20.*

I HAD always been extravagant and never bothered to think much about the future. But unknowingly I was in a rut. One day an event took place in my life which made me see the folly of being extravagant. I had always mocked at mean people, when suddenly I began to realise that they were not so silly as I thought them to be.

From that day on I started to save money. I bought no sweets, cigarettes, or extra newspapers. I made it do, wore it out, or used it up.

I found soon that the money I had saved was able to buy me the things for which I had longed.

1.—I took dancing lessons for a whole year and now can call myself a fair ballroom dancer.

2.—I bought my clothes carefully and did not waste money on unnecessary trifles.

3.—I invested my money in jewellery, and started making a collection of turquoise jewellery.

4.—This led me to rent my house furnished and now I am making plans to open up a guest house in Italy when money restrictions are lifted.

5.—In the meantime I am living in London in a furnished room. I have daily work and I am continuing to study Italian.—*Elsie Argyle, London.*

I WAS twenty-four years of age, employed as a temporary civil servant, with very little prospect of being anything else.

One day I sat down to think things out. Where was I going? Was my life worthwhile? Was I useful to the community or myself? The answers to these questions were far from satisfying. I determined to do something about it.

I decided that the first thing I had to do was to obtain a faith. I obtained a Bible, and with the aid of modern translations and good commentaries, I studied the New Testament. Next I visited the various denominational places of worship until I found the one where I felt most at home. Now I can say, as a member of my Church and a Sunday School teacher, that I have a faith in which I believe wholeheartedly, and I am become a new man.

The second step I had to take, I decided, was to find a new job. In January, 1950, I learned of a vacancy in the office of a local firm of solicitors. For almost a week I prayed for guidance, for I knew nothing of the work and, educationally, was unfitted for it. Then I went to see the principal of the firm and in a long interview I told him everything.

He offered me a chance. For six months I could work for him without fear of dismissal. If, at the end of that period, I had proved myself well and good. If not, I could start looking again. I am still there!

Since that day four years ago when I realised

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by May 24th. Winning entries will be published in the July magazine.

The subject is "How Psychology Helped me to overcome 'Always Feeling Tired.'"

I was getting into a rut, and determined to do something about it, I have acquired a faith and a job which is of service to the community and myself.

Also I have settled down in other ways. I have married a fellow Sunday School teacher, and only this year have purchased a house—my first home after a lifetime in lodgings. Next August, if God wills, I shall be a father. Truly I have got out of the rut of aimlessness and uselessness!—
Dan. L. Pugh, Melton Mowbray, Leicestershire.

I HAD no particular interests apart from housework and cooking. I was getting into a rut. To rectify this I decided to make use of my leisure hours each evening.

Armed with a junior English Grammar (to enable me to differentiate between a preposition and an adverb) and a lucid book on Spanish, I began to teach myself the language.

With constant practice many household tasks became automatic, and I occasionally lightened my evening studies by conjugating verbs as I swept, polished and dusted—sometimes I admit with hilarious results.

Although far from being bilingual, I can now write a not too complicated letter in Spanish, and this small achievement has given quite a fillip to my self esteem.

I am embarking shortly on a new venture—a correspondence in Spanish. Exchanging descriptions of our respective countries and national customs will, I am sure, reveal new horizons. *Mrs. C. E. Smith, Lydiate, near Liverpool, Lancs.*

I WAS fast drifting into that relaxed state of taking things easy and giving up all thought of aim or ambition. One day I realised the danger of failing to use my brain to its full advantage. I took stock of my ambitions in life, some immediate, some future, and arranged them in order of importance.

By this time my interest was awakening and spurring me to action!

It was possible to study for an examination in my spare time while continuing at the same place of employment. I did this at the same time looking for a suitable appointment with better prospects.

The opportunity soon arrived and I was able to leave my previous employer with a good testimonial and mutual good feelings and respect, and without having had to suffer the anxiety of letting go with one hand without having first taken a good grasp with the other.—
N. R., Hereford.

WHEN I left school I wanted to become a writer, but instead I had to follow the example of my three elder sisters and work in the family dressmaking business. Unlike them, I had no aptitude for the job, and the constant unfavourable comparison with them resulted in my feeling an utter failure.

In our narrow social circle, too, I felt that my sisters over-shadowed me, so that when an opportunity came for me to work in another

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town I accepted it, realising that here was my chance to escape from their stifling influence.

Once settled in a strange town my first step towards emancipation was to enroll for a French class at the town's social centre. A bit of an ordeal this, but I was rewarded when another student approached me after the lesson and asked me if I was interested in Esperanto. I had never even heard of it, but at his invitation I went along to his home.

There I found a group of people, some from other countries, being taught this international language by a novel method which enabled the pupils to speak it at the first lesson. If their attempts resulted in more merriment than accuracy, it only improved the evening!

Before long I was taking part in their delightful social activities. On one of these occasions I met a young man who told me that he was taking a course of writing at one of the London evening institutes.

Eagerly I asked for particulars, and the following term found me surely the most interested member of the writing class. All my latent ambition flamed anew and I practised assiduously sending out my efforts to different editors. What joy when at last I had two tiny acceptances.

No longer did I feel the failure of the family. Getting out of the rut had led me back to the one sphere in which I dare hope to make a success.
—*Mary Robinson, Kilburn Lane, London, W.9.*

Overcoming Feelings of Frustration

by a Medical Psychologist

LIKE its relation the so-called "inferiority complex," the sense of frustration is bound up with our relations to others. It is when he is not making a success of his human relationships that the individual feels himself frustrated.

Frustration can be described as the feeling of having lost one's way, or missed one's aim in life, but it is bound up with the ego-ideal, the individual's idea of how he wishes to be, contrasted with his belief in how he appears to others.

A sense of frustration may be felt even when the individual is to all appearances, reasonably successful in life. He can still feel that he is not accepted by the community as one of themselves and be profoundly dissatisfied within himself.

Such a feeling may not accord with the realities of the situation. It can be an unconscious transference of the childish attitude to adult circumstances. The idea of not being accepted may, in fact, originate from a supposed rejection by the mother in infancy. The original frustration may have been an early weaning, or the birth of a sibling (brother or sister), which made the older child feel himself unwanted.

Whatever it may be, self-examination should enable the individual to detect within himself an underlying attitude of ill-usage, an "It isn't fair" sort of feeling, which predisposes him or her to self-pity. Once such a thing is discovered, he should be able to laugh himself out of it and assess himself according to reality.

The frustrated individual is apt to hold himself aloof from social life for either or both of two reasons. He distrusts humanity, and is afraid of being snubbed (or again rejected as he feels himself to have been in infancy). Or, secondly, he distrusts himself and does not feel worthy of being admitted into close relations with his fellows.

Drive to Achieve . . .

This latter is usually the effect of the primary rejection. The child thinks on the lines that if it is not receiving love, it must be because it is unworthy of love, and so can never feel secure and at ease with its fellows. The frustrated adult carries this idea on with him. His search to make himself worthy may result throughout life in a drive to achieve which brings success and yet which fails to satisfy, because his real need is to find again the love which he feels was forfeited in infancy.

The average uninstructed adult cannot be expected consciously to recall his childish feelings although he may, if sufficiently observant, get a clue through his dreams. But he should be able to see that he is holding back from life because he does not expect kindness, but is looking for snubs.

What can he do when he has achieved insight into his state of mind?

Most of the personal problems in which people are involved can be solved by the application of general principles to particular individual circumstances. The same

basic pattern is discernible in a myriad lives.

The frustrated person is apt to remain unmarried and to complain that he (she) has no opportunity of finding a partner. He is caught in a vicious circle here, because the less confidence he has in himself and in life, the more restricted the circle he moves in and therefore he limits his opportunities.

Sometimes, too, he is blind to opportunities because of his belief that when he finds again the love he lost in his infancy it will come with a blinding rush which sweeps away all doubts and hesitations. He waits for such event, and waits in vain.

The individual who is sorry for himself is, in fact, waiting for a mother to come and kiss his tears away. He is too concerned with himself to be able to take the interest in another which could be the precursor of love.

A sound psychologist spoke in Jesus when He gave us as the key to human relationships the law to love others as ourselves. Those who have experienced the lack of love in infancy grow up to be those who tolerate frustration badly because they do not feel themselves to be love-worthy, and not loving themselves they are incapable of giving love.

Their attitude to life is demanding. They are constantly seeking proofs and hoping to arouse interest in others, thus they are restless dissatisfied individuals. Their energies are dissipated in mental conflict because they are constantly asking themselves whether they have done the right thing and constantly comparing their lot with that of others. They have not learned the difference between the self love which is demanding (Why can't I have it?) and the love of self which is a sense of one's own value as capable of use.

If the individual who feels himself frustrated will look around for opportunities of

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giving, he is on the way to heal his conflicts. Thus the bachelor and the celibate woman may deplore their unmarried state but they are the more free to render social services, and to overcome their frustration by doing so.

Frustration in adult life is almost always a feeling that comes from inner causes. The way to overcome it is to seek understanding of the cause, and then to remedy the feeling by going out bravely to make friends with people and with life.

Thousands do so, and if you will come to terms with yourself, you can do the same!

How to Get Sound Sleep

by C. H. Teear, B.A.

DOCTORS are concerned about the increasing number of people who rely on tablets to induce sleep.

There are occasions when taking drugs may be necessary, and it is part of a doctor's job to decide this. But for the majority of us a habit of taking sleeping tablets is a confession of personal failure.

We can pin-point three enemies of natural sleep. (i) *Pain* for which we may require our doctor's help. (ii) *External disturbance* like noise, light, an uncomfortable bed. (iii) *Mental disturbance* like over-excitement, nervous tension, worry. These often over-lap in the sense that pain makes us tense and worried about ourselves, while

HEALTH and cheerfulness mutually beget each other.—*Addison*. The two noblest of things, which are sweetness and light.—*Swift*.

mental disturbance causes us to become over-sensitive to things like barking dogs and rattling windows.

As far as everyday aches and pains are concerned we can do a great deal to help ourselves. A little common sense will often put an end to ordinary digestive troubles. Late meals are apt to result in nightmares. Therefore, we should follow a regime which suits us and stick to it, being sensible about what we eat, giving our digestive apparatus something to work on without working it too hard.

If it is a question of poor circulation, we can warm the bed with a hot water bottle, and go to bed warm with a hot drink last thing that does not clash with what we had for our final meal. Incidentally, if you have a bath late at night do not make it a very hot one. This is apt to speed up the pulse and cause a restless spell after which you may get a shivery reaction.

External disturbances can be trying but ability to relax, plus the self-discipline to be able to do it under difficulties, will work wonders. Our road may seem a promenade for loud-voiced strollers in heavy boots, but if we can keep our sense of humour, mind and body will still gain rest and refreshment. Conversely, people who get angry, twist and turn all night, and get up in the morning irritable and worn out.

Night Noises

External disturbances should be cut down to the unavoidable minimum. Instead of grumbling, *do* something about those rattling windows. Make sure the front gate is fastened. Otherwise, if the wind decides to blow, you will have to choose between going downstairs to fasten it or enduring the bangs.

Such sensible little things can make all the difference between sleep and wakefulness, but it is surprising how many of us neglect them. We stay up until the last minute and then think in sudden panic: "Good Heavens, it's nearly midnight and I've such a hard day tomorrow. I do hope I'll go to sleep at once, but I bet I won't and then I'll be like a rag." So off we troop upstairs without bothering to ensure reasonable quiet, and in no fit frame of mind to encourage sleep.

Modern beds are constructed with an eye both to comfort and sound scientific principles, but how we make them depends on personal preference. I like mine well tucked it, especially around the feet, but I know people who would suffer purgatory if their beds were made this way. I prefer a substantial bolster and pillow, but this may not suit you. *You* may be most comfortable flat on your back with no pillow at all.

If someone else has made your bed, take the precaution of checking before you retire for the night. An extra tuck-in around the feet, or a little hitch-up of the sheet to bring it closer under your chin, ensures a nice warm feeling of comfort. To have to get out and fuss about this afterwards means starting the business of relaxation all over again. Have enough bedclothes, not too many or the weight will make you irritable. The most satisfactory plan is to keep an extra blanket handy in case you should need it.

Organise Better

Mental disturbance is often caused by unwise living. If we stay up late and get over-excited, it is hardly reasonable to expect to be able to calm down all at once and go to sleep as soon as our heads touch the pillow. People who burn the candle at both ends by working and playing too hard usually end up in the sleeping-tablet brigade. We must either organise our lives better or cut out part of what we are doing. If we refuse to do either we are simply asking for a breakdown.

Try to resist the temptation of carrying on with work requiring hard concentration late into the night. Students preparing for examinations so easily drift into a habit of sleeplessness by continuing with their studies long after their books should have been put away. Even those of us who are older, and who should be wiser, can fall into the same trap with the result that we either do not sleep at all or sleep fitfully.

Try, if you possibly can, to give up all work of this kind at least an hour, and preferably two hours, before you retire to bed. Allow your mind time to settle down. Read a light entertaining novel, talk to the family, listen to the radio. Help your mind to relinquish its urgent concern with everyday tasks and problems.

Worry is something else we can learn to control. In the hours of darkness when the world around us is hushed and we are alone with ourselves, all our regrets and our fears, our problems and frustrations, rise up to torment us. At once we should remind our-

selves that it is silly thinking about them then. Here we are in bed in our pyjamas at two a.m., neither the time nor the place for doing anything about anything, so what is the use of worry? If we really must worry, let us decide to leave it until the morning and worry in the daylight.

When worry descends upon you in the middle of the night, say to yourself very firmly: "I'll think about that tomorrow when I can do something about it." If you make a habit of doing this, you will master the tendency to take your troubles to bed with you.

Counting Hours

Sometimes, our limbs twitch and we seem unable to settle ourselves into a comfortable position. Fear of not being able to sleep drives sleep away. You know the kind of thing. You look at your watch. It's already half-past one, you think, and I have to get up at seven. So it goes on, this depressing counting of the hours, with you gradually working yourself into a panic. You twist and turn. Your pillow is not right and the bedclothes get in a tangle. At this point you make the fatal mistake of giving up the struggle. You sit up in bed. You switch on the light and start to read.

Don't do it!

Resist the temptation to twist and turn. Lie quiet, relaxing all your muscles until you feel yourself a dead weight in the bed. Breathe in deeply and exhale more sharply. Keep thinking as you do this: "I'm warm. I'm comfortable. I'm getting sleepier and sleepier."

If this does not work, simply lie quiet and create a restful mental image like a tree in blossom, a toy yacht sailing on a pond, a child sleeping in its cot. Think about a happy holiday, or the nicest person you know—anything as long as your mind is calm and rested and your body relaxed.

Obsessive Fears

Of course, none of this will help very much unless we do what we can to solve our personal problems. Our conscious minds must be encouraged to face up to the truth about ourselves. Otherwise we are open at all times to suggestion from the subconscious, a suggestion which is more potent in the hours of darkness when we are withdrawn from our everyday matter-of-fact world.

It may take the form of an obsessive fear of brutal assault, burglars, or fire, masking sexual fears and desires. Or, perhaps we feel an atmosphere of dread and impending

calamity, a reflection of our own deep-rooted sense of inferiority and insecurity. There may be cruel horrible thoughts full of hatred and resentment against others. Crude fantasies may keep us awake or disturb our sleep with dreams. We may be tormented with guilt about self stimulation, or frightened by a fear of darkness and the supernatural which is rooted in some unhappy childhood experience.

All these things are symbols, signposts pointing to defeats of attitude which require understanding and adjustment.

The amount of sleep required for health varies widely with individuals. When our body needs it, Nature will give it to us—providing we give ourselves a fair chance. Perhaps you remember those words of the poet Coleridge:

*Oh sleep! it is a gentle thing,
Beloved from pole to pole.
To Mary Queen the praise be given,
She sent the gentle sleep from heaven,
That slid into my soul.*

That is not only the kind of sleep we want but, given sensible living and wise self-understanding, the kind of sleep you can have.

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The Way to Banish Worries about Your Looks

by Phyllis W. Young

PEOPLE who blame their loneliness and unhappiness upon some facial blemish or bodily disfigurement, on being too fat or too thin, too tall or too short, have, to put it bluntly—"got hold of the wrong end of the stick."

The truth is that when they are happy, they do not notice the "defect." In all probability it is largely imaginary, anyway. Men and women of all sorts of shapes, sizes and colours live successful, busy, happy lives. They get on well with others and do not in any way feel inferior or ill at ease.

Why then, cannot the man or woman with a "handicap" do the same?

Although a physical defect or blemish is often the supposed cause of inferiority feelings, it is hardly ever the real cause. And when the root of the trouble is detected, the worry over the physical abnormality disappears automatically.

Lonely Girl

Recently I went to an office dance. The next morning, when I went into the typists' office, I found the girls clustered together gaily sharing their experiences of the previous evening. But there was one, Ivy, who did not join in the happy discussion; she sat alone at her desk looking rather dejected. I invited her to join me for lunch.

"I never enjoy a dance," she said. "I feel so self-conscious about my figure. Anyone would who was as fat as me."

As an answer to that, I contrived that Ivy should meet my very popular but definitely heavyweight friend Joyce.

I told her: "There's nothing to stop you being as well liked as Joyce, you see, she realises that her worth to others is measured by the interest she takes in them, not by her physical dimensions."

Ivy learned a valuable lesson from their meeting. The fact that she now goes frequently to all kinds of social functions and enjoys them to the full, without feeling ill at ease about her figure, seems to prove that it was not really her physical size that was the root of her self-consciousness.

Her problem originated in fact, in her childhood through being thoroughly spoiled. Always being the centre of attention

in her own home, she grew up expecting as much undivided attention from those she met outside her home. Because she did not get that attention, she felt inferior and attributed the cause to her unattractive figure.

Actually, no one thought any the worse of her because of her fatness. The feeling of inferiority was one built up erroneously by herself, because she was disappointed at not receiving the attention she expected.

Once she learned that her popularity and worth were determined by the amount of attention she gave to others (and not by the amount she received) she realised how insignificant her physical abnormality was in other people's eyes.

Perhaps you also feel afraid to mix freely with others because of some surface blemish or physical defect or deficiency—a poor skin, a spotted complexion, a stammer, or some other seeming handicap.

None of these reasons should make you feel dissatisfied with yourself. No one thinks any the worse of you because of such a defect or deficiency.

The root of the problem in your case, as in most other people's, was probably something in childhood. It may not be that you were a spoiled child like Ivy. Perhaps, on the contrary, it was a younger brother or sister who got all the petting in your family and you were left in the cold.

Again, it may be that in your childhood your parents were overstrict. In this case, their unreasonably high standards will have been incorporated in your super-ego, so that even though you may not now be living with your parents, you are still trying to meet these impracticable demands, demands which leave a great gulf between the ideal and the reality.

The fact that you have been unable to reach these standards would make you feel inferior. Yet there would be no just grounds for your inferiority since the ideals for which you have striven are humanly impossible ones.

Once you see that your inferiority is not

THOUSANDS have ceased to try to do their best because they have been told only of their worst.—Donald A. Laird.

based on valid grounds, and that it is something created erroneously in your mind, you will see how easily it can be remedied.

Forget the false standards by which you measured yourself previously. Disregard the fact that your parents or others have failed to show an interest in you. Instead, realise that no matter *what* your physical blemishes may be, you have a real worth in the eyes of your fellow-men *if you take a sincere interest in their success and happiness.*

Train yourself, therefore, to make a study of other people's goals. Look for the

obstacles they are trying to overcome to achieve their aims. Seek for means of helping them to have a greater sense of their own personal worth.

The more you learn to identify yourself with other people's goals and difficulties, the more you will lose consciousness of yourself.

Most important of all, you can rest assured that by taking a genuine and kindly interest in those around you, you will be truly attractive in their sight—whether you are shaped like a Greek god or goddess, or merely a nice ordinary, ugly mortal!

Book Reviews

Psychology of Diseases

"SO long as we put a premium on worldly success above everything else, an increasingly large number of men and women are going to be stricken in the prime of their accomplishment by coronary thrombosis, victims of a malignant tumour of the unconscious mind."

This quotation from *Medicine for the Moderns* (Jarrolds, 10s. 6d., postage 5d.) is an indication of the new outlook which is gradually permeating medical practice.

The author, Dr. Frank G. Slaughter, wields as incisive a pen as he once did scalpel, and he has the gift of condensing and clarifying so that the merest amateur can realise what it means to regard himself as a psycho-somatic whole.

"It is *you* that the doctor of the future will study, not only your stomach, your liver, your heart, or even your broken leg. The modern physician will investigate your emotional state and the influences which play upon your everyday living as well as through your unconscious mind, just as he now takes your blood pressure, your blood count, and the medical history. All are part of the whole picture of *you*, an individual existing in a particular place, time, and under a particular set of conditions."

As regards conditions, he makes it clear elsewhere that these include attitudes of mind, emotions of love and hate, existing and causing conflict since early infancy.

Take, for example, this further elucidation of coronary thrombosis. "The coronary victim is often found to have been a stubborn child, strong in his own will, pitted against a father authority he is unable to love to the point of adjusting himself properly to the hate and conflict arising from the situation. Typically the conflict is suppressed, the child appears acquiescent and makes an apparently normal identification with the father. But the identification is neither complete nor healthy, and all through the life of the child there is a constant drive to surpass the father, to come out on top.

"In adult life this drive is transferred to other authority figures, such as the boss, supervisor, etc., so that the potential coronary patient is always trying to surpass those over him. Whatever he does, he must work towards surpassing

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THE only satisfactory method of learning a foreign language is the direct method. In other words, you must learn French in French, German in German, Spanish in Spanish, and Italian in Italian. That is the Pelman method, and it is the only way. It naturally follows from this that the old-fashioned method of memorising long lists of foreign words is entirely abolished when you learn a language by the direct way.

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anyone who is in a position above him, thus keeping himself continually in unhealthy warfare, with the cauldron of his repressed conflicts boiling."

Let us turn now to the personality structure of the peptic ulcer. We learn that "Generally the ulcer sufferer is a person who shows a great deal of chronic resentment against the world in general. This arises from a deep inner sense of failure to adjust to the world in the process of development into an adult.

All through the emotional life of such children there has been conflict. Basically there is an inability to find the love and affection so badly needed in home life. Often the desire for love and approval causes the development of an outwardly affectionate nature. But their social adaptability is only a facade behind which they hide the old seething resentments which have been stirring up the unconscious through years of childhood and adulthood, alternately flaying and soothing the autonomic nervous system and through it the stomach and duodenum. Most of this conflict with reality is of course not realised by the individual."

As might be expected Dr. Slaughter devotes considerable space to asthma and to the kindred allergy associated symptom, that of migraine. In both it is the emotional relations with the mother which provide the basic factors.

Allergy when present is in the nature of a super-structure. In asthma the original regressive urge to return to the life within the womb has been re-enforced by a fussy and over-conscious mother.

In migraine "the main personality characteristic seems to be a reluctance to accept situations which made them responsible, severing home ties and parental protection."

The sufferer who is beginning to see that his ailment concerns his whole personality will be wanting to know what he can do about it. He will find Dr. Slaughter helpful on this too. He shows how to examine oneself in order to discover where the stresses lie.

Enlightened introspection can be expected to produce results which are beneficial but the detection of emotional attitudes which have been repressed may need the help of a psychologically conscious physician. A form of "brief psychotherapy" is described which is far less time consuming than a formal psycho-analysis.

"In the development of insight lies the secret of success in all psycho-therapy. Once the patient realises the place that his emotions have taken in his life, and how they have distorted his entire living he can direct his activities from there. With a little encouragement and direction an entire restoration of emotional life can be accomplished."

The first step towards such insight can be a study of this illuminating and valuable book.—*R. MacD. L.*

MORE than five thousand periodicals in America publish articles of one sort or another. Some of the largest pay £100 for an outstanding article. Obviously this is no market

Peace of Mind

TO find peace of mind, therefore, the first thing a person should do is to have a little conference with himself and decide whether he sincerely wants to refrain from negativistic thinking, thereby helping himself to get well, or whether he prefers to keep his disturbing thoughts and run the risk of having them pull him under.

Thoughts of bitterness and defeatism begin as seemingly harmless little hobgoblins; but the more they are coddled and fed, the bigger and stronger they become, until finally they are many-armed monsters reaching in all directions and holding one powerless in their grip.

The second step in achieving mental serenity is to fill the mind with hopeful, pleasant, and peaceful thoughts so that there is no room for the other kind. Even in the mind, two things cannot occupy the same space at the same time.—*Dr. Marjorie Pyle.*

for amateurs, but how can the practised writer get into American editors' pages? Vernon Heaton, a dollar earner himself, gives the answers in *Writing for the American Market* (Right Way Books, 6s., postage 4d.) A precise guide to a rich field for really accomplished pens.—*J. M.*

WHAT are the best systems of working hours in factories and offices? How do lighting, temperature, noise and ventilation affect the output of employees? How can fatigue be avoided in industrial jobs? How can work be arranged to give the maximum of satisfaction to the individual worker? How can accident rates be cut down? What tests can be applied to get the right person in the right job?

It is with questions like these that Dr. May Smith is concerned in her book, *An Introduction to Industrial Psychology* (Cassell, 12s. 6d., postage 6d.).

From many years of experience of research work into the human problems of industry Dr. Smith has written in a clear and attractive style a valuable survey of present-day knowledge of the subject. For those employers and supervisors who aim at having a happy and efficient staff, the book should be very helpful.—*H. A.*

MOST people are aware that "identical" twins spring from the fertilisation of one ovum, and are therefore bound to be of the same sex, and practically indistinguishable. A careful study of the development of such twins therefore yields important facts as to what characteristics are inherited and which are due to environment.

In the recently published *Twins* (Imago, 35s., postage 8d.) we have a detailed study of three pairs of identical twins presented by Dorothy Burlingham. The research was carried out at the wartime Hampstead Nurseries between the years 1940-5 and the result is a volume of great interest to child psychologists.

The reactions of the mothers as well as those of the children are necessarily studied. "Love and hate are outgoing emotions which are directed primarily towards a single individual. A responding emotion showing that the original emotion has achieved its aim is expected. It is therefore very disconcerting and disturbing as well as inhibiting for a mother not to be sure which child is to get the emotion and whether the right child is getting the emotion destined for it. Until the twins are distinguished one from the other there can be no feeling of close contact."

It may be disappointing to some that the author has only general advice to give on the management of twin children. In summing up her research she says:

"Obviously twins cannot be spared the double task of simultaneously adjusting their relationship to the parents and to each other. They will be helped in this adjustment neither by the forcible breaking up of the twin relationship through outside influence, nor by the withdrawal of the parents which leaves them exclusively dependent on each other for the fulfilment of their emotional needs.

"On the other hand insight into the difficulty of twinning may help the parents to treat their twin children as individual beings, to take note of the differences in their needs and character traits, and permit them independently of each other to enjoy the pleasures and suffer the pains which occur in every individual's relationship to his parents."

It is by painstaking studies such as this that a true science of human relationship can be built up.—R. MacD. L.

"FEW tools are required to commence working with leather," says F. J. Christopher in *Leatherwork* (Muller, 6d., postage 4d.).

The beginner should learn attaching fittings and fasteners, and thonging and stitching on odd pieces of leather before attempting a complete article.

By following the directions in this excellent book, anyone with clever fingers can learn how to make useful articles ranging widely from a simple purse to gloves or a brief case.—C. H. T.

DR. REBECCA BEARD is a qualified medical woman, a robust and practical mystic, and a devout Christian. After practising medicine for twenty years she developed angina, and was given up by her doctors. "When my colleagues said to me, 'You are through; put your affairs in order, for you cannot survive another heart attack,' I could scarcely believe it, even though the attacks had been terrifying.

"I stood alone, realised at last it was going to take something more than my own will power to pull me through. Besides, my vitality had been sapped. I no longer had the strength or the courage to fight. There was only one place to go and that was on my knees. I cried out, 'What are you? Where are you? I don't even know what to call you, but come and talk to me. If you are there, help me.'"

There came to her a blinding flash of revela-

tion, "a tremendous illumination of reality." Amazingly, she recovered; the dread disease vanished; and now she is a vibrantly healthy and victorious woman.

Dr. Beard makes it her mission now to encourage in others something of the same experience as was hers. She believes something of the same experience is open to all. In her book *Everyman's Mission* (Arthur James, 8s. 6d., postage 4d.) she sets forth some of her fundamental conceptions and practices.

Every man's mission is, she says, to discover the Christ-self within, to escape from the narrowness and timidity of the small egoistic Me into the splendour and power and radiance of the God-directed I. Moreover, as we achieve this, we shall become active, radiant centres of life and energy, health and joy.

"The source of all life is a tremendous energy. Think of it as the vital energy of the universe. There is but one life; there is but one power; there is but one source of healing. It is life that heals. We should not hesitate to speak the word of healing to others, or to the cells of our own bodies. You must let yourself go and relax without fear or tension. Any shadow of doubt or anxiety will diminish the flow of God's healing love."

In her own life Dr. Beard is living out such beliefs, practising such methods, and has achieved wide recognition as a spiritual healer. The book is free from any sloppy sentimentality; the author is clearly a cultured woman, who has

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses* *overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring. This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. All correspondence confidential.*

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read not only in medicine, but in science generally; and, although a genuine mystic, one endowed with common sense and a fund of humour. Her book is unpretentious, easy to follow, and marked with zest and conviction.

In an age when men are seeking material power by ruthless means, yet are fear-ridden and possessed by many demons, such testimonies to the reality of the spiritual universe are in themselves healing and lightening influences. Psychologically, and spiritually, the book is sound, inspiring, convincing.—R. W. W.

IT is often objected that psycho-analysis is too slow and indirect in its methods. There are many psycho-therapists who use and advocate a more direct attack on a neurosis. Andrew Salter is one of the most successful of these, and his book *Conditioned Reflex Therapy* (Allen & Unwin, 20s., postage 6d.) explains how he does it.

He believes that every neurotic subject, from the shy blusher to the sadist, is suffering from inhibition of the emotions. That is to say that if he can get over his early training, and learn to speak and act according to his instinctive responses he will be cured.

There are exercises in this book deliberately designed to make the individual more "excitatory." Politeness can be carried too far. "The individual must learn that the only practical approach to his problem is in terms of habits of emotional response. The transfer of training applies to excitatory habits. The person who defends his rights with waiters is strengthening himself for future encounters with his employer and with his mother-in-law."

The result is not rowdiness, because loosening inhibitions leads to increased emotional control and what the author describes as enhanced "self-sufficiency."

Dr. Salter illustrates his methods and successes with some startling case histories, which, as seems the way in the U.S.A., are all eminent citizens or remarkable for extreme wealth. The British reader may find the scientific language easier to understand than the racy idiom employed in the consulting room. Nevertheless an enormous amount of self-help can be gained from this book by the nervous patient, and there are many hints of value to the psycho-therapist.—R. MacD. L.

THERE is nowadays a renewed interest in the Bible, and in particular the New Testament. Yet it must be admitted that the older translations of the New Testament are not always and everywhere all that a present-day reader could wish.

Indeed, they contain a number of defects.

(1) Much of the language is antiquated and strikes the ear today as somewhat stilted and unnatural. (2) Better manuscripts of the originals have come to light in recent years, manuscripts not available when the earlier translations were made. (3) Present-day scholars possess a much wider comprehension of Greek than in former centuries. (4) The artificial division into separate verses distracts the attention and breaks up the text needlessly. (5) No quotation marks are used to indicate direct speech.

Thus in our time a number of scholars have translated these ancient documents afresh. Each new translation has its virtues—and its defects. Their authors would be the first to admit that they are far from perfect.

Recently Dr. E. V. Rieu was commissioned to translate the Gospels anew. The result is *The Four Gospels: A New Translation from the Greek* (Penguin, 2s. 6d., postage 3d.). The work has been carefully done. It is printed like any ordinary book, with natural paragraphs, and quotation marks where necessary. Poetry is printed as poetry, and the language is the language of our own day.

As befits a faithful translation, since the Gospels themselves were simply written in the original Greek, the language of this new translation is simple; but it is dignified and not cheap; it is frequently conversational, but is never merely colloquial. The following excerpts will serve to indicate the type and quality of the translation.

Happy the gentle; for they shall inherit the earth.

Happy those that show mercy, for mercy shall be shown to them.

Can any of you by fretting add a moment to his years?

Pay Caesar what is due to Caesar, and God what is due to God.

Glory in the Heights to God, and on earth peace in men of good will. (The Angel's Song).

This son of mine was dead, and has come back to life; he was lost, and he is found. (Prodigal Son).

The Word became flesh, and pitched his tent among us, full of grace and truth.

The people disagreed about him (Christ); and some were inclined to arrest him, though nobody in fact laid hands on him.

Unless a man is born again, he cannot set eyes on the Kingdom of God.

Not the least value of the book lies in its introduction, in which the author sets forth the principles that have guided him in making his translation; outlines the style and distinctive features of each Gospel; and ends with a sketch of Jesus as he himself conceives of Him after study of the four documents that tell of His life and deeds.

This is an excellent half-crown's worth, and may be unreservedly recommended.—R. W. W.

IT is not all that we have done that makes us tired. It is all of those things that we wanted to do and could not do. . . . If you have done a good piece of work, if it is appreciated and comes to the goal you had hoped for it does not tire you. It is frustration and disappointment,

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dullness and emptiness, a feeling of rejection, that are fatiguing."

Margery Wilson gives this as one of the reasons why people grow old. In her splendid book, *You're as Young as You Act* (World's Work, 15s., postage 5d.), she examines this problem in detail, showing us how easy it is actually to encourage deterioration of body and mind.

Our posture, mannerisms, habits of thought, speech, action dress, even the way we eat and organise our home-life, create a pattern which either keeps us young or urges us into premature senility.

But Miss Wilson does not merely tell us what we should do about it. *She shows us how*, explaining, for instance, the technique of correct breathing, good speech and posture, and illustrating how our conversation and reactions can date us.

So many people, she adds, concern themselves solely with "large success." They concentrate their attention on this to such an extent that they overlook the simple smaller pleasures of life. If we want to become tired and frustrated, cynical and disillusioned, this is the way to do it. Conversely, by taking an interest in the people round us, by helping them to happiness and laughter, we stay young and happy ourselves.

We must be able to "release other people"—we cannot live their lives for them, no matter how much we love them. "This release of other people will bring you your greatest release. To pour yourself helpfully into another life and then not be disturbed by its errors, to give of yourself on the one hand and to give freedom on the other is a challenge you must meet."

"Don't be resigned to anything unpleasant and don't live in the past," Miss Wilson adds. "If you are delightful, nine times out of ten you will be delighted. If you are delighted, you are quite likely to be delightful." Here, in a nutshell, is the secret of lasting youth.—C. H. T.

IN many ways Dr. R. H. Thouless's already popular book *Straight and Crooked Thinking* now re-issued, revised and enlarged (Pan, 2s., postage 3d.) makes humbling reading. He who writes or speaks in public will be fortunate indeed if, when reading this book, he does not at some point become uncomfortably aware that Dr. Thouless is laying his finger unerringly upon some weakness in the reader's own thinking!

One particularly useful chapter points out the danger of using emotionally toned words when we are trying to think clearly on a disputable point of fact. Thus "we may talk of the spirit of our own soldiers, and the mentality of enemy soldiers." "We must look forward to the day when the thinking about political and international affairs will be as unemotional and as scientific as that about the properties of numbers or the atomic weights of elements."

Dr. Thouless hastens to assure us, of course, that it is the use of emotionally toned language

only in certain situations which he condemns. "Poetry, romantic prose, and emotional oratory are all of inestimable value, but their place is not where responsible decisions must be made."

Chapters on logical fallacies, the meanings of words, tricks of suggestion, pitfalls in analogy, and on prejudice (to quote but a few) give some indication of the wide field which Dr. Thouless explores in order to help us to correct errors in thinking.

In a most useful appendix, he lists thirty-eight dishonest tricks which are commonly used in argument, citing the methods of overcoming them. A further appendix takes the form of an imaginary conversation between a business man, a professor and a clergyman in which as many dishonest devices as possible are employed.

Throughout the book, the illustrations used are practical, and in many cases topical. A careful study of the book should enable the reader to think more clearly himself, and to guard against exploitation by writers and speakers who, consciously or unconsciously, use the methods condemned by Dr. Thouless.—J. B. N.

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The Way to Become a Vital Personality

by Dr. R. W. Wilde, M.A., B.Sc.

LIKE all old myths and fairy tales, the story of the Sleeping Beauty, where a lovely maiden lies asleep until a prince comes and kisses her into wakefulness, had its origins in psychological perceptions. It was a way of expressing the truth that in each of us a larger self lies sleeping, a richer personality, and a vaster self-hood than ever yet has awakened into life.

In some dim sense men have always had inklings of that truth. It runs through all the religions of the world; it is inherent in much philosophy; myths and folk-lore and fairy-tales are full of it; in our modern age scientific psychology has asserted it anew. We are greater than we know. A mightier, larger, richer, more powerful self slumbers within each one of us.

Pursuing the fairy story a step farther, if we turn to ask who is the witch that has wrapped us in the spell of timeless sleep, the answer of modern psychology is clear: it is our own habits of thought and feeling. The witch is inside of us in our own deeper make-up. We are the victims of our own fears, misgivings, timidities, and distrusts.

We have but to discard these and replace them by confidence, by courage, and by enthusiasm, to discover the larger self that hitherto has slumbered, the richer personality that hitherto has been confined.

Years ago I knew a young woman who was continually ill, nervous, timid, insecure. There was nothing of resilience, zest, or adventure in her living. She was numbered among the world's negatives. Then there came a time when she was introduced to a certain system of mind culture. And within

a few weeks the results were simply staggering. She became a literally transformed personality. Gone were the old timidities, hesitations, vaguenesses, and self-recoiling. She became a positive, vibrant, joyous, and creative personality, radiating courage and hope and cheerfulness, and infecting others with gaiety and zest.

What had happened?

Only this: that she had changed radically her habitual ways of thinking and feeling, had adopted new patterns of thought and emotion. Now, she was going out to life with open arms, believing that life was good and that she herself might use and enjoy it to the full.

Change Your Life

The psychological truth is clear: change your habit system, and you change your life. Alter your thought pattern, and you transform your personality. Cultivate new emotions, and you develop a new self-hood, and find new depths within yourself that hitherto have been all unsuspected.

Some years ago a rather crude but revealing experiment was made in an American college. A group of young men hit on the notion of cultivating, "for a lark" as they put it, the socially most negative young woman in the college. She was a plain girl, awkward, gauche, socially inhibited, and up till then had been practically ignored at all mixed functions.

Now these men began to pretend to her, and to themselves, that she was attractive, desirable, socially acceptable. But what began as a jape finished up as an incredible

than is normally at our disposal. It is equally true that in denying grief we hold back creativeness. We cannot expect to have good memories or improve our powers of concentration if our best energies are devoted to stemming emotions which, as time goes on, increase their pressure upon us.

You whose emotional outbursts are already almost beyond control suffer from no such handicap. Now is your opportunity. You can think clearly because you are not afraid to feel. You need have no special talent to find a practical use for that free energy. Anything from a jig-saw puzzle to a literary masterpiece can provide a channel for feelings which would otherwise find their outlet in weeping, or moping.

The ability to deal creatively with those moments when one fit of misery has spent itself and another is not yet round the corner, is a test of growing maturity. When a child is distressed we console him with new interests until the cause of his grief is for-

gotten or ceases to matter. This is not enough for an adult.

The disappointed lover who deadens his feelings in a round of gaiety or by throwing himself into whatever work happens to be to hand is escaping from himself. But the moment he pauses his grief is once more upon him. On the other hand, the execution of a creative task brings a sense of satisfaction through the knowledge that the time which could not be enjoyed in the companionship of another has at least not been wasted.

Life is once more worth living through the sublimation of instincts and emotions, though with the best will in the world the rejected one finds himself slipping back into moods of resentment and grief. As time goes on, however, and he becomes psychologically more mature, he is better able to pour his energies into creative living.

And when he falls in love again, the experience will be enriched, and the outcome probably a more happy one.

How's Your Business Sense?

SOME business ventures succeed beyond all expectations, and others fail just as unaccountably. What is it that makes the difference? Outside of economic causes which are beyond individual control, the controlling factor is the business sense of the people concerned.

Have you this business sense? Try this test on yourself. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Do you get a thrill out of "trade"—organising, planning, negotiating, and competition with others?
- 2.—Do you enjoy arguments about price, and bargaining to get the best of a deal?
- 3.—Have you a "nose" for bargains and opportunities?
- 4.—Is your intuition about these invariably sound?
- 5.—Are you quick to foresee and adapt yourself to changes in public taste and demand?
- 6.—Do you like pleasing people?
- 7.—Are you resilient—can you "pick yourself up" quickly after disappointments?
- 8.—Can you conceal your feelings and appear confident at critical times?
- 9.—Are you cheerful and optimistic, rather than dismal and pessimistic?
- 10.—Would you take a chance and "play your luck" if this were likely to lead to something good?
- 11.—But when you do this, is it the result of a carefully thought out plan, rather than blind impulse?
- 12.—Are you quick to seek advice and assistance when this is desirable?

- 13.—Are you indifferent about pride and personal dignity—would you, for instance, become a door-to-door salesman or do some menial job if this would develop a profitable line, or teach you something you feel you should know?
- 14.—Do you make a point of reading over and understanding any documents you are asked to sign?
- 15.—Are you much more interested in practical day-to-day affairs and in *doing* things than in reading, study, reflection?
- 16.—Are you sociable, friendly, "clubbable," easy to talk to?
- 17.—Can you work and play with people you dislike with the minimum of friction?
- 18.—Can you weigh up proposals without allowing yourself to be influenced by liking or dislike of the people making them?
- 19.—Do you love money—enjoy spending it and watching your balance grow in the bank?
- 20.—Are you ever-ready to spend money as an investment to make more money—on publicity, social contacts, new equipment?

Count five marks for every "yes." A first-class business man will score an easy 100, but 70 and over can be regarded as good. From 60-70 is satisfactory; 50-60 a poor fair. Under 50 is very poor.

If you score below 60 you may belong to the studious introvert type, interested and most likely to succeed in work of an academic or intellectual nature. But everyone should aim at achieving a reasonable amount of business sense, as represented by a score of about 60.

Overcoming the Fears in Your Life

by Dr. R. Macdonald Ladell

ALTHOUGH every person has his own individual problems and has arrived where he is by his own particular route, there are certain things common to all who are tangled up in their living and cannot progress.

These things are a sense of personal inadequacy and fear. Give an individual a sense of his own basic value, and remove his fear of insecurity, and he can go ahead.

The first is accomplished when the individual is able to discard his feeling of being a child in an adult world, and the second goes when he is able to see life as an adventure, and that satisfaction comes through confronting difficulties and making use of oneself.

We can probably simplify further and say that inadequacy is due to a feeling of guiltiness, and with this belongs a fear of exposing oneself to possible failure.

Going further back one can say that this guilt is able to take root owing to the flaw in the *wholeness* of the personality when the child learns to be ashamed of his own physical body and its functions, both excretory and sexual.

Without this acquired shame the child would find satisfactory solution of the conflicts which, going back further still, arise within the personality, with regard to love and hate directed to the parents.

Marriage Failure . . .

This applies to the many who dare not loosen the ties which keep them moored to home life even though they chafe at the bondage. It applies to those "bad mixers" who sit in the corner at social occasions, and blush or stammer when notice is turned on them.

It applies to those who cannot make up their minds to marry, and to those who, having married, take their anxiety to bed with them and fail in this intimate relationship. It applies to those who through tremendous effort are making a success of some job, and yet feel frustrated because they dare not leave to do what they really want to do. It applies also to the many "learners" in life, who dare not give them-

selves the chance of improving through social intercourse.

Analysis will help all these by showing them the source of their inhibitions, and analysis does not necessarily imply an analyst. Enlightened introspection can enable anyone to detect the child within the self.

People can then learn to accept sex as they accept other beautiful contrivances of Nature. They can learn to regard their parents as fallible human beings and recognise that their difficulties are due to having incorporated within themselves the authoritative "thou shalt not" of their elders. They can look back and remember occasions when they were made to feel ridiculous and snubbed in their childish attempts at self-assertion by elders and bullied by contemporaries. They can convince themselves that their attitude to social life is based on these things and is not in accordance with reality of today.

Wrong Religion . . .

They will still need, however, some answer to the question "What is life for? What should be my goal?" so that they may advance with confidence.

The science of the last century stressed life as a struggle for existence and placed all the emphasis on self-preservation. As we see clearer we have to redress the balance, and recognise that the urge for co-operation is immensely strong and has to be reckoned with. That there is a natural impulse to share, too, can be seen by the pleasure which a child shows when its mother or some animal accepts food from its hands.

To my mind, religious teachers who stress the essential sinfulness of man have done a dis-service to humanity. The abominable cruelties inflicted by man on man can be shown to be the outcome of fear as well as a thwarted sense of power. But they prove wonderfully how the spirit of man can triumph over the body, and how the impulse to co-operate and to succour the feeble finds expression even in the grim realities of a prison camp.

It is his essential goodness that man has to live up to, and not fight against his

The Daily Battle

LET us do our duty in our shop or our kitchen; in the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—*Theodore Parker.*

supposed natural sinfulness. This is the cheering news which ought to echo from the pulpits!

The psychologist sees many men and women whose sense of frustration comes from having pursued the goal of security. Very often it is not their own choice but a goal which has been set before them by their parents, and they have ended by making it their own. To reach this goal they have sacrificed the joys of youth, postponed courtship and marriage, turned their backs on the pleasures of social intercourse, led laborious days, and lain awake at nights only to find that "success" turns sour on the stomach, and their middle age finds them frustrated, friendless, and dyspeptic.

The successful business man who has just left my room is a good example. He has achieved economic security, but failed to develop the more human side of his personality, and phobias and duodenal trouble have been darkening his life.

The "health" enthusiasts who make bodily fitness their goal provide instances of those who miss their aim. Here again it is most often the parents who have set them on the wrong course, by fussiness and over protection when they were children. They are brought up to believe that an action of the excretory functions at least once a day is as necessary as the "fresh air" to which they pin their faith, and that "exercise" taken as a duty can take the place of real live interest in things and people. "Germs" lie in wait for them at every turn and every mouthful of food has to be considered in the light of whether it is "good for you" or not.

Anxious pre-occupation with their own functions is with them day and night, with the natural result that anxiety takes its toll of them and health is always something ahead which they never attain.

The supreme rule of life should be to have no rules of living, but to trust your body to digest and deal with what you enjoy. Doctors who have been dogmatic on

the subject in the past and have helped to make a boggy of "constipation" are now showing signs of repentance, and realise the harm done by aperients which upset a rhythm which can vary within wide limits of health in each individual.

"Happiness," say some, "is what I want out of life." It is true that if you are happy you will most likely be also healthy, but those who make happiness their goal are likely to miss it. Happiness is not a state which can be gained by trying for it. It comes as a by-product of making adequate use of oneself. It is lost at once as soon as one identifies it with indulging and protecting oneself.

Those who marry in the hope of "living happy ever after" are indulging in childish fantasy. Marriage can bring greater happiness than single blessedness, and that is because it calls upon the partners to sacrifice the self for the other.

There is fulfilment, too, in becoming parents. Those who continually postpone taking this step will find themselves the constant prey to anxiety lest anything should happen before their plans are ripe, and sometimes the nature of the precautions in themselves breed anxiety by leaving unsatisfied tensions. Marriage is best looked upon as an adventure in partnership and its whole value may be lost if the partners are looking for the smooth and easy way through life.

Your Object . . .

If one is to think of the nature of life, then it does seem that what life demands from each is that he or she should *fulfil himself*.

That means that one must believe in one's own individual value so that one believes that one has a place in life.

It is a sin against life to indulge in inferiority feelings and looking wistfully at others to think "If only I were like them." We must take our part in life with what capacities we have been given, and certain it is that through use we improve on them and likewise find other potentialities which we had not suspected.

When we think of the purpose of life, it is not so to live that we may enjoy eternal bliss. By fixing our eyes on the life to come we can be unobservant of the needs of our fellow men and women in this life. It is a worthy goal to so conduct ourselves that we in our own lives and here on earth raise the spiritual standard of living and bring a little nearer the Kingdom of Heaven on Earth.

CAN WE OVERCOME BAD UPBRINGING?

PATIENTS often ask me what is the use of being told that neurosis is the result of the way in which one was brought up. One cannot change the facts. Is it any good to tell a man that he was spoiled when a baby, or bullied, or restricted? Can a woman help it if her troubles began with the death of her father when she was seven?

It seems, a questioner might say, as if psychology can only provide excuses and not cure.

I am going to take the first six letters which lie before me, and see if they provide an answer. Naturally I can only give a summary of each and of my reply.

In this batch the masculine is in the majority. There is only one from a woman. I find that the ages of the men vary between twenty-four and thirty-nine, and four of them are single.

We can quickly dispose of the married man whose problem is inability to function adequately in marriage owing to too rapid a climax. This is a very common trouble and is kept going through anxiety. If the wife is sympathetic, patient and reassuring, the difficulty usually rights itself.

Can we blame upbringing for this? Most certainly we can! Sex for him was associated with guilt and fear. The result was that he married with a big doubt in his mind, and his anxiety to prove himself destroyed the measure of control which is needed in married life.

Every failure stamps anxiety in still further. Reassurance and a more carefree attitude, a realisation that guilt feelings are unnecessary and unwarranted will gradually cure him.

VERY often the fear of proving a marital failure is one of the chief causes of celibacy, as in this next man who is still living at home with his parents.

He is an only child and it is as a child and not as a personality that his parents continue to regard him. Naturally, then, he has no confidence in himself. He is able to give satisfaction in a routine job, but in social life he follows the principle that "Children should be seen and not heard"—with himself as the child.

He sits *quiet* while others express themselves, and has acquaintances but no friends. Latterly his doubts as to himself have penetrated into his business life, so that he always needs another to check his results, and of course he has no initiative. His doubts continue to spread so that he is the victim of what the French call the *folie de doute* and has constantly to reassure himself that he has switched off a light or locked a door.

He has never been trained to accept responsibility or to believe in himself. The parents are to blame, of course, and I do not know whether my letter alone will be enough to convince him that he has a right to be himself, and that he came into the world not as a solace and companion for his parents but in order to develop himself.

He is an example of the adage that "He who does not risk making mistakes, will make nothing else." In order to be right he has to risk being wrong. He has somehow to find strength to break from his present environment and to sacrifice certainty and comfort for adventurous living.

He needs the friendship of an older man (in maturity if not in years) to give him confidence, or he needs to hear a girl whisper "I love you." Both these things may happen once he makes a change in his routine living, and looks for outside interests.

Yes, there is hope!

WHAT about my third case? He, too, is in a state of indecision, but mainly because he "Cannot find the right girl."

He has been engaged twice, but his lack of warmth and certainty causes the girls to cool off, and now he dare not risk a further rebuff.

It is interesting that after one disappointment he developed sycosis (or barber's rash) which has only within recent years been recognised as having an emotional basis. It seems to be a kind of self-punishment showing on the face, the ugliness which is felt to be within. It is as if he were saying of himself "You are a poor sort of fish. No girl will look at you, and it is all your fault for behaving as you have done."

He is subject to anxiety over blushing when in company. He admits to being conceited with regard to his normal appearance, but what he needs is to value himself as an individual capable of contributing to life.

His idea that he must "Find the right girl" shows that he has the wrong attitude to marriage. There is no "right girl" in that sense. Two people who marry have to make themselves fit each other by a continual process of adjustment. He should be concerned with making himself the kind of person who is capable of adjusting.

MY next case complains of noises in the head, and a constant urge to "hit out" at everyone and everything. Evidently he is in a state of tension, which could account for the head noises, although he will be wise to take the opinion of his doctor with regard to that.

From the brief mention he makes of his mother, one can deduce that he was very much attached to her, and his inability to marry and settle down may be because he unconsciously divides women into two classes: those with whom sex relations are possible, the "bad" women with whom he frequently consorts, and those "good" women he is able to identify with his mother and with whom sex relations are therefore unthinkable.

Naturally this puts him in an impossible position and conflict and tension must result.

I wonder whether he is capable of learning that there is nothing base about sex in itself, and that as the physical expression of love it has a spiritual quality and is as beautiful and right as any other process which is in harmony with Nature.

By using sex only for fleeting sensual satisfaction he has debased it to below the level of animals. Are his parents to blame here? I think so. I do not believe that if they had shown him an example of real married love he would have continued in his secret thoughts to be the rival of his father, and if he had been taught the facts of sex in response to his childish curiosity instead of the subject being taboo, he would not have seen it only in its shameful aspect.

NOW for number five—another celibate living at home, and a home he is ashamed of for its dirt and squalor.

As a child he suffered from asthma and psoriasis; the first a sign of insecurity, and

the latter a mark of mental conflicts, according to psycho-somatic medicine.

His mother died when he was seven. The rest is the common story of a father who drank and a detested step-mother. Incidentally, step-mothers are much maligned people. They have a very difficult task when they undertake to replace a much-loved mother, and too often are depicted through the eyes of the resentful children.

Still, there is probably substance in this man's complaint that as a child he was subjected to ignominy and ridicule, and acquired a feeling of inferiority which makes him shrink from social life. He is so imbued with a sense of his little worth that although he has made himself economically indepen-

SHARPEN YOUR WITS

IN each of the groups below there is one member which is odd and should not really be in the group. Thus, if a group consisted of "Dog, cow, pig, wasp, lamb, goat," the answer would be "wasp," because it is not an animal.

Allow yourself six minutes. Nine or ten correct answers indicates an excellent capacity for quick and clear thinking; 7 or 8 is good.

- 1.—Sight, hearing, touch, speed, taste, smell.
- 2.—Copper, lead, brass, zinc, aluminium, tin.
- 3.—Plumber, blacksmith, bricklayer, paperhanger, plasterer, carpenter.
- 4.—U, C, Z, W, B, G.
- 5.—Hockey, cricket, tennis, football, netball.
- 6.—Anxious, spacious, ambidextrous, unaided, underestimated, extortionate.
- 7.—Ecstasy, desiccated, fuchsia, cemetery, supercede, vicissitude.
- 8.—12789, 29655, 62937, 59166, 84386, 75384.
- 9.—Cousin, sister, brother, aunt, grandmother, son.
- 10.—Robber, tub, laboratory, abbey, banana, cub.

*

Answers.—1.—Speed. 2.—Brass (the others are all pure metals). 3.—Blacksmith (the other tradesmen are all employed on house building. 4.—U (the only vowel). 5.—Tennis (not played by a team). 6.—Ambidextrous (contains all five vowels, the others contain four only). 7.—Supercede (wrongly spelled). 8.—84386 (in all other numbers the total of the digits is 27. 9.—Cousin (the sex is clear in all the others). 10.—Banana (the third letter is "b," in the others).

dent and has been away, he has returned to the home he is ashamed of as if he felt that nothing can be too bad for him.

His dirty home has become a retreat, like a snail's shell. Without it he feels defenceless, and because of it he refrains from mixing on equal terms with his contemporaries, and cannot see how he is to find himself a wife.

He has been facing life with the conviction that "*Because of my bad start, I can never be the equal of others.*" What he should have said to himself is that "*In spite of having been handicapped so severely I can do better than others if I make the effort.*"

That is the meaning of a handicap. It holds back at the start those who are most capable of equalling or passing competitors. It is an incentive to put forth one's best.

BY way of a change, my last letter is from a married woman in her late forties, with two children just going out into the world. She admits to having a "worrying nature" and to plaguing her meek husband with her complaints and fears.

She resents having to live in a city and has developed a fear of going out by herself, a sort of claustrophobia, and so sits at home being sorry for herself when she might find so many interests outside.

She has no hesitation in blaming her upbringing. Her mother died when she was a small child and she went to grand-parents as her step-mother did not want her. I think she is right in putting the blame thus as the assurance of love is what every child needs in order to give it confidence in itself and in life, and this assurance was lacking.

But as I pointed out to her a "worrying nature" means emotional immaturity. It comes from wanting so much from life that you are always fearing to lose what you have and that you will miss what you think you have a right to.

She is trying by worrying to cling to her children instead of rejoicing to see them becoming independent. They have reached an age when they do not require supervision, and she should rejoice in her freedom and start to do all the innumerable things she has been prevented from doing hitherto.

She may discover unsuspected talents in herself. She can certainly cultivate fresh interests. At this point her claustrophobia comes in to say "thou shalt not," and this and her anxiety state makes me think that there is unsatisfied sex at the bottom of her inability to accept life.

Many men are content to let sex lapse when they get to middle life, and many

A hobby will help you . . .

Reading

THERE are so many books, so many authors, and so many subjects, that it is fatally easy to read a bit of this and a bit of that and not derive any real value from your reading.

Have a definite system. Read the books of one author, or a group of authors, or a long novel series like Trollope's *Barsetshire* stories or Galsworthy's "*Forsyte Saga*."

If you have a favourite subject, start by reading a reliable book about it. This will lead by way of reference to other books and authorities on the subject. Your bookseller and the assistants in your public library will help you make a list of the books you want to read.

It is a good idea to join a subscription library. The cost is generally very reasonable and provides access to modern books, fiction and non-fiction, almost as they are issued. A good literary magazine's reviews will stimulate and guide your reading. You may like to join a literary society, too. Find one that gives information and advice about books of all kinds.

Finally, buy or make yourself a good book-shelf and set about building up your own library of worthwhile books. You will find it a tremendously rewarding hobby.

women only really become awakened to sex when they have finished childbearing. Hence a woman with normal healthy impulses may be driven to repressing them, and the unconscious of such a woman may make her feel that if she walks out in the streets for any purpose whatever she is in danger of behaving like a street walker.

The phobia then becomes a means of checking urges which are both undesirable and unrealised by the conscious self.

WELL! This is a fair sample of the problems with which the psychologist has to deal, and it can be seen that nobody can completely shirk responsibility for his difficulties.

However much the complainant has been conditioned by mishandling in childhood there is always some point at which he can effect a change in his way of thinking and living which will lead to greater advances.

He is, however, undoubtedly helped by thinking back over his early life. Not in order that he may cast the blame on others but so that he may realise that he has been following a pattern of living which is childish and which he should have discarded.

"Don't be so childish" is an aggravating admonition, but it can often with advantage be applied by oneself to oneself.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of *fact*, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Feelings of Inferiority

Can you do something for me to increase my self-confidence and overcome my feeling of inferiority? I can never think of the right thing to say at the right moment. This makes me shun company, and so I am friendless.

My home life is comfortable. My mother is submissive and my father domineering. He means well, but is narrow-minded and loses his temper if anyone disagrees with him.

From the little psychology I know, I would say that my trouble is something to do with my relationship with my parents.

YOU are quite right that all your trouble hinges upon your relations with your parents. They have spoiled you in the fullest sense of the word. They have prevented you from knowing that you are a unique personality, and have a right to be yourself, and have no need to try to be like any other person.

You have your own special contribution to make to life, and should have been encouraged to make it your own way. By inspiring awe and helplessness your father has robbed you of initiative. Probably your mother has done the same by treating you as a baby to be sheltered. You have such an idea that you *must* do right that you scarce dare to make a move on your own.

Such a sense of guilt comes from an unsolved Oedipus complex. As an infant you resented your father and longed to remain in close contact with your mother. This is the "oedipus situation" common to us all, and it has to be solved.

The proper solution is for the child to outgrow its need for the mother (in which she ought to help it), and to identify itself

with the father through the love and admiration he inspires, and thus cease to be jealous of him. Hate is then transmuted into love. If the father remains domineering and the mother a source of weakness, then unconscious hate and fear of punishment remains and cripples the personality.

"I am not worthy" becomes the motif, instead of "I can do anything."

You have to regard yourself as a "learner" in life. You cannot acquire social ease and ability to converse without doing it. You are not asked to compete with anyone. That urge is part of your wrong conditioning. Take a co-operative attitude to life instead of a competitive, and you will be able to be yourself and to develop yourself.

You may well hate your father, but it is better to credit him with good intentions and to see that he knew no better. You can resolve that your son will be allowed to develop his own personality.

Scared of Strangers

I have always been shy and afraid of meeting strangers, and now as a single woman of 27 I am beginning to feel that I am growing old and I have no achievements to show.

The upshot of all this is that I hardly sleep at all, have violent headaches, and feel as though I am going to crack.

I still live at home, although I had the chance of moving to another district when the firm I worked for went away, and most of my friends went with them. My parents persuaded me that as I am not very strong, it would be better for me to stay at home.

I seem to have lost all self-confidence, and much as I would like to make new contacts, I cannot seem to make the effort.

SELF-PITY will not get you anywhere. The satisfactions of life come from the use of self, and you are not using yourself because of your feeling that you have no value in yourself. This is all wrong. Each of us has his or her own particular value and should develop the personality around that.

You are thinking yourself into a colourless dried spinster when actually you are at a most attractive age. People won't come and dig you out of your seclusion, but as soon as you allow yourself to show a real interest in your fellows, they will find interest in you.

Don't fret if you find yourself with younger people. That is the way to keep young yourself.

It is absurd to say you are "old." What you are actually saying is that "Life isn't fair and I shan't play."

Of course, it is a mistake to live with your parents. They go on treating you like a child and prevent you from developing your own personality. They shelter you from life, whereas you need to treat life as an adventure, carrying on after each reverse.

Your doctor should send you to a psychologist who could show you your real self. But you will find enough in this advice to help you to more life and freedom if you ponder it.

New Job Fear

I am a spinster who wants a new job. Yet the thought of the interview troubles me, and I am emotionally disturbed by the prospect of any change.

If I had more self-confidence and improved in health, I am sure I could do better. I suffer from gastric trouble.

As a child I can remember my father losing his temper quite often. My mother was quiet and docile, and we children rather clung to her. However, my father spared nothing to help me get on in the world, although he never showed any love or affection. I was afraid of him.

I realise my early experiences of life may have something to do with my present attitude, and I should be grateful for your advice.

YOU were unfortunate in your upbringing, but you need not suffer from that all your life. There is no reason why you should not be calm and confident and present a bold face to life.

Confident of what? Life offers no security, and you have no guarantee against sickness, accident, or other misfortune, but you can have confidence in your ability to cope with whatever comes.

As soon as you achieve that shift in your angle of vision you attain peace of mind. You have been going about all screwed up inside as if you could ward off the mis-

chances of life by your own efforts. That is to attempt the impossible, and you are wearing yourself out in the process.

You look ahead and you picture disaster at every turn and brace yourself to meet it. And because the trial only exists in your imagination there is no way of detensioning and so anxiety (or fear) becomes chronic and tensions accumulate. Fear puts a stop to digestive processes, and that, too, you have found out.

In a real present emergency there is always something to be done and in the doing of it the tensions are used up. You imagine troubles which have no existence, and your body and nerves respond as if you were at grips with present actualities.

You do not need to be told why you are like this. You have told us. Lacking love in your childhood you failed to acquire faith in yourself.

Your father pushed you on in order that you might satisfy his ambition. It is time you dealt with life on your own account. It is not your father that you have to please. If you would be happier in another occupation there is nobody but yourself to consider.

You will know yourself whether you have the right sort of aptitude for the job you apply for, and you are doing no harm in asking for it. If you are turned down there will be other opportunities.

Go to sleep at night with the feel of yourself going through the interview with quiet confidence, and bring that picture and feeling to mind whenever the thought of the interview comes to you. You have been making bad use of your imagination. It is time you used it properly.

Cannot Fit In

I am a single woman, nearly forty, and live at home with my parents. I have an elder brother and younger sister who are both married.

I have suffered from migraine since I was in my teens. My problem is that I can't seem to fit in anywhere, or keep a job very long. I am good at my work, but not at relationships with others. I feel I need training for living.

Please do not advise me to leave home, as I am devoted to my parents, and spend most of my spare time looking after the home. Marriage and boy friends have never interested me.

I try not to be introspective and do so want to make a success of my life.

TO understand yourself you have to look back to your early childhood. Your elder brother was no doubt an object of envy, because he could do so much more than you, and also probably because he was

a male. It is very likely that you have never reconciled yourself to playing the female role in life, believing that the males are more important and also have all the best of it.

When your younger sister arrived you were bound to be jealous of her too, as she claimed the attention of your parents. Consciously no doubt you admired your brother and loved your sister, but your migraine is the sign of repressed jealousy, and self-hatred.

Lacking faith in your femininity you have feared to accept life fully, and your (unconscious) aim has been to monopolise your parents and remain, as it were, their sole pet. Hence your lack of interest in males, and your attempt to avoid sexual awakening. Hence, too, your "devotion" to your parents.

One can love and cherish parents, but one should not be devoted to them. That is a feeling one should have to one's mission in life, and the first duty of every one of us is to develop oneself on the lines of one's endowments.

Going away from your parents will not alter your basic pattern of life. You would still put your need to be loved by them before all else, because it is to that you attach most value. You cannot co-operate while emotionally you are holding fast to home, and while it is your childish test of personal worth to make your parents love you.

Whether you marry or not, it will make all the difference if you *accept* your femininity, and realise that to be a woman is to belong to the sex which has been given the more responsible part in racial continuance.

Don't be afraid of emotions. Learn to control them through exercising them. Don't be afraid to let go.

Change your routine so that your days no longer centre around your parents. Become better friends with yourself so that you find fresh values within yourself. It will not be so hard then to co-operate with others.

Wedding Shortly

In view of the fact that my wedding is about to take place shortly, I have become rather worried in case my habit of self-indulgence should in any way impair my marriage.

Will you please advise me what is the best method I should adopt in order to break this habit?

YOUR cure will come about when you are free to enjoy the experience of shared love with your wife.

You are a fine healthy young man with a man's sex urge and that in itself should be enough to convince you that all will be well in your married life.

This fear that worries you is a superstitious taboo and all psychologists and physiologists agree that it only becomes a problem through worrying over it.

Lonely and Depressed

I am not a very good mixer and I am afraid of people. My job takes me away from my home and friends, and I get very lonely and depressed.

The job, too, involves a great strain, as we are constantly moving from place to place, and the variety of the work is considerable.

I realise that my present way of life is no good to anyone and is distressing my parents. If only I could achieve a balanced outlook and see things as they really are.

ON the face of it you have all that a young man can require. Life is an adventure, and many people complain of the monotony of their lot. You pity yourself because your work entails variety of scene and occupation!

True, you cannot make friends if you are always on the move, but you can make a variety of acquaintances and get many angles on life. In order to increase your sociability there can be no better practice. You should become very expert at handling the small change of life, and it is that which makes social business easier.

Your attitude suggests that you are too much emotionally tied to your home and probably to your mother. That is probably the fault of your parents, who do not realise that you are grown up. You are old enough and have seen enough of the world to decide for yourself what you should do in life.

One reason for your trouble is that you do not like yourself. If you could be friends with yourself you would easily make friends with others. You do not realise that every one has his own distinct temperament.

If your temperament makes you better at passing exams than at football, better at reading poetry than sculling a boat, then accept it, and go as far as you can in the direction which comes natural. You need envy no man.

Possibly the root of your trouble is what you have not touched on, and that is your attitude to sex. You are bound to feel the urge, that is only natural, and your self-respect demands that sex should go with love and marriage. Quite right; but that leaves you in a difficulty. You cannot put sex into cold storage until the wedding day. Leading a normal social life, joking, flirting, just mixing whenever possible, diverts some of the sex urge. Solitary brooding always increases it.

What Might Have Been

I am a man over sixty, unmarried and the eldest son in the family. My trouble is that I have a habit of looking backwards, and telling myself that I was always wrong.

My mind runs on the lines that I feel I ought to have kept in touch with a younger brother who is abroad, and that I ought to have changed my job when the chance came. Now I am wondering whether I ought to get a post near home and go back to live with my family.

I am continually asking myself "Why did I?" and "Why didn't I?" Your advice would be welcome, especially about going home.

RIGHTLY considered, "home" is the place in which you gather strength to leave it. Nobody can be free to do their best work in life when physically or mentally they remain tied to the parental home environment.

If you look back justly on your life you

will see that you have never lost the sense of responsibility for other members of the family which was taught you as the eldest child. You have continued to feel it a duty to "look after the younger ones," and to "set a good example."

All this is very good in early life up to a point but the continuation of that attitude has prevented you from feeling that you have a right to be *yourself* and to make your own way in life without reference to the family.

One should outgrow the parental home and get away and found another with oneself and wife as centre.

Do just what you yourself really want to do and consider nobody else in your decisions. Tell yourself you are free to go where you like and do what you like and account to nobody.

You brood over the past because you were never free. You can be now.

by John May

Speaking Personally

Trug Baskets

MOTORING down to Herstmonceux Castle, near Hastings, on the first day of Spring, I stopped at a crossroad to ask the way. What had caught my eye was a brightly coloured basket hanging high as a kind of sign outside a lonely corner shop.

Do you love baskets? If you do, as I do, you will know the temptation that I felt when I saw that the whole premises were smothered with baskets great and small, all delightfully new, and in every colour from natural willow wood to royal blue and scarlet red.

Some were a full yard long, and large enough to hold half-a-hundredweight of apples. Some were no larger than your outstretched hand, an ideal setting for a little pot to hold a posy of primroses on a sideboard or table.

We already have half-a-dozen of these Sussex trug baskets at home. We certainly do not need more. But it took a great effort of will not to buy just one more when a lady in the shop came out and gave me directions for getting to the Castle.

Besides buying, I would have liked to linger and see how these baskets were made. There was not time. But by a happy chance when I arrived home that night, a friend had sent me a book—"The Countryman's Workshop" by James Arnold (Phoenix, 10s. 6d., postage 4d.)—which contained a complete chapter on the Trug-maker. Let me quote a few passages.

"The Sussex trug has a hooped frame and handle, attached crosswise, both of which are made of cleft ash. Willow boards are curved within the frame to form the concave shape of a shallow basket." Both the frames and the boards are made

pliable by steaming and then bent round moulds or levered between the bars of a setting brake. The boards are cut to one-eighth of an inch thick, and smoothed and shaped with a draw knife while held on the foot-vice of a shaving horse.

Fifteen-year-old white willow is the ideal. The boards are dipped in cold rain water to make them supple enough to work with. The centre board always goes in first and is nailed from the inside. "The disposition of the boards reminds one of a clinker-built boat, so called because its planks overlap." The difference is that in a boat one plank overlaps the next below, but from the outside of a trug basket the lower overlaps the next above.

"At the end of the day's work the floor of the shed is deep in curly shavings and slivers of pale willow, and a pleasant aroma greets one on entering the door. These shavings are not wasted, but provide a cheap fuel for the boiler which heats the steaming box."

James Arnold's book describes, with his own fine illustrations done in line, the work of blacksmith, saddler, chairmaker, weaver, turner, hurdle-maker, potter, thatcher, wheelwright and many more. For the moment, the chapter that fascinates me most is the trug-maker's, but I shall delve into others as some chance encounter, like that in Herstmonceux, lights my interest.

Recently I saw a trug being used for coal in a sitting room. It seemed a good idea, but also rather a shame to desecrate with black coal such a beautifully made piece of craftsmanship. There are hundreds of uses for trugs, and they make a nice country present, too.

If you see them on sale, don't hesitate—buy one!

NERVOUS STRAIN: *Its Cause and the Cure*

by a Psychotherapist

NERVOUS strain is *not* caused by hard work, or by poor condition of the nerve fibres, or by the boss at work, or by starvation of the body's delicate tissues.

We can put these misconceptions out of our minds, for nervous strain and tension is due to one thing only: *the inability to deal with our emotional difficulties.*

What are these emotional difficulties and how can we put them right?

The common emotional difficulties that trouble mankind can be roughly divided into two groups. First, there are the difficulties you experience in your relationships with other people; your employer, your colleagues at work, your wife or husband, your parents or children.

And second, there are the disharmonies you experience with the basic instinctual impulses of life, predominantly sex.

If you are suffering from nervous strain, it is very probable that someone in your immediate circle is giving you a lot of worry. Someone is always finding fault with you, or seeking an opportunity to humiliate you, or to oust you from your rightful place. Perhaps you feel someone is giving you more than your share of work, is imprisoning you or enslaving you to an unwelcome set of circumstances.

Someone is dominating your life and imperilling your future.

Here, for instance, is a woman who has sacrificed a possible career or a possible marriage to care for her elderly parents. The more feeble they become, the more subtle is their domination over her every action. She smarts under the frustration of her desire for freedom, but her sense of duty is strong, and she carries on stolidly. But headaches and sleeplessness trouble her, and she becomes weighed down with care.

Or here is a clerical worker, who feels that his hopes of success or promotion are constantly dashed by the unreasonableness of his immediate superior, or a senior colleague. He feels balked by petty criticism or by the favouritism of some inner circle. What can be done?

There are some fetters that can and must be broken, and if they are your fetters, *you must take action and break them.* Ask yourself

why you have not done so already. Is it because of a true sense of duty and faithfulness, or is it because you are afraid of the person that humiliates you? If you are afraid, then ask yourself why.

Don't blame the dominating person who threatens to frustrate you, but look at yourself and ask yourself why you yield to this unnecessary domination. If you make this a matter of serious inquiry, you will probably find it is because you feel yourself to be hopelessly inferior, not really good for anything.

* Broken Will *

And if you trace this emotion back into your childhood, you will discover that in some emotional crisis in infancy, you were "dealt with." Your will was broken, and in your panic you gave way completely to the dominating and powerful adult. And you have been giving way ever since. You are still living at the stage in life where "mother knows best."

But now you are an adult, and mother may *not* know best. You may know best yourself. You must break your chains! You must decide to stand up to this overpowering authority, and exert your own mind and personality. You are no longer an infant and it is your responsibility to claim independence of thought and action and to live your own life.

This does not mean that the girl must necessarily leave her aged parents, though it may mean this. But it does mean that she must no longer allow herself to be treated as a necessary appendage to them, and she must be prepared to cross their will, uphold her own convictions and act on them.

It may mean that the time has come for the humiliated and frustrated clerk to insist on a "show-down" or to look for other employment where his gifts will be appreciated. The sooner he starts, the better.

Of course, there are situations where it would be wrong to break away from a difficult relationship. For instance, where a man and woman have taken each other "for better, for worse . . . till death us do part," and find it was, after all, "for worse," the solution is rarely that of divorce and

re-marriage. If you do this you are breaking a serious and sacred contract, and you may very well take your difficulties with you into the next marriage you make.

"What can I do?" said a married woman to me. "If I even suggest for a moment that my husband should take his responsibilities seriously, he becomes worse than before. He sulks or goes into a rage, and there is pandemonium in the house for days!"

"What can I do?" said a married man. "Without the least provocation on my part, my wife becomes full of self-pity and flares up at the children and at me. To speak to her about it only makes matters worse."

Ask yourself *why* your wife nags so constantly, or *why* your husband finds himself infuriated by what you say? Are you running away from some aspect of marriage responsibility, or are you failing to give the affection and support that your partner should expect from you? A bunch of flowers, or an unexpected box of chocolates, or a whole-hearted demonstration of affection, a word to the effect that you think your wife to be the most wonderful woman in the world—these will work miracles with a nagging wife.

And if the worried housewife will appreciate her husband's good qualities, encourage him, and occasionally tell him what

a hero he is, she may find it has a startling and gratifying effect on him.

Do you expect your wife or husband to be perfect? Then you are aiming for disaster. Nobody is perfect, or even nearly so, and if you expect too high a standard of excellence from your partner, you must expect to be disappointed. To expect perfection does not show that you have a great love for your partner, but rather that you have a great love of yourself!

Look at these questions closely. Act on them, and don't spare yourself in your experiments. Then, if you are satisfied after considerable heart-searching that *you* are not evading these issues, you might go forward to another way of dealing with this kind of tension.

* Be Forgiving *

It is this: if your partner flares up at the least provocation, or under no provocation at all, then he, or she, is failing to cope with some big emotional problem of importance. The significance of the problem is unconscious, and here comes a challenge to the quality of *your* love for your partner, a test of the real nobility of your character. You are the stronger, and must be prepared to take responsibility.

You can do so without undue strain so long as you are forbearing and forgiving, and cultivate a good sense of humour, a tolerant philosophy of life, and above all, a personal religious faith in which you receive spiritual funds of courage and comfort for the daily strains of life.

Finally, take steps to get to the source of your partner's trouble. For this, psychological help may be necessary.

In these ways you will overcome your nervous strain, and become happy and free, even though you are in the midst of difficulties.

So far we have dealt with nervous strain as it affects us in our relations with other people. But what about the strains and stresses that proceed, not from outside ourselves, but from within the jungle of our own minds?

One of the most common disharmonies that rage in our personality is conflict about sexual matters. Many people have been married several years without finding sexual harmony. Either of the partners may have serious inhibitions about sexual expression owing to an upbringing where all sex was treated as something sinful and disgusting.

Sometimes married couples are ignorant of the need for "courtship" in the **married** relationship. Others are faced with unsolved

How This Magazine Helped Me

I NEVER knew of the existence of THE PSYCHOLOGIST MAGAZINE until one day I asked a friend in England to recommend me books on psychological matters. She sent me a back cover of the magazine, and I noticed the address and promptly became a subscriber.

Since then I have benefited in many ways. In some psychological writing the layman easily loses his way. But it is different with THE PSYCHOLOGIST MAGAZINE. Every article in it is served concisely, clearly and with a dash of piquancy to excite the appetite of the reader.

It contains really practical psychology. Whenever I feel depressed, I read THE PSYCHOLOGIST MAGAZINE for half-an-hour, and the clouds vanish as my thoughts are guided into channels of right thinking.

It has given me an insight into bad habits, and has pointed the way to overcome them. The self-tests are real eye-openers. The whole magazine is a mine of treasure for all who care to come and dig!—Mrs. A. E. Venter, Pretoria, South Africa.

problems about the spacing of their children. Any kind of disharmony in this aspect of married life leads to nervous strain.

Now remember, the sexual side of marriage is good, clean and wholesome. Its happy fulfilment leads to a sense of release and freshness, or deep content and strength. And if you are strained because of tensions in this sphere, you can help yourself tremendously by getting the knowledge you need from good books or a medical or other expert.

The unmarried have their sexual problems too, and these unsolved problems are among the most frequent causes of nerve strain. The most familiar are the adolescent's sex problems. These are better looked upon as nature's safety valve for sexual tensions, and you must not feel guilty about them.

Then there is the nervous strain of the woman of thirty or over who realises that her hopes in the marriage market are fast diminishing. If you are in this case, be brave enough to look at yourself and ask where is the root of your disappointment.

Is it because you have not been claimed, and therefore feel inferior to girl friends who are married? If so, you must recognise

that your real problem is inferiority, and deal with it accordingly.

Is it because the greatest urge in your life is to have a child? If so, it may be wise to find ways in which you can express your motherly instincts and urges in a useful and profitable way. Many an "unclaimed" spinster has found wonderful satisfaction by doing work as a children's nurse.

* Your Dream *

If your real sense of disappointment is because you long for a man and for life's fullest expression in home and children, then do not despair. Don't thrust yourself at the male of the species, for he will run miles from you if you do. Learn to be a good all-round conversationalist, but at the same time do what you can to become an attractive authority on some one subject. Be yourself, and probably, in good time, your dream will be realised.

Finally, don't be too eager to blame other people for your nervous strain. Recognise that this tension probably proceeds from emotional immaturity in yourself. Track this down to its source and grow up into true adulthood and responsibility.

Competition

"How Psychology Helped Me To Overcome Worry"

I TRIED for many years to step up my determination to take things calmly, but usually failed miserably. It seemed that the more I determined not to worry the more helplessly I was entangled in the grip of this nightmare.

Then I came across Emil Coué's saying that when the will and imagination are in conflict, the imagination always wins. As a result I took pains to study the art of relaxing. I tried to review any immediate situation quietly and to get it in its right perspective.

After many trials, I have come to take things more calmly and to realise that it does help when one can come to trust more and worry less. One's first small victory leads inevitably to subsequent and larger ones until the make up of the individuality seems quietly and very gradually to change.

One realises then that one's outlook has become different, that life no longer presses, and that one can face and carry more responsibilities—without worry.—*F. I. Lewis, London, S.W.11.*

WORRY and intense anxiety beset me. There was no way out. Medicine had failed me. I was in a frenzy.

One day, quite by accident, I entered a bookshop and there on the stand was a copy of THE PSYCHOLOGIST MAGAZINE. I turned its pages over and decided to purchase.

I retired to the quietness of my room and there I read a few of the articles and found them very helpful. The interesting titles arrested my attention, I am now a regular subscriber. But what about my suffering? The worries have all vanished due to the right approach to the problem through psychology.

I know now that worry is nothing more than a twisted way of thinking that we must learn to straighten out.—*Ooi Kee Beng, Perak, Malaya.*

I USED to be a most accomplished worrier! If I was in a good position, I worried as to what would happen if I lost it. If I had business anxieties, bankruptcy was imminent. If a member of my family diverged from routine and did not arrive home at the usual time, immediately I saw myself bereaved and identifying his mangled remains in some grim hospital.

I worried and worried and worried. And that was all I did about my troubles—worry. Trifles

TAKE UP PELMANISM

And Overcome Worry

WORRY uses an immense amount of vital force. People who worry not only use up their energy during the day by worrying, but they rob themselves of that greatest of all restoratives, sleep. People who worry can't sleep. They lose their appetite. They often end up by getting really ill. How often have you heard it said, "I am worried to death!"?

What do you suppose would happen if a person who was putting himself into mental, moral, and physical bankruptcy by worrying, were to convert all this worry-energy into constructive action? In no time at all he would have accomplished so much that he would have nothing to worry about.

Nothing is more discouraging to a worrying person than to have someone say, "Oh, don't worry, it will all come out right!"

That is not reassuring at all. The worrying one can't see how it is going to come out all right. But if the men and women who worry could be shown how to overcome the troubles and difficulties that cause worry, they soon would cease wasting their very life-blood in worrying. Instead, they would begin devoting their energies to a constructive effort that would gain them freedom from worry for the rest of their lives. You say that sounds plausible, but can it be done?

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People to-day are all too prone to complain that they just have to worry. But once they become Pelmanists they cease this negative form of thought.

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nagged at my mind, and would pop up, perhaps, just when I was out to enjoy myself.

Then I picked up THE PSYCHOLOGIST MAGAZINE (several years ago now) on a book-stall simply because I was so miserable and I saw on the cover the title of an article "Worry—its Cause and Cure." I read the magazine from cover to cover, advertisements and all.

Since then I have read many psychological works, and they have taught me a great deal. Psychology has shown me how to bring my worries and anxieties out into the open, to look at them, to take them apart, and deal with them constructively. And oddly enough, they have just disappeared!

Nowadays I just refuse to worry about anything. I face up to my difficulties as a matter of course and get rid of them once and for all.—D. Darlington, Penge, London, S.E.20.

THE doctor pointed out to me that if I really wanted to stay ill, it was no concern of his. He had to be brutal, I see that now, for I was retarding my recovery to health through worrying. He pointed to a copy of THE PSYCHOLOGIST MAGAZINE on a chair at my bedside and said that, as a regular reader, I ought to be ashamed of myself.

I determined that something should be done at once to overcome worry, and an article in THE PSYCHOLOGIST pointed the way.

Social Technique

BE up-to-date in the news and topics of the day so that you can make and join in conversation.

Dress as well as you can and look as nice as possible.

Practise walking with a book on your head, sitting down and rising from a low chair, and just sitting. This may seem silly, but it really is a practical way to help yourself gain poise and feel at ease with people.

Listen to people who speak well and compare their voices with your own. Have a regular voice practice period reading aloud, if possible with a friend to criticise.

Good manners are something people will never forget about you.

Don't argue. Don't criticise. Check the tendency to say "I can't bear that."

Be ready to like people. If they seem unlikely, try to find something about them you can respect or admire.

Believe that people want to like you. Be warm and responsive to them.

Don't talk about yourself unless people ask. Then keep it short.

Fit in with the majority and be cheerful about it.

Train yourself to remember names and to associate them with faces. Not to remember is admitting the lack of interest.

Be interested in the other fellow and his interests.

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by June 24th. Winning entries will be published in the August magazine. The subject is "How I found and developed a new Interest or Hobby which Helped me to a Fuller and Happier Life."

"Face your fears," it said. "Don't avoid them or magnify them." This is standard drill with me now. Whenever I am disturbed I seek out the cause of my disturbance and examine it dispassionately. I reduce the fear—and the worry—by at least 90 per cent.

I do not think that the worry-bug can be completely annihilated, but I have got it in a corner. In other words I can deal with it and overcome it.—Thomas Henry Hawes, Billingham, Co. Durham.

THROUGH the study of psychology I came across the beautiful and convincing lines of Franklin: "Don't anticipate trouble, or worry about what may never happen. Keep in the sunlight."

Whenever I catch myself worrying over something now, I start analysing it and find that it is nothing but unreasoning dread. "Why should I meet trouble half-way?" I say to myself, "Let it come." It never comes!

Besides this method of analysis, which I have found so helpful, psychology has taught me to deal with my worries in another way too. And that is by turning my thoughts from the self to those persons who are more unlucky than I, and those persons who are more worried than I. As I bring these cases before me, I forget my own worries and am of good cheer.—M. K. Grewal, Ganga Nager, India.

I BECAME interested in psychology about three or four years ago, and I admit that it has helped greatly to relieve me of many difficulties and endless worries—worries which were unfounded, but kept on my mind and distracted my attention from my work and friends.

I have learnt gradually that by finding the root of my worries they ceased to exist. We fear what is unknown and mysterious to us. But once the mystery is uncovered it can no longer hold a spell on us. Consequently we do not fear it and the cause of worry is removed.

I am confident that psychology can help many people, as it has helped me, to overcome this major handicap and guide them to a more enjoyable life.—Stepan Karakashian, Jerusalem.

LOOKING back over the past few years, I am indeed sorry at the amount of time and energy wasted due to worry. There were times when my difficulties seemed insuperable, when trifling matters assumed proportions that seemed disastrous.

Psychology helped me discover myself, and the feelings of guilt that were at the root of my troubles. It took some time for me to get reconciled to my new self, but this fact accepted, it was easier to follow the teachings of psychology. And in the process of overcoming worry, I have followed these rules.

1. Find out what exactly is worrying you, and why.

2. If the problem thus discovered cannot be eliminated, accept it.

3. Decide on the worst that can possibly happen, and prepare to accept that also.

4. Plan out a positive course of action so as to minimise the consequences, and to improve the situation.

5. Follow your plans to the best of your ability, and then try and forget all about it. What has to happen will happen, and thinking about it won't change anything.

When no real cause could be discovered, I have asked myself: Why am I worrying myself?

The resulting success in overcoming worry has been so great that my lasting regret is that I did not read psychology earlier.—*J. P. C., Bombay, India.*

HAVE you ever noticed the amount of good psychology to be found in some of the not-so-modern songs? Such as "You'll die if you worry, you'll die if you don't, so why worry at all?"

I remember hearing this song as a child and thinking "Whoever wrote that doesn't know what real worry means." I was sick with worry at that time—because I had torn my new coat, and my mother's hand was a heavy one!

This tendency to worry grew with the years, and in later life I developed what my doctor called "nervous indigestion"—which caused me still more worry.

But then someone started a course of psychology lectures in our neighbourhood. I attended at first from curiosity, but after hearing his very simple exposition of how our thoughts his very simple exposition of how our thoughts re-act upon our physical body, I took the full course of lectures, and my digestive troubles have disappeared.

I have learned how to bring out my worry into the light of reason, and watch it shrink to its correct proportions.

There is inclined to be a certain amount of backsliding when a course such as this is finished, but I was lucky. At the back of the hall where the lectures were held was a bookstall, and on that bookstall I had my first sight of THE PSYCHOLOGIST MAGAZINE.

Every month now this acts as a sort of refresher course for me, and has helped me to go on from strength to strength. All my family wait impatiently for me to pass it on to them, and I could tell, if space permitted, of several other cases where it has been of great value in helping people to make the necessary re-adjustment which I have made, and to overcome and deal with worry.—*L. T., Nottingham.*

I WAS one of those people who would be called a born worrier, a pessimist, a person

who was always looking on the wrong side of things.

People offered me all sorts of advice, most futile of which was "Try not to worry." But the more I tried not to worry, the deeper the shadow of the mountain of my worries became.

Good advice fell by chance into my hands, in the form of THE PSYCHOLOGIST MAGAZINE, recommended to me by a friend. Here, I learned to assess my qualities. It was the first time I had ever really "taken stock" of myself.

This taking stock revealed to me my true self, and helped me to see my mountain of worries in proper perspective—that of a molehill!—*Oliver Goudy, Belfast, N. Ireland.*

MY greatest help in overcoming worry has been to dissect what it really consists of. Often I have been surprised to discover what my fears really were.

I feared poverty: it was not so much the actual discomforts that I feared, but the fact that others would observe my failure to make a success of things.

My fear of being unloved was largely the fear of others seeing that I was left out and unwanted. And my desire for a comfortable income was so that I could retreat sometimes from this often very annoying world.

The result of all this was that I "grew up," and laughed at the human absurdities I had discovered within myself. A whole lot of petty worries completely left me. I felt free and found life much more creative and interesting.—*Joan Anderson, Caterham, Surrey.*

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Ways to Make New Friends When Away from Home

by Marjorie Boulton, M.A.

NEARLY all young men to-day have to leave home at an early age because of conscription, and live for a time at least in a place that is strange to them. Many young women also move to a new district when they marry, if they have not already left home to go to college or to a new job in another town.

All this naturally brings its own problems of social adjustment.

The secret of feeling at home when away from home is to be able to make new friends reasonably easily. As someone who has been to college and then held posts in Essex, Staffordshire, and Northumberland in turn—counties surely far enough apart to make any newcomer feel a stranger!—I can perhaps say something useful about settling in a new place.

The Light Within

TO believe your own thoughts, to believe what is true for you in your own private heart is true for all men—that is genius.

Speak your latent conviction and it shall be the universal sense; for the inmost in due time becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment.

Familiar as the voice of the mind is to each, the highest merit we ascribe to Moses, Plato, and Milton, is that they set at naught books and tradition, and spoke not what men, but what they, thought.

A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. Yet he dismisses without notice his thought, because it is his.

In every work of genius we recognise our own rejected thoughts; they come back to us with a certain alienated majesty.

To-morrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.—Ralph Waldo Emerson.

It is wise not to be in too much of a hurry to make friends. This has sometimes been a mistake of mine that has led to embarrassment. A safe rule is to be polite and pleasant to everyone you meet, but never at first to confide too much in anyone until you know that he or she can be trusted. Another prudent rule is never to confide in anyone who tells you something about another person that seems like a breach of confidence. Such people do not always mean to do harm, but they are not to be trusted in anything important. Happily, there are far more trustworthy and discreet people in the world than others.

In a new place, be friendly, accept invitations, be ready to join in some project if it appeals to you. But do not force your company on people who show no wish for it; and above all do not ask such questions as people may not want to answer. I used to make this mistake and have learned better by several disappointments.

Having given these warnings I will outline a few hints on the right way to make friends in a strange place.



1.—*Always be kind and polite.* The majority of people judge rather too much by first impressions. If the first impression we make on someone is of thoughtlessness, rudeness or arrogance we may have lost a possible friend already. Nothing is ever lost by being kind to other people, and the moment in which a good impression is made may be the start of a friendship.

If you have the chance of doing some little service to someone in trouble, take it. Even if a friendship does not develop, you will have gained something. The person to whom you have done a kindness may not be your type at all; but suppose he speaks well of you to someone else who is! I have several good friends with whom a friendship started either because they were kind to me as a stranger or I was kind to them.



2.—*Cultivate a number of worthwhile interests.* Close friendship is a very delicate, largely emotional thing. But in the first place it is likely to arise out of common interests,

having something about which to talk together. The branch of your church, the suitable political party or professional organization in a new district is likely to offer some congenial company.

I have made many friends through political activity, for example. Do not drop an interest when you go to a new place, unless, of course, you are tired of it; for it may be the path of new friendships.

Your hobby almost certainly has some kind of club or organization attached to it. There is a truly amazing variety of clubs catering for such diverse hobbies as canary breeding, puppetry, rambling, gardening, books, shooting and singing. In a new place, find out whether there is a club for your particular hobby.

Some organisations have local representatives and arrange meetings of people who may be congenial. For instance, the Universal Esperanto Association, which uses the international language, has a register of "delegates" in towns in Britain and in most of the civilised world, and these people will help an Esperantist newcomer in a strange town. Likewise, in any live religious body there are arrangements for making the interested newcomer feel at home.

To make friends we should cultivate several interests of different kinds so that we can converse with different kinds of people without being dull. Perhaps this warning is especially desirable for the young married woman, in whom household duties may swamp all other mental life and make her yet another of these dreary women who can talk about nothing but the smallness of the meat ration.

A housewife, however busy, can find time for some other pursuit. One of the best of our present women poets has four young children!

✱

3.—*Do not talk too much about yourself.* All except the morbidly shy like to talk about themselves, and as people are interesting this is often very well worth hearing; but it can be overdone. It is not wise to boast to strangers. It is not wise to talk about our intimate problems in front of people who do not know us well; some people almost think aloud in company and this can be very embarrassing.

I think most of us are embarrassed too easily and fail often to see the interestingness and uniqueness of other human souls. But weaknesses should, whenever possible, be spared. The expert conversationalist lets

other people feel that he is very interesting, but does not behave as if he thought himself so.

It is often acceptable to get people to tell us about their jobs or hobbies. They will become more natural and less formal and we may learn that they are people with whom we should like to be friends. Good conversationalists are good listeners; but they are careful not to ask so many questions as to seem inquisitive, and they do not ask questions about private matters.

Incidentally, if several people are in a room together it is as well for a stranger to watch their relationships; we should never lend ourselves to foolish little cliques and feuds such as arise in communities, but if we are not aware of them we may cause much embarrassment and perhaps land in trouble.

✱

4.—*Be adventurous.* On the whole, in a new place friends do not come to us; we have to seek them. It is useless to sit at home brooding about being lonely; if we want friends, we must go out to clubs, dances, meetings, and find some new company.

Or, if the company is there, on the spot, we must make ourselves pleasant and earn friendship.

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How to Become an Effective Public Speaker

by Norman Lodge

IN preparing your speech, keep in mind the fact that the object of public speaking is to try to convince your listeners to think as you do on the subject of your talk. Your effort will succeed in so far as you achieve this object.

It is your business to keep the audience mentally alert and stimulated. Do not rely on the profundity of your thought and logic alone. You may be clear, lucid and forcible. But you must also play your tune on the heartstrings of your audience.

In keeping your audience alert and wide awake, you can learn a lesson from the films. A film never dwells very long on one emotion, because the most pleasant emotion soon tires. Try the same technique on your listeners. Keep their emotions on the move.

The way to do this is by painting word-pictures, using verbs of motion, asking questions, telling stories from your personal experience, and varying the tone and pitch of your voice to suit the characters.

In preparing your stories keep in mind the kind of audience you are going to face. Study their work or calling in life, their social status, their cultural background. Make your stories fit into their lives if you can.

Remember that anything that arouses powerful emotions is always retained without difficulty, and that it is always easier to tie a memory to a picture than to an idea. Hence the word-pictures of the Parables, and the ease with which everybody remembers them.

—Your Subject—

Know a lot more about your subject-matter than you will ever be able to use in your speech. A thorough knowledge of it will prevent you from "drying up." You may not have to answer questions, but the feeling that you could do so if called upon will give you confidence, and make you feel master of your subject.

While preparing your speech for delivery stand in front of a mirror, the largest that you have. Many actors do this in the beginning. Look at yourself and talk to yourself, pretending that your reflection is the audience.

When you face your audience, stand naturally, relax and take a good look at your listeners to be. Pick out somebody near you and look at his face with scrutiny. Speak to him as if you were the only two present. Try to make the person smile, nod, or give assent to what you are saying by some movement of the body. You will be surprised how people do this when they

BY deliberately practising happy actions, a person can produce, to a certain extent, the corresponding moods. By learning to relax physically, he achieves mental serenity. Dr. Fink made the statement that when the body is completely relaxed, an unpleasant or harsh emotion is impossible.—Dr. Marjorie Pyle.

think they are being addressed individually.

Continue doing this with different people, establishing personal contacts. If at first your audience appears to your nervous eye to have congealed into one massive whole, you will notice now that the faces will become unfrozen and revert once again to their respective owners!

Do not let the feeling of nervousness upset you. Be glad that you are so. It shows that you have susceptibility, without which you would never become a good public speaker.

Never learn your speech by heart. Have notes if you will. But they should be just guiding lines, stepping stones from division to division of your subject. Leave the clothing of these skeleton ideas to the inspiration of the moment. It will be easy if you have prepared your subject well.

If you do use notes, do not pretend or try to hide them. Display them boldly. There is nothing to be ashamed of. Some of the finest speakers of the day use copious notes.

If you find that words do not come easily to you, the best preparation you can employ for public speaking is to become a good conversationalist. This is not a common attribute. If you wish to prove this to your own satisfaction, listen to those about you—and especially to yourself.

What do you hear? You hear half phrases and unfinished sentences. Seldom more than a few words will be said at a time. The poverty and meagreness of the vocabulary will astonish you.

To aid your own flow of words, cultivate a more extended conversational style. Express your thoughts fully, and speak in complete sentences. This is good mental discipline.

A fuller expression in conversation forces us to think with greater clarity and precision. This will stand you in good stead when you appear before your audience, because all you will need to do then will be to make just a little extended effort of your ordinary conversational ability.

Next you must train your voice to be your servant—the servant of your emotions. A well modulated and controlled voice casts a spell over an audience. The voice is an index of the mind. We judge each other more by the voice than by language, because the voice colours speech or deadens it. We are won or repelled by the voice. The best natural way to cultivate the voice is to forget all about it and concentrate on your sincerity.

Be perfectly sincere in what you say. Believe it and *live* it. If you are not sincere your voice will betray you. You cannot deceive an audience in this matter. They will soon know if you are just sounding brass and a tinkling cymbal—and cease to listen to you.

—Be Genuine—

The kind of compelling voice we are speaking about cannot be called into existence at a moment's notice. That is why you have to *live* privately what you proclaim publicly. It has to be cultivated every day by kind, gentle, understanding and sympathetic living with others, so that this cast of mind becomes habitual.

If these qualities mentioned reside in your heart, they will receive an answering echo in the hearts of your listeners, filling them with a desire to be, to do and to become what you say.

If you are sincere, you need not trouble about studying gestures either. They will come naturally to you also. Each one you make will be appropriate, and enforce your meaning with perfect precision.

Do not speak too quickly. Give the people time to take in what you are saying. Just pour your matter into their minds at the rate they are used to. Give them a mental rest now and again, spaces during which they will not have to note new ideas.

You can give them these rests by now and again just recapitulating what you have said. This also tends to aid their memories, keeping the main points to the front of the minds.

—Value of Repetition—

If you study any successful story you will usually find that, to a surprising degree, its effectiveness is owing to repetition. What is repeated? The theme or basic idea. You will be unconscious of this repetition until you make a careful study of the story. Once you become aware of it, it seems everywhere, in almost every sentence.

In a story called *The Out Station* Somerset Maugham wanted to convince his readers that his principal character was a snob. On one page alone he repeated the idea more than ten times. The total number of repetitions of it was over one hundred. Yes, if you have something to say, you might as well say it plainly as not!

Success in this matter of public speaking is not easy. But your efforts will develop your character and personality, make you clear sighted, self-reliant and courageous, and bring you many friends.

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Listen—and be Liked

by Banks Hinchliffe

AS an hotel manager I meet and deal with scores of different people every day. They are as varied mentally as they are physically. But all, with one or two rare exceptions, have one thing on common. They love to talk to some one who has the courtesy to listen.

It was my duty recently to entertain a retired Irishman. I had never so much as set eyes on him before, and he turned out to be ruddy cheeked, hale and well preserved.

I wondered what subject we might have in common which would help to pass the time. Then, taking my cue from the fact that he had evidently spent much of his time out of doors, I asked if he engaged in any open air sport. His eyes brightened immediately, and he told me that he was very fond of fishing.

It was a subject about which I knew nothing at all, and in which I had taken but the mildest interest.

"I'm sure you'll be able to tell me a great deal about it," I said.

I listened intently, soon realising that there was much more in angling than I had ever suspected. I became genuinely interested in what he was saying, and with the exception of an occasional "Yes" or "No" as required, and odd questions to encourage further explanation, I said nothing at all.

The Irishman revelled in his talk, while I found myself taking in eagerly everything he said. He became enthusiastic, obviously delighted that he had such an attentive listener. Nor was my interest spurious. For he had the fascinating way of saying things which is such a marked characteristic of his countrymen.

We were both astonished when we discovered that it was time for him to leave. The time had gone incredibly quickly. He made no attempt to disguise the fact that he was reluctant to go, and I was exceedingly sorry that I could not continue hearing his angling experiences. He was so enchanted with his evening that, a fortnight later, I received a letter from him.

"I shall remember always the pleasant evening I spent with you. Our conversation will remain a happy memory to me, to the end of my days."

Actually, of course, the conversation was not *ours* at all. It was wholly *his*. Nevertheless, he was convinced that I had proved

myself to be an excellent conversationalist, whereas all I had done was to listen.

Almost everyone shares that Irishman's appreciation of a good listener. Everyone loves to expound his views and particular theories to an attentive hearer. It is simply human nature. When my visitor left the hotel, he went with a feeling of deep satisfaction. Simply by saying almost nothing, I had won a friend.

This ability to listen can pay very handsome dividends. It gains goodwill as nothing else can. It wins respect and confidence. The secret was neatly summed up by Jack Woodford when he wrote: "Few human beings are proof against the implied flattery of rapt attention."

But the art has much more in it than merely saying nothing. Sincerity is essential. A vacant-eyes expression which betrays the fact that attention is wandering is fatal to the enjoyment of the person who is talking. A certain man with high academical degrees has a habit of asking questions, and then gazing around while the other person answers. He is not very well liked.

Interest, it might be objected, cannot be aroused if the subject has no appeal, or if the talker expresses himself badly. Fortunately, there is no subject under the sun which is not absorbingly interesting when the person dealing with it is enthusiastic about it. And the most indifferent talker becomes fluent when he is pursuing the topic nearest to his heart.

Vivid Topic

I recently discovered this when a physicist began explaining some of the mysteries of his science. I had previously regarded him as one of the duller conversationalists imaginable, hesitant and irritatingly slow in expressing himself. Physics, however, provided him with a study that was his life. The moment he began talking about the atom, he became fluent, sure of the words he needed, and confident of what he was saying. My interest never flagged for a moment.

Spoken flattery is often discredited because of its too patent insincerity, but the silent flattery of listening has no such dangers. A few quite simple rules can be laid down for the listener.

Introduce the subject of interest by

asking a question about the topic which is dear to the heart of your companion. That will be quite sufficient to open the gates of the conversation. Listen with sincere, rapt attention, and remember to thank the talker for being so free with his time and attention, mentioning particularly that you have learnt much from the conversation.

In this way you can give one of life's

greatest happinesses to your fellow men, without any cost to yourself. In this way you will gain friends, increase your knowledge, and do much to achieve success in your work or profession.

Most surprising of all perhaps, you will find that you acquire a reputation for being an excellent talker—simply by saying hardly anything at all!

Your Sense of Humour

by Catherine Dawson

MRS. SMITH is fond of young people. She has four children of her own, all in their teens, and she is proud of them. She cannot understand, however, why they seldom bring their friends to the house. For it is a nice house, large enough for dancing and indoor games.

Mrs. Smith, too, is acclaimed as an excellent cook, and she would be delighted to prepare a party tea any time she might be asked to do so. But she is never asked.

Her children cannot tell their mother that she has a misplaced sense of humour. They cannot explain to her that most adolescents are sensitive about personal matters, and that facetious references to their peculiarities embarrass them unbearably. Yet Mrs. Smith thinks she is being funny when drawing attention to the way her eldest daughter wears her hair, or making playful remarks about her youngest son's huge appetite.

If only her humour was as delightful as her pastry! With the very best intentions, she makes her own children feel humiliated.

Mrs. Smith's sense of humour, however, although depressingly misguided, is preferable to Miss Brown's wit. Not that her wit is pointless. On the contrary, it is barbed and piercing, and it is richly amusing. Her trenchant remarks always arouse a great deal of laughter, for they unerringly spotlight the idiosyncrasies of mutual friends and acquaintances.

Miss Brown's wit may not be intentionally malicious. But whether it is deliberately cruel or not, you can be sure that, in your absence, it will be turned against you. Her satire and sarcasm will be drawing attention to the way you walk or talk or to the way you gesture.

People may claim that they do not mind being laughed at, but they are only putting a brave face on an unpleasant experience.

The truth is that almost everyone resents being laughed at, although all enjoy laughing with the company in which they happen to be.

A sense of humour is a precious thing, without which life is tasteless. But it is a serious liability if it is ill-directed.

A woman living happily with her husband, for instance, does not make fun of him in company. She is not ceaselessly drawing attention to his peculiarities in order to make the guests laugh. But a woman dissatisfied with her husband may well do this.

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It is one way of expressing and relieving her frustration.

Thus your sense of humour is an indication of your own deepest feelings about people, and it can tell you a great deal about yourself. For jealousy and contempt and other emotions are often concealed qualities. The person they dominate may be unaware they are in command.

Is your sense of humour malicious and cruel, successful always at the expense of someone else? And if it is personal, in what sense is it personal?

Mrs. Smith, for instance, who is constantly drawing attention to the peculiarities of her own children, may be doing so because she feels, without recognising the real nature of the emotion, that they have been the source of frustration. She might feel that they have taken too many years of her life, or that they have limited her

freedom. Perhaps four children have been a great strain and exacted more from her in time and energy than she feels she was justified in giving.

She cannot admit this, of course, not even to herself, for she loves her children. But the sense of bitterness remains, and finds its expression in humorous remarks about their personal habits.

Have a look at your sense of humour. It is bound to tell you a great deal about yourself. And if you have the courage to discover its source, you may realise just why certain things never happen which you would like to happen, or why you do not seem to be as popular as you feel you ought to be.

For a sense of humour is an infallible guide to character, and is the most revealing and self-revealing quality in human personality.

WHAT TYPE OF PERSON ARE YOU?

by a Medical Psychologist

ONE of the things which we all tend to avoid is responsibility for ourselves. Acutely conscious of our weaknesses and failures as human beings, we find it comforting to reflect "What can you expect? I am made that way." So divesting ourselves of responsibility, we put the blame on the circumstance of personality make up, which we regard as clearly beyond our control.

Scientists with their fondness for labels have contributed to this attitude, and "personality typing" has become a favourite exercise of many psychologists.

It is quite true that individuals can be classified as belonging to certain groups, and for the purpose of comparisons it is helpful to use some such arrangement. As far as we know the first attempt at classification was that of Hippocrates, three thousand years ago. He divided mankind into four groups—the *melancholic*, the *sanguine*, the *phlegmatic*, and the *choleric*, which one might paraphrase as the pessimistic, the optimistic, the stolid, and the excitable. It is easy still to find today those whose ways of reacting to events can be put under one of these headings. In fact Hippocrates was not so far from the modern theory that Man is the product of his glands.

The same idea is present when the scientist speaks of individuals as being either *sympathetico-tonic* or *vago-tonic*, describing them in terms of the vegetative nervous system which is activated through the emotions, as opposed to the cerebro-spinal nerves which are controlled by volition. The *sympathetico-tonic* is impulsive, sensitive, imaginative; while the *vago-tonic* looks before he leaps; since the vagus nerve generally speaking has the effect of damping down functional activity. One may say that the *sympathetico-tonic* individual corresponds to the sanguine of Hippocrates, and the *vago-tonic* describes his phlegmatic type.

Introverted?

The Swiss psychologist Jung was the first to use the conception of introvert and extravert as a description of personalities and these terms have seized the public imagination and have become familiar to all. As the label denotes, the introvert is basically concerned with the world within himself. Ideas and abstractions interest him more than social contacts. He is more ready to think about things than to do them, and easily reconciles himself to being a looker on at life.

The extravert is the opposite. He likes to see things happen and to make them happen, and while the introvert may develop into a real leader because he sees further and feels more deeply, the extravert is easily first in the ordinary give and take of social life.

The extreme introverted person is what Kretschmer means when he talks of a *schizoid* type, the opposite being the *cyclothymic*. These types are again mirrored in Cattell's description of the "surgent" who is "cheerful, sociable, humorous, tactful, and forward in social life," while the *desurgent* is the opposite (see *Dictionary of Psychological Terms*, by Dr. R. Macdonald Ladell, Practical Psychology Handbooks, 1s. 6d., postage 2d.).

Only Labels

It is possible to carry on with the classifications almost indefinitely since all these groups can be subdivided and we can also group according to physique, so that the short-legged barrel-chested individual corresponds to the pyknic type which is also cyclo-thymic. Or again we can test the extent of "perseveration" and relate a high or low degree of this to the individuals, predominant attitudes to life.

What must be remembered is that all these labels are useful for descriptive purposes when the psychologist is writing up his cases for the benefit of his colleagues, but *they have not much practical value in life*. Indeed, it may be positively harmful for an individual to attach one of these labels to himself and decide that he cannot change and must act accordingly. It is only in a broad sense that these classifications are true; and only at the extreme ends of the scale do we get what we might call pure types.

There are, however, two different attitudes to life which are of real importance when we indulge in intelligent introspection. These are the repressive and the progressive.

Are we willing to go on and encounter the problems of life as difficulties to be overcome, or do we tend to retreat and try to keep ourselves from shocks by a policy aimed at "safety first?"

The value of this classification lies in the fact that if we think we have a tendency to run from life we can trace it back and see where it started, and recognising it as childish we can brace ourselves to a different attitude.

Helped by fussy anxious parents, the regressive individual grows up to feel that *living is a dangerous business*, and that to

protect oneself from the dangers of draughts, cold air, errors of diet, failure of elimination, and the ever present germs, is the only reasonable attitude to life. Such a one therefore is *conditioned* into the belief that to preserve oneself intact is the prime duty of man.

Security Not All

The opposite view is that we are on this planet in order to develop ourselves so as to be of value to our fellows. These two opposites are summed up in the New Testament in the words that "he that will save his life shall lose it."

It is a poor testimony to a man's worth if he has lived in such a manner that the appropriate words on his tombstone would be "He has gained his final security!"

It is this sort of individual who can benefit by enlightened introspection, which is widely different from a self-consciousness which is always comparing himself with others in a mood of self-pity. He can review his childhood and rake over his memories and face his un-disciplined urges and divest himself of all sense of guilt in the process.

Perhaps he was the eldest, and is inclined to say "I always got on well with my brother; I was never jealous." But it will

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turn out that he is thinking in terms of an attitude acquired later, hinging on the idea that brothers must love each other and not to do so would be wicked.

He may recall that at the age of two or three his first reaction to the new baby was "Take it away!" The memory may have faded but the sense of guilt remains unless he has learned the inevitability of this first feeling.

Perhaps he was the youngest and has never been able to regard himself in any light but as the "baby" in whatever company he may be, and so never dares show initiative.

False "Duty"

The man or woman who is held back by "duty" to the parents has to see how he or she is only conforming at the price of inner conflict, and can learn that the parents have a duty to their children to shelter them materially during the years of helplessness, but also a duty to give them courage to go forward; while the children will repay the debt to their children in turn, or to their own generation by making themselves useful citizens. To regard the debt as owing to the parents is to confine life to a circle.

The one great lesson we should learn early in life is to accept ourselves and not waste our time and energies in envying others. The natural mainly introverted individual must not regard it as a defect that he can "never learn to play games,"

The block of granite which was an obstacle in the pathway of the weak, becomes a steppingstone in the pathway of the strong.—*Thomas Carlyle.*

and prefers listening to talking. The extravert can learn the value of silence. The pessimist must learn to trust life, and the optimist to prepare for eventualities.

Are we making our supposedly personality type an excuse for failing in our real duty which is so to develop ourselves that we may make an adequate contribution to life? Whatever "type" we believe ourselves to belong to, we are first and foremost human beings with every other human as a brother or sister.

If we act on that supposition we shall find it impossible to remain sheltered in a corner, even if we do not get the glamour of limelight.

The introvert can take care that his imaginative insight is not allowed to be dispersed in frothy sentimentality, but becomes active sympathy which produces action. The extravert must learn to value people for what they are, and not merely as means to his ends.

"It takes all sorts to make a world," and whatever we are by natural temperament or by conditioning we can develop those qualities with which we are endowed which will help us best to be loving and neighbourly.

"I'm afraid" and "I couldn't possibly," must be replaced by "I should like to, *and I'll try!*"

Understanding Love and Jealousy

by Dr. W. Béran Wolfe

JEALOUSY. There are few traits which have such unpleasant consequences.

Jealousy is considered an inborn disposition by the vast majority of human beings, but the most superficial glance at its effects will serve to dispel this fallacy, and show that jealousy is a logical and rational tool, unconsciously *acquired* for the enslavement of another human being.

If there is a single trait which is the unmistakable index of an inferiority complex, jealousy is that trait. It is an artificially prepared emotional feeling-tone which harms both the one who is jealous, and the

one who is the object of jealousy. Jealousy has almost as nefarious an effect on the physical economy of the jealous individual as long-continued hate—to which it is closely allied psychologically.

And it enslaves the object of jealousy more than if he were bound with gyves and fetters.

Consider the case of Mathilda K., the wife of a physician. She is the youngest of three sisters and has always felt that she has been discriminated against by her sisters and parents. Hers is a suspicious and unfriendly personality. From her earliest

childhood she has been continually comparing her lot with those whom she considers more fortunate.

Mathilda claimed that she loved her husband very deeply; she was very ambitious for his success, and very proud of the progress he made after she married him and began to manage his affairs.

Doctor K. is a very attractive man, and his practice is composed very largely of women who appreciate his gentleness and tact. His patients often call him out during the evening, and occasionally Dr. K. must leave a dinner party or a theatre engagement to attend a patient.

DISGUISED RAGE

On such occasions Mathilda would retire to her boudoir with a "frightful headache." This "frightful headache" was no more than a disguised fit of rage which was her usual reaction to Dr. K.'s leaving her. Despite the fact that she knew many of her husband's patients socially, and could not impute the faintest trace of infidelity to him, she could not learn to be objective about these night calls. While her husband was out on a call she would construct all kinds of fantastic pictures in her mind, picturing him in the arms of his patients.

Dr. K. is a jolly, objective, honest physician, deeply devoted to his profession. His own nature is so honest that he was not in the least aware of his wife's jealousy, although all his friends marvelled at his willingness to reassure his wife's unreasonable suspicions by repeated recitals of fidelity which would enrage a less good-natured man.

Once a grateful patient gave Dr. K. a beautiful clock. He admired and valued this token very highly. The clock stood near the corner of his desk. To his wife it was the arrogant and impudent symbol of his unfaithfulness. She hated it, and she was annoyed at the idea that he looked at the clock more often than he thought of her. One day she called on her husband in his consulting room, sitting in the chair in which patients usually sat while with her husband. After a brief conversation she arose, and swung her fur stole about her neck in such a way that the clock was caught by the tail, and dashed to the floor.

The incident passed as an unfortunate accident, although any psychologist might have been suspicious of Mathilda's unconscious malice, since no one of the doctor's many other women patients had ever touched the clock in rising and putting on her wraps. When Dr. K. expressed regrets

about the destruction of the clock Mathilda, who had shown very little concern for her clumsiness, turned on her heel in a high rage, saying, "I do believe, J. K., you value that damned clock more highly than you do your wife's feelings!"

Mathilda's sense of inferiority had been stilled to some extent by her marriage to Dr. K., and his affection and regard for her had been the first experience of love which she had known in her life. But she could not crush her fear that this treasure might be taken away from her or shared with her.

She began to imagine that, when he was called out at night, he was calling on a mistress instead of attending a patient. At first she simply writhed mentally until the doctor returned, but later she insisted on telephoning to him at the address to which he had gone to make sure that he was there, and nowhere else.

To test the truth of her jealous beliefs Mathilda made a habit of demanding the sexual embrace from her husband whenever he returned from a night call. Occasionally the doctor, tired out, after a heavy day's practice and a difficult night case, and needing sleep far more than sexual embraces when he returned to his home,

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc.

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gently denied his wife, kissed her tenderly, and retired to his room to sleep.

On these occasions Mathilda became almost apoplectic with rage and jealousy and was certain that her husband was unfaithful to her and had just come from the arms of his mistress. She put detectives on his trail, shadowed him for weeks, upbraided the detectives when they reported that her husband was a model of good behaviour. Finally, the doctor himself realised that he was being followed.

Mathilda begged for another chance, and the doctor granted it, although his love for his wife had definitely cooled. Within a month his wife had forgotten her good resolutions, and returned to her technique of scenes and "frightful headaches."

Dr. K. realised the neurotic nature of these headaches after the first break, although he had formerly been blind to their meaning, and insisted that his wife should subject herself to psychiatric treatment. This succeeded in giving Mathilda a new and valid self-confidence after the childhood basis of her jealousy had been discovered, and new paths to social approval and a sense of security indicated to her.

To be jealous of someone means to possess him, or to attempt to possess him. Human beings are not chattels, and can

never be possessed. One of the most tragic fallacies is the belief that one can buy or command the love or affection of another being. There are fathers who believe that, simply because they are fathers, their children must "love and respect" them.

ROOTS OF LOVE

There are husbands who believe that their wives must love them because they are their husbands, and there are wives who believe that, once they have married a man, they have solved all their problems and that love will follow on marriage as the night follows the day, without their lifting a hand.

Whenever a human being is jealous, he tacitly admits that he feels himself incapable of earning and keeping the love of his beloved, and must have recourse to the artificial restrictions and circumscriptions of jealousy to counteract any competition from outside which might show him in a bad light.

Love cannot exist except between equals; and jealousy degrades and vilifies the person who is being jealously guarded. It does not effect its purpose in holding the beloved against his will, but it does come back and maim the lover, body and soul.

(Next: *Memory and Dreams*)

Book Reviews

Introduction to Psychology

THE late Professor William McDougall was one of the most distinguished of all British psychologists. His *Introduction to Social Psychology* went through twenty-four editions, while his *Outline of Psychology* and his *Outline of Abnormal Psychology* have been widely read.

As long ago as 1912 he wrote a small introduction to psychology for the general reader, under the title *Psychology: The Study of Behaviour*, which was frequently reprinted from then until 1949. Now the book has been issued in a second edition (Home University Library, 6s., post-age 4d.).

It is surprising how well, after the lapse of forty years, the book survives the test of time. "Little has been discovered," writes Professor Sir Cyril Burt, "which would render the basic principles formulated in this book either seriously at fault or badly out of date."

After mapping out the province of psychology, and contrasting it with other related sciences, McDougall goes on to a study of consciousness, with its three basic modes of apprehension—thought, feeling and will—and then to a study

of the structure of the mind. He will have nothing of a merely mechanical interpretation of the human (or indeed of the animal) mind; human nature is something more than an intricate machine.

"We cannot get rid of the notion of the subject (the person) by substituting for it a collection or system of ideas; the subject is, at least, that which has and enjoys the ideas and holds them together to form one mind." Basic notions, like instinct, sentiment, and association, are fully discussed, and the limitations of association as an explanation of how thoughts hang together are interestingly dealt with.

Thereafter McDougall goes on to explain and illustrate in some detail the special disciplines on animal (comparative) psychology; child psychology; individual psychology (the study of human differences); abnormal psychology; and social psychology.

It is well to remember that in all of these he had done personal and intensive work, and could speak from something more than mere book learning. He was, undoubtedly, one of

the greatest figures that have emerged in the ranks of British psychologists. Today, forty years after its original publication, this little book of two hundred pages is probably the best introduction to the study of psychology.

More technical and advanced students will be grateful for the fifteen pages of introduction that Sir Cyril Burt, himself a distinguished English psychologist, contributes to the new edition. Here, Sir Cyril Burt sets out the main outlines of McDougall's own life and experience, and appraises his place within the growing science of psychology. This introduction adds to the value of the new edition.—R. W. W.

THERE is a renewed interest in the Bible. "No book has more influenced the thoughts and ideals of Western Europe, and through it the thoughts and ideals of many of the African and Asiatic peoples," writes Professor A. Victor Murray in *How to Know Your Bible* (Allen and Unwin, 12s. 6d., postage 5d.).

"Yet," he goes on, "there is no book more puzzling to the ordinary reader. It carries a meaning on the surface and it is possible to pick out all over the place sentences and maxims which are memorable. But to take it as a whole, to understand its structure, to trace the development in it of the noblest ideas out of the crude paganism of its environment, to find out and not only to find out but to share and appropriate the secret of its power over the lives of men all down the ages is no easy task."

This last is precisely what Professor Murray has sought to do in his book. Perhaps because he is not a professional theologian, he steers delightfully clear of technical terms, and writes in a straightforward, understandable manner. Under his treatment this ancient book lives anew, and with meanings and messages that only this modern age, possessing knowledge of its long history and structure and the circumstances of its writings, has been able to acquire.

He notes the growing development of the idea of God in the Bible, the increasing spirituality of men's conception of the Divine nature. "A great deal can happen to the ideas of a people in much less than eight hundred years, and a book written at the beginning of that period is hardly likely to express their ideas at the end."

"The bitter language of Psalm 137 becomes understandable when we realise it was written in a concentration camp in a foreign country. It is vastly different from the words of Jesus in Luke 23, 'Father, forgive them, for they know not what they do.' To determine the value of this or that part of the Bible we must have regard to the background."

In his second part the author deals briefly with what he calls "nine representative books" of the Bible, setting each of these books in its historical and social framework, and making clear the situation, problems, and ideas that lay behind it. In a third part there is a detailed study of the history of Israel. Part four is devoted to a study of the New Testament, in particular the four Gospels, and the letters of Saint Paul.

"The teaching of Jesus," says Professor Murray, "is best summed up as an appeal for



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a state of things similar to that in a really happy and united family. Members of it are bound together not by any legal obligations but by their common relationship to the head of the family. They cannot be brothers unless they are sons. This brings a willingness to put up with one another, to do things for love and not for reward or because of compulsion, a feeling of pride in the accomplishments of the others and a humble-mindedness towards one's own, and a constant desire to be in touch with the head of the family and thereby to be closely associated with one another."

The book is admirably drawn up. It is in numbered paragraphs, to which reference is made easy by the index at the end. There are various line maps, and an admirable time chart, linking up Hebrew history with that of the great empires of the ancient world. There is a sketch of the universe as conceived by primitive Hebrew thought. And there is a short list of books bearing on the topics discussed.

In less than two hundred pages the author has gathered an immense amount of information. No one could read this book without coming to see the Bible as a vastly more understandable, and a vastly more fascinating book than before.—*R. W. W.*

A CHILD lives in a world of make-believe, says W. A. G. Bradman in *Wood Toy Making* (Muller, 6s., postage 4d.). "A strip of wood, pointed at one end and hauled by a string through a puddle . . . can be any child's 'Queen Elizabeth.' Funnels, lifeboats, passengers, and even bow-wave—all are supplied by courtesy of his imagination."

The keynote of toy making should therefore be simplicity. It is often better to suggest than attempt close detail work. Children love colour, but due regard must be paid to their sense of fitness. Thus, while a toy duck can be any colour, a fire engine *must* be red.

Beech is a favourite wood among toymakers because its hardness and close grain make a clean smooth finish more easy. But toy edges should always be very slightly rounded to avoid the danger of cuts and splinters, while paints of different colour used on the same toy must be similar in chemical composition to ensure clean junction lines.

This useful book contains diagrams and instructions for making a fascinating selection of toys, including a lighthouse, rocking duck, road bridge, doll's furniture and pram.—*C. H. T.*

A YOUNG GIRL'S DIARY (Allen and Unwin, 18s., postage 6d.), was first published from the German in 1921 with a preface by Sigmund Freud, and it is best described in his words:

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When you have all the available facts it is time to analyse them.

But do not rush to accept the first solution which strikes you. Think out all possibilities. Then choose the best solution to the problem.

of the sexual life first presses itself vaguely on the attention, and then takes entire possession of the growing intelligence, so that the child suffers under the load of secret knowledge but gradually becomes enabled to shoulder the burden. . . ."

There can be no better argument for the necessity of telling children the truth and telling them early than this artless narrative.—*R. MacD. L.*

THE publication of *Selected Papers* by Ludwig Jekels in book form (Imago, 21s., postage 6d.) is a notable addition to psycho-analytic literature.

Some of it, such as the chapters on "The Sense of Guilt" and the "Psychology of Pity," are valuable contributions to the theory of psycho-analysis.

Others including "The Turning Point in the Life of Napoleon" and "The Riddle of Shakespeare's Macbeth" show psycho-analysis in action.

Dr. Jekel's insight is demonstrated by his statement that: "Work provides not only the most important, but the sole socially permissible opportunity for the discharge of aggression; it

On these pages we review the latest books on psychology. Any book reviewed, advertised, or mentioned in this issue that you would like to have, can be obtained, on application to THE PSYCHOLOGIST MAGAZINE (Book Dept.), Mansfield House, 1, Southampton Street, Strand, London, W.C.2, at price plus postage.

protects one's neighbours, renders repression unnecessary, and thus prevents an increase in the sense of guilt."

This is a book for the specialist rather than the dilettante.—R. MacD. L.

"EXERCISE for the growing will always be necessary. Nobody can doubt the need for it to make strong bodies. But past the age of forty it is one of the unessentials of life; it is out-dated—like moustache cups, blacksmiths, or barber-surgeons."

This is the unusual theme of *How to Keep Fit Without Exercises* (World's Work, 9s. 6d., postage 4d.). Written by Dr. Peter J. Steincrohn, it is a commendable attempt to stop middle-aged people killing themselves in a misguided effort to stay young, keep fit, and remain slim.

A fair amount of exercise is obtained from the daily routine of living, says Dr. Steincrohn. This, plus walking and gardening, is enough to keep the over-forties fit. Sensible eating—cutting down on fattening foods when they know they are overweight—will keep them reasonably slim. As for staying young, that is a question of staying interested and having worthwhile hobbies.

"There is no valid excuse for any man over forty to burn himself out prematurely," Dr. Steincrohn concludes. "Whatever the nature of your work, you must carefully review your daily activities. The most efficient and busy men plan their daily energy expenditure. They accomplish much—without fatigue. It is essential that you learn when and how to relax . . . of prime importance is this: *Do not hurry*. You must not race against time."—C. H. T.

SALESMANSHIP is simply one human mind influencing another. That applies whether we are selling goods, ideas or our own services.

The real salesman aims at helping every person he approaches to preserve a sense of happiness and well-being. These conceptions come from *Professional Salesmanship* (World's Work, 15s., postage 6d.) in which Alfred Tack has collected together what thirty-five top-rank salesmen consider the most important lessons in salesmanship. Here are a few of the tips given:

- Learn all you can about what you have to sell.
- Set yourself definite objectives.
- Work for an ideal.
- Analyse your performance. Allow time for self-improvements.
- Have boundless enthusiasm.
- Give a square deal to your customer.
- Don't be argumentative.
- Listen and inquire. Don't talk too much yourself.
- Speak highly of your company.

One of the contributors to the book mentions a large and successful firm which has developed

its business on an eight-point "creed" which is specially worthy of reflection:

- 1.—Scrupulous fair dealing.
- 2.—Making business friends rather than business connections.
- 3.—Never mistrusting anything because it is new; and conversely, never trusting anything solely because it is old.
- 4.—The closest study of detail.
- 5.—The exercise of all the foresight we possess.
- 6.—Belief in the virtue of encouragement.
- 7.—The fostering of enterprise.
- 8.—The maintenance throughout the business of what we call "The Family Spirit."—N. E.

BOOKS on health too easily can be written in such a way as to increase anxiety. One cannot say this of *Fitness for the the Average Man* (Johnson, 10s. 6d., postage 5d.).

The author, Sir Adolphe Abrahams, is honorary medical adviser to the British Olympic Team, but his book is written for the ordinary man, as well as for the would-be athlete. He has much to say about vitamins and diets, but he is no faddist and knows how to make allowances for individual differences and psychological suggestibility.

He sums up a discussion on sleep by saying, "Sleep appears to be much more of an individual function than any other vital process. Perhaps it is as susceptible to training and to the acquisition of a habit as in the case of eating, drinking, and taking exercise; but the circumstances of life make experimentation of a complicated and ill-understood function impracticable."

"The wisest procedure is to accept what appears to be one's own arrangement as automatic and think as little as possible about it."

That is certainly the opinion of the present reviewer.—R. MacD. L.

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Living on Your Nerves: the Cure by Relaxation

by Dr. R. W. Wilde, M.A., B.Sc.

A FRIEND of mine was recently on a lecture tour in America. He was sitting alone in a restaurant one day when a lady he had never seen came up to him, and with the easy social freedom of the country said to him: "You're not an American."

"No," replied my friend. "How did you know?"

"Easy!" said the lady. "There's too much peace in your face."

It is over fifty years ago now that an Edinburgh mental specialist told an American audience that they were far too tense and nervously strained. "You Americans," he said, "are living like an army with all its reserves engaged in action. You really do carry too much expression; you take too intensely the trivial moments of life."

"Americanitis" is not now confined to the Americans. It is a disorder widely prevalent in other parts of the world, too. Ours is an age of tension, strain, taut nerves, rigid muscles, and nervous foreboding. We are a generation living on our nerves—and great dangers are involved.

Let me enumerate some of these findings of psychology on this question.

(1) *Strain and tension spoil your effectiveness.* The effective worker is relaxed. That is true even of skill in games. Be too anxious about your stroke at golf, and you "foozle" it. Be too narrowly careful about your return at tennis, and again you spoil it. Over-concern defeats itself; nervous and mental strain get in the way of our best efforts.

And what is true of skill at games is true of skill at work. Let William James, the most famous psychologist America has pro-

duced, speak on this point. "It is your relaxed and easy worker who is your efficient worker; tension and anxiety, and present and future, all mixed up together in our mind at once, are the surest drags upon steady progress and hindrances to our success."

If, then, you desire to put forth your best performance, if you want to attain your maximum of efficiency, reduce strain and nervous tension to a minimum; keep your mind and muscles "free"; and do not be too gravely anxious as to results. The over-much taking of thought (which is only another phrase for anxiety) frustrates our finest efforts.

*

(2) *Tension of this kind is a nervously exhausting affair.* Where work is done, there energy has to be present. And to keep muscles and limbs taut and rigid calls for the output of energy. But each of us has only a limited amount of energy available at any one time. Hence, if some of this is side-tracked on to this perfectly useless and unproductive tensing of muscles and nerves, there is less energy available and effective for carrying out our daily activities and tasks.

Here lies the reason why so-called "nervous" persons tend always to be tired, and to tire easily. They are throwing away some of their bodily energy on unproductive and wasteful nervous tensions. In order to keep muscles and nervous system tense, they have to divert some of their nervous resources away from the practical and pro-

ductive business of life, with the result that they are more easily played out and seemingly have less nervous energy than other people. Actually, they have as much as anybody else; it is only that they are wasting some of it, quite literally throwing away and squandering some of their resources.

*

(3) *Emotion and tension are closely related.* If the mind is tense, anxious, foreboding, and afraid, then muscles and nerves will correspondingly tighten up and grow rigid and taut. But the reverse is equally true.

"If," writes William James, "you never wholly give yourself up to the chair you sit in, but always keep your leg-and-body-muscles half contracted for a rise; if you breathe eighteen or nineteen instead of sixteen times a minute, and never quite breathe out at that—what mental mood can you be in but one of inner panting and expectancy, and how can the future and its worries possibly forsake your mind? On the other hand, how can they gain admission to your mind if your brow be unruffled,

SINCERITY is the most compendious wisdom, an excellent instrument for the speedy dispatch of business. It creates confidence in those we have to deal with, saves the labour of many inquiries and brings things to an issue in few words.—*Lord Chesterfield.*

your respiration calm and complete, and all your muscles relaxed?"

The practical applications of this truth are obvious. It is that, in situations where we tend to grow nervous, anxious, and overburdened, if we deliberately keep our muscles loose and our nerves unstrained, then the fearful, anxious and foreboding mental attitudes will grow less, will grow less likely to appear, and by practice may be inhibited and prevented altogether.

But the fact is most of us to-day—for a variety of reasons—tend to live too much at tension, to experience and endure too much of nervous strain.

Even in sleep many people lie tightened up and rigid—a fact that explains no small amount of insomnia. Many people waiting for a bus or train, or for a business interview, work themselves into a state bordering on muscular spasm. Frequently people listen, at concerts, lectures, and the like, quite unnecessarily with their bodies, instead of merely with their ears and minds.

Speakers and singers frequently tighten up their neck and throat muscles, especially on high notes or emotional passages, with

detriment to their art and danger to their general health. Women sewing often keep their neck muscles painfully taut and tense; many people in writing develop "writer's cramp," through unnecessary muscular contractions. Most people instinctively tighten up when in pain, whereas it is a physiological and psychological fact that pain is diminished by relaxation.

The kinds of nervous strain that I have listed above must be tackled by those who seriously wish to make, and to give, the best of themselves. This may be done in two ways.

*

(1) *Specific exercises of relaxation.* Lie flat on the floor, or on a bed. Lift one leg, and let it drop, with every ounce of muscular control withdrawn, by its own sheer weight, and once it is on the floor, keep it in this "flabby" condition. Do the same with the other leg. Then do the same with each arm separately. Next, lift the head, and let that too drop "insensibly" back on to the floor. By this time the whole body should be in a state of complete muscular relaxation.

Keeping this bodily condition unchanged, begin to breathe slowly, rhythmically, deeply, easily. Breathe softly, slowly, peacefully as a little sleeping child.

Keeping now bodily state and breathing actively unchanged, relax the mind, dwelling upon some delightful and quietly restful thought or scene, letting the mind sink away into tranquillity and ease and rest.

All this is known as scientific, or specific, relaxation.

*

(2) *General relaxation.* In addition to these specific exercises we should cultivate a general habit of relaxation. We should, as Dr. Ferdynand Valentine has put it, "acquire the habit of differential relaxation in everything."

A person "should be so relaxed during all his daily activities that he can apply himself more easily, joyfully, cheerfully, and with the minimum of tension, to any task he has in hand." "Whenever you find yourself feeling impatient, irritable, nervous, or apprehensive," he says, "release your unwanted muscle tensions by letting go."

By this double practice—specific and general relaxation—the wise man and woman will offset the present nervous strain of things, counter-balance the tensions and rigidities of our time, and enjoy a larger measure of health and a heightening of personal power and efficiency.

WHAT YOU SHOULD KNOW ABOUT NEUROSIS

by a Medical Psychologist

NEUROSIS in one form or another is the chief disease of our times.

The word disease in this connection should be split up in two parts and spelled dis-ease, since neurosis is not a disease in the sense that cancer or tuberculosis or an inflammation of the kidneys is a disease. It represents a lack of ease, often a very painful and disabling lack, in the ordinary business of living and particularly in personal relationships.

This lack of ease can be expressed in varying symptoms, which however have no organic foundation. There may be abnormal rapidity of the heart, but the heart itself is sound. There may be difficulties in speech, such as stammering and hesitation; but the speech apparatus is in perfect order. There may be inability to make decisions, but the intellect is unimpaired. There may be headaches, dizziness, muscular twitchings, unsteadiness; but if the cause is neurosis there will be no defect in the musculature or in the nerves which supply them.

In fact, to sum up, neurosis is a dis-ease which has no pathology, no demonstrable physical lesion. It differs from insanity in that the sufferer is perfectly in touch with reality. He does not mistake his identity, believing himself to be the most important personage in the world, or convinced that he is the centre of a conspiracy; and he has no delusions regarding his banking account.

The neurotic individual is perfectly aware of reality, but his reactions to reality are at fault.

It is demonstrably true that he blushes and sweats when he is in company, but when he lets that fact hold him back from social life he has got his values wrong, and is not reacting as he should. A man or woman can be wholly incapacitated from ordinary life through neurosis, but it is usually a matter of degree, of more or less.

To the extent to which a neurotic attitude rules, so far is the individual making heavy weather of life. It may be only a habit of

meeting troubles half-way, which one may typify as an inability to enjoy Sunday as a day of rest because of thinking "How on earth can I get through the wash on Monday?"

Mental and physical effort will be required to deal with the Monday's wash. But nothing can be done about it beforehand, and if one is tensed to meet an emergency or crisis before it actually confronts one then the tenseness does not get dissipated by action and remains as a feeling of anxiety. A worrying disposition is as much a neurosis as is, at the other end of the scale, a panic fear which confines the patient to the house or prevents him from travelling by bus or train.

* Faulty Reactions *

Both worry and panic are faulty adaptations to reality. In the case of worry, the situation which requires output of energy has not yet arrived, and Monday's wash may prove less onerous than imagination depicted it, and the anticipated disaster may never arrive.

In the type of neurosis which is accompanied by phobias, the fear has no justification in fact whatever, but it has the panic quality characteristic of the frightened child. It is possible to give the phobia some Greek name according to the kind of circumstances which arouse it. Some will panic at crossing a road, others at a closed door, some will dread heights, and others go in terror of infection, but the origin of all phobias is much the same whatever name they go by.

Freud showed the importance of experiences in childhood in shaping the neurotic personality and subsequent investigators have confirmed this. It is not, as used to be popularly supposed, some one particular experience which is responsible for the whole neurosis, but an attitude to life which is built with possibly that experience as a core. Freud proved that a neurosis results from conflict between the instinctual urges and the pressure to conform to society.

We all have such conflict. Greed, aggressiveness, self-love, sex urge, must all be brought under control in order that we

WAIT on the Lord; be of good courage, and he shall strengthen thine heart.—*Psalm 27: 14.*

LIFE is not so short but that there is always time enough for courtesy.—
Ralph Waldo Emerson.

may live at peace with others. The power to control and to sublimate depends upon having faith that in spite of wrong feelings there is something essentially *right* about oneself, and also that other people are essentially friendly. Otherwise one's aim in life becomes an attempt to hide oneself and to shield oneself.

Given such beliefs, the child learns to abandon its clutch on the mother, to tolerate frustrations, and to find satisfactions in progressive achievements. Harmonious relations between the parents give a child the necessary confidence to grow up, and so we find that many neurotics give a history of having been brought up in an atmosphere of dissension which has warped their personalities.

Sometimes the individual has been smothered by a possessive love and restricted by warnings all directed to the need for taking care of his precious self. Nowhere is it more apparent than when considering the neurotic way of life that health of mind and body depend upon making use of oneself and that "he that will save his life shall lose it."

The typical neurotic attitude to life is that which can be summed up as "safety first." The neurotic is haunted by fear all his days, and the best form of self help for such a one is to resist being driven into a corner by his fear of life. Every victory opens the door to freedom.

The phobias are usually too deeply rooted in the past to be conquered by the sufferer himself. Good resolutions will not prevent the panic which can literally bind the individual to the spot or make him about face and retreat. He needs the help of an analyst, and it is this kind of neurosis above all which is apt to have a spiritual content.

The phobia patient has usually had a stormy childhood which has given him an urge to regain the safe and placid conditions of the unborn infant, a *regressive* urge. With this he has often had a pious upbringing which has stressed the antithesis between the "flesh" and the "spirit," and he hates and distrusts himself for the violence of temper and passion of which he feels capable.

It is often not until he has had some experience of life and come to grief on some moral rock that his phobias show them-

selves. His unconscious super-ego demands punishment for his "sin." He feels again the helplessness of an infant in the grip of incomprehensible forces, and whilst the closed room makes him wish to shout "let me out" he equally fears the open space which exposes him to censorious eyes.

It is in this class of case in particular that doctor and priest can work together until the subject accepts the assurance that "thy sins are forgiven thee." Often the pietistic upbringing has implanted a religiosity rather than a real faith, and there is fear of avenging deity rather than faith in the God who is Love.

Ignorance of the real "facts of life" is often the cause of neurosis. The adult sex instinct is the result of the fusion of many tendencies which have origin in infancy, and the adolescent may be horrified at detecting within himself impulses to aggression and masochism in his auto-erotic life which make him think that he is uniquely abnormal.

* False Blemishes *

Whenever the individual feels that there is something inherently wrong in his make-up he tends to withdraw from notice and to choose a path through life which shall be as unobtrusive as possible. Once he gets that feeling then any defects he may have are magnified into "reasons" why he has to remain in the background. He blames his lack of height, shape of his nose, his tendency to blush or to perspire or some other triviality and puts them forward as excuses while the real causes are pushed back into the unconscious.

Unconscious factors are at work too in the woman whose neurotic tendencies take the form of obsessive house cleaning. The house is no longer a home to be lived in comfortably. Everything is sacrificed for "spit and polish," and the disgusted husband seeks the solace of his club or public-house. In her you see a woman who is not happy with her sex instinct. Even in marriage she looks upon union as an unpleasant necessity or a concession to male lust. This attitude makes her feel dirty in herself and she externalises this by imagining dirt everywhere about the house, while indulging in self-pity at her constant toil.

One may note, too, that this neurosis, like every other neurotic symptom serves a purpose, in this case the purpose of alienating an undesired husband. It is also a punishment for her *repressed* tendencies.

The fear of conveying infection or germs by touch is another variation of the fear of

sex when it is carried to unreasonable lengths, such as washing the hands a dozen times an hour. Sex is both desired and feared, but the desire is repressed and remains unconscious even though there may be auto-erotic habits with a sense of guilt. It often happens that girls are unaware that there is any sex urge masked by such habit, and the guilt feeling is just an echo of the foolish parental warning that "It is naughty to touch yourself."

It is often necessary to interpret giddiness and fear of falling in the same sort of way, when they have no organic origin. The woman has never learned to deal with temptation by meeting it and conquering it. She has an ideal of herself as one who never can be tempted. Her untried chastity would not be proof against a suddenly awakened urge, and so she protects herself by this fear against ever becoming a "fallen woman."

To become conscious of what has hitherto been unconscious and to learn to accept oneself is the road to the cure of neurosis. A neurotic individual is always to some extent emotionally immature, since he is tied down to some attitude towards life which dates from childhood.

It is very wearing to live with such a one. Sometimes the neurotic personality finds the weak spots in the better balanced

partner and plays on them until it is the once well-adjusted one who breaks down completely and has to seek advice. There are no general rules which one can give for living with a neurotic person and helping his or her recovery.

* Building up *

Few have the technical knowledge to see deeply enough to understand and explain, but one may bear in mind that the neurotic person is always an unhappy and thwarted personality and if he is making excessive demands on another it is because of a basic sense of insignificance which perhaps can be elucidated by talking of the past.

Before he can be weaned from his self-centredness and led on to wider interests the sufferer needs to be convinced of his own intrinsic value. Regarding himself as a "poor tool," he is bound to find ways of protecting himself while often satisfying his urge to self expression by using his illness to dominate and to tyrannise.

Teach him that he has value in himself and he can begin to use himself constructively. The change is wrought by patient love. As with a child, confidence is given by the attitude: "We love you for yourself. Whatever you are and whatever you do, you cannot forfeit our love. You are part of God's creation."

Are You a Businesslike Person?

HOW businesslike are you in everyday life? This is an important question. For to get the most out of life we must be reasonably orderly and systematic in our ways.

In this test answer "yes" or "no" to each of the questions. Then turn to the key at the end.

- 1.—Do you keep tidy your equipment for work?
- 2.—Is it a habit with you to be punctual for work, interviews, or appointments?
- 3.—Do you pay bills promptly?
- 4.—Is it a principle with you to make a few promises but keep all you make?
- 5.—Can you always quickly find documents like your birth certificate or insurance policies?
- 6.—Do you exert yourself to avoid leaving jobs unfinished?
- 7.—Do you make a habit of tackling things in the order of their urgency?
- 8.—Do you always read carefully what you sign your name to?
- 9.—Have you made a will?
- 10.—Are you careful to plan so as to live within your income?

- 11.—Is the majority of your property insured?
- 12.—When you have broken something do you invariably get it taken to be mended without delay?
- 13.—Have you definite ambitions?
- 14.—Do you plan your time rather than spend it haphazardly?
- 15.—Do you aim at dressing neatly?
- 16.—Do you regard it as important to spell and pronounce other people's names correctly?
- 17.—Are you careful to avoid hoarding junk in your personal possessions?
- 18.—Do you try to live one day at a time?
- 19.—Are you good at remembering birthdays of relatives and friends?
- 20.—Have you trained yourself to write good letters?

*

Score five for every "yes" answer. A total over 70 indicates a high standard of self-organisation; 65 to 75 is good; 55 to 60 is fair. Below 40 suggests the need for a personal overhaul so as to make your way of living more efficient.

THE PLACE OF EMOTIONS IN YOUR LIFE

THE head or the heart. Which should rule us in life? Whether we like the answer or not it is certain that we live through our emotions, and it is emotional experiences which shape our personalities—not reason.

People who think they can plan their lives as they plan a railway journey are very apt to find themselves isolated on an empty platform. Or, to drop metaphors, they reach a point at which they feel they have gained nothing through living and can see nothing to look forward to.

Two letters I recently received may illustrate my meaning. A woman of twenty-seven, who has a comfortable but not responsible job, complains of feeling life to be empty. She has acquaintances but no friends, and distrusts herself in social gatherings. She is an only child and lives at home with parents who have never ceased to regard her as a child. While not exactly discouraging her from meeting others, they have made her feel that her first duty in life is economic security, rather than to make herself the centre of a new family circle. They have been proud of her for her successes in examinations and her acquirements of skills, but have not taught her that she has value in her own personality which she needs to express.

I have replied to her pointing this out to her. She feels that she has no permanent niche in life and that she might just as well not have been born, since she can always be replaced by another employee. My letter explains what she is missing in life, and also how she has been conditioned into taking the path she has.

“**A**S an only child you have been treated as of immense importance in yourself. You have not had the experience of adapting yourself to others early in life, and learning to share interests. Consequently you have aimed at making yourself secure rather than making use of yourself. You have shut others out of your life lest they should make emotional demands on you.

“You have put nothing into life and so you get nothing out except a pay packet.

You attend lectures and concerts and try to improve yourself in culture, but it is in human relationships that you will find your value and purpose.

“A woman need not marry and become a mother in order to discover her value, but it is certainly easier for those who do so because successful marriage and motherhood depend upon self-forgetfulness and adjusting to others. There is a biological urge, too, which is thus satisfied. A celibate has to make do with the second best in living.

“At your age there is still time for love and marriage to come your way, but they will be far more likely to appear if you make yourself a loveable personality instead of merely being efficient. Marriage is not a final goal in any case, and the qualities which may make you a good wife and mother can be developed and used in daily living.

“One cannot go through life without making some sort of impact on others, and even if one cannot contribute to the number of the human race one can improve the quality through one's influence on others. Instead of asking for preferential treatment from life one learns to see others as just as important as ourselves, and one finds satisfaction in the use of oneself in lieu of treating oneself as too precious to be risked.”

THE second letter is from an older woman who has to some extent sampled the fruit of the tree of life and found it bitter. She has become afraid of emotions and the distress they can cause oneself and others. Like my first correspondent she is trying to make do with acquiring merit in the form of diplomas and degrees. She is on her guard now even with her own sex, fearing that friendship may develop on undesirable lines.

This, of course, is a possibility. Frustrated sex always turns back on itself, and there is a stage in the development of both girls and boys in which they concentrate interest on their own sex even to the extent of passionate embraces.

But awareness of the danger of this relationship becoming an end in itself should not prevent one from cultivating

friendships from which both parties may derive positive good.

This woman's emotional experiences have been unhappy. In her twenties she fell in love and became engaged. Owing to a common misreading of what psychology teaches as to the need for expression, she and her lover became intimate, but instead of binding them together this awakened deep resistances based on parental strictness.

She was not as free as she supposed herself to be. Early teaching was incorporated in her super-ego, which, as is the way of one's super-ego (which is a sort of ultra sensitive un-conscious conscience) forced her to punish herself by breaking the engagement on the eve of marriage.

Her ostensible reasons were that she realised that her parents were right in saying that the man was unsuitable since he did not share her interests. They may equally well have been mistaken.

It is not necessary for the partners in marriage to share specific interests. Provided they have the same basic attitude to life, cultural interests are not important. Marriage will iron out any such differences, as they discover fresh mutual interests in the home.

Later on my correspondent ruined her hopes of marriage through a morbid urge to confess her previous experience. This could have been merely inadvised but not disastrous. Unfortunately her suitor was a man who was himself inhibited, and who looked upon physical chastity as a value in itself.

AS I have explained to her, chastity and purity is not a physical fact, but an attitude of mind which is remote from sensuality and which regards sex intimacy as a pledge of love and not as a toy to be used merely for pleasure or for profit. There is no compulsion on either man or woman to reveal a past which has been outgrown.

Things which seem so terribly important that it would be a sin to conceal them from a sweetheart or lover take on a very different aspect when living together in marriage has altered the perspective, and the personality of each has matured. In a state of happy marriage confessions can be received with a smile because of the knowledge each has gained of the essential value of the other, *but even then the urge to confess should be regarded as a morbid self-indulgence.*

A WORD as to sublimation. This lady in her efforts to escape emotional complications says that she has

A hobby will help you . . .

Bird-Watching

THE mating and nesting season—from about mid-February to the end of July—is the best time to start. August is not a good month because most wild birds are moulting.

Spring and autumn are the seasons for studying migration.

River-banks, woods, and moors, are all good places.

The only equipment required is a pencil and book for notes and sketches, field-glasses, and if you like, a camera.

You will find bird-watching ever more interesting if you had some special interest in one definite fact about birds. The flight of birds offers limitless opportunities. Or, you can concentrate on summer and winter migrants, the calls and song of birds, or birds as parents.

Once you have gained some experience, you may want to construct a hide in a tree. This is made from weathered sacking, but you must allow the birds time to get accustomed to it before you use it, and you have to learn to be very quiet and inconspicuous.

For birds nesting in bushes you will need a "hide" made from the surrounding bushes tied on to a small canvas tent, or a "property" tree trunk on a wire frame.

consciously developed sublimated interests. This is a contradiction in terms.

Sublimation is an unconscious process which reveals some completely satisfying alternative to the instinctive urges. It is not sublimation to keep oneself so busy that one has no time to get into mischief, as it were.

If children are allowed freedom of expression of their instincts they will learn to control them, and such ability to control is the necessary first step to sublimation. To bottle up cannot end in real sublimation. An explosion is always a possibility.

Factual sex knowledge in childhood allows of a familiarity with sex which makes it possible for it to express itself in various channels before maturity, and partial and safe sublimation can be achieved later. A "hush-hush" policy leads to damming up and no change in the direction of the instinct can be achieved.

Both my correspondents need to overcome their distrust of emotional life, but that does not mean that they have to find direct expression of sex.

If they become integrated by accepting themselves, then they can go forward in confidence to an unknown destination.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Control of Thoughts

Sometimes when my feelings get very intense, I talk to myself and gesticulate, or laugh, according to my mood. Fortunately this sort of thing has happened only in private, so far.

I walk about in a dream. I find it very difficult to come to a decision even over trifling matters. I have frequent palpitations and in company I am often ill at ease, and feel that I am getting shifty-eyed.

I am the eldest of three daughters, and the only one unmarried. I live at home with my mother who is now eighty, and I work in an office. Looking back, I feel that my self-confidence was badly damaged as a child. I am still very resentful of criticism. Can you teach me how to regain control over my thoughts?

IT is your whole life which is at fault. You are full of unexpressed resentment. The first blow you received to your sense of security was when your first younger sister was born and inevitably displaced you from your position as being the centre of interest.

This is the common experience of all eldest children, and the whole subsequent style of life can be based on this sense of rejection. The jealousy experienced is often repressed and an attempt is made to compensate for it by an exaggerated sense of duty, which keeps the individual tied to home.

However that may be, it is evident that you have never led your own life; never felt free to go your own way; never been able to fulfil your womanhood, as your sisters are doing. You did not come into the world to help your mother and work in an office. You were sent to develop yourself and if possible to pass on the torch of life. You cannot be thus confined without a sense of

bitterness and failure which probably makes you feel you are not "quite nice," and this makes you ashamed of yourself and awkward in company.

You have to be better friends with yourself. Realise that you are right to rebel against your lot, and you must make a fuller life for yourself.

If you let your palpitations, etc., keep you back, you are trapped in a vicious circle. You must make the best of yourself instead of shrinking from notice. Even if you find yourself envious for sex experiences, there is nothing wrong about having such urges, although possibly it would not be expedient to indulge them.

Living with your ageing mother has probably warped your sense of proportion. Emotionally you are not really grown up. You must widen your interests, and learn your own value through taking an interest in and helping your fellows.

You must lift your eyes off your work and learn to know your fellow workers. You must learn to live!

Leg Rash

I have been suffering from nervous strain, and recently I have been troubled with a rash on my legs and arms.

Would you please let me know if this may be connected with my nervous state? Various ointments I have used have not done it any good.

I am an unmarried man of 25.

NO doubt your rash is connected with your nervous state. Mind and body are never entirely separate. The one works on the other.

You are an unmarried man and therefore presumably you have no outlet for the sex instinct. Probably you have persuaded

yourself that you are not the kind of man who needs sex. But to turn away from sex involves a strain.

This strain is lessened if your attention is taken up by an irritation of the skin, which makes it very unlikely that you will be thinking of love making, and so this eczema fulfills a purpose. It helps you to keep yourself chaste.

It is very likely that your ideas are rigid and perhaps you have felt guilty in the past because your thoughts were not always "pure." You should in some legitimate way find a place for sex in your life.

Training for Psychologists

I am most interested in knowing how to become a psychologist, and I feel I have a gift for the work. Could you give me some idea of the training required, and how one obtains it, please?

THERE are many different branches of psychology. If you wish to treat illness you must first obtain a medical degree. A lay analyst has not the same standing, but it is possible to qualify as such by a two-year course through the Psycho-Analytic Society of London.

Other branches are educational, industrial, research, child guidance, delinquency all requiring an academic degree or diploma.

You can get particulars of careers in psychology by applying to the British Psychological Society, Tavistock Square, London, W.C.1.

"Shall I Woo Her?"

All my life I have been exceptionally reserved and self-conscious. Now, in my thirties, I find myself attracted to a girl of eighteen. But somehow I hesitate to follow up the attraction.

It seems to me that if ever the friendship led to courtship, or even marriage, she might find herself overwhelmed and distressed by my neurotic disposition.

This problem has occurred several times in my life, and I would like your guidance. Perhaps I should also mention that I am living away from my family in a hostel, and am of course single.

ON the face of it, we doubt whether you could make a success of marriage with a girl who is so much younger. Your "neurotic disposition" simply means an unwillingness to accept life fully. You want to choose the conditions under which you live, instead of regarding life as an adventure.

Your idea of yourself as neurotic enables you to avoid much responsibility and to cling to safety first. Before thinking of marriage you need to accept yourself and to get a different view of life.

There is nothing wrong in being reserved. People differ in temperaments, each having his own essential personality with which to make good. Each has an obligation to give to life according to his capacities.

Self-consciousness is conquered by accepting oneself as on the whole a worthwhile member of society. When you have learned to like yourself you will cease to be pre-occupied with yourself and will take a proper interest in others. That way, love and marriage will come to you in a more suitable form.

Probably it is your inferiority feeling which makes you choose a woman who is almost a child.

Am I Normal?

My problem is that I do not seem to be interested in anyone of the opposite sex. It is always for people of my own sex that my feelings are aroused.

I would like very much to lead an ordinary normal life, and would be so grateful for your advice.

THE probability is that you are stuck at what is a normal stage in the development of sex. Homosexual love is common in both sexes from twelve to fourteen or so, although its sexual nature is not always apparent.

There can be many reasons why a boy or girl finds it difficult to pass on to the next

HOW TO ENJOY YOUR HOLIDAY

PREPARE in good time so that you will be able to leave your worries behind.

Make a list of things to be done before you go away and things you must take when you go. Check them off carefully.

Make your holiday as different from everyday life as possible.

Try to live just for the day every day.

Give newspapers and wireless news bulletins a rest.

At all costs, avoid quarrels.

Try to take more delight in the beauties of the sea, the countryside and the universe.

Plan your money beforehand so that you do not overspend and so that you do not have to be watching the pennies and shillings too closely.

Refuse to waste your hours in writing letters and postcards to relatives and friends at home.

Try to do something to help someone else apart from your own family.

stage, but once the fixation is traced and freed the sex urge follows its normal course.

It is not possible on the information you give to say how your arrested development has come about. You need to discuss yourself with a psychologist. You would get sympathetic hearing and sound advice. All talks would of course be private and confidential.

Blushing Affliction

I blush terribly. I dislike meeting people just for that one reason. Every drop of my blood seems to boil. And then I feel so embarrassed and unhappy that I do not know what to do.

I am a single girl in my twenties and work in a shop. I live in a room with another girl. When I was a youngster the problem of blushing did not worry me at all. But when I reached the age of twenty-one it started, and it seems to have been growing worse ever since.

Now I cannot get the thought of blushing out of my mind. Trying to look anyone straight in the face is a terrible ordeal. What can I do?

YOURS is a very common problem, and it is strange that you have not come across the little book on the subject published by this magazine. You will find there a history of blushing, and a description of the right attitude to take.

A blush is natural and attractive in itself. If the blusher does not worry over it, it does not occur more often than is normal. Blushing is linked with sexual attractiveness and every girl likes to know that she has a certain amount of sex appeal.

In the case such as yours where the habit gives rise to discomfort, it is because another element has been added. Blushing has become associated at the back of the mind with a feeling of guilt. You feel ashamed when you blush, and because you feel ashamed you blush the more.

Possibly at the age of twenty-one you became in some way aroused to sex, and sex is what you are fighting against. Perhaps you have adjusted yourself to sex since, and the blushing continues just *because* you have come to be afraid of it.

Get the attitude that the blush does not matter. Be ready to joke about it, and do not let it embarrass you, and the blushing will become no more than a normal reaction. Do not let it drive you into a corner.

Bothered Woman

I was an only child, and after a few unhappy years with a step-mother, I left home. My first husband and my only child both died, and I have remarried.

Financially I have no worries, and my husband is very good to me, but he cannot understand why I should always be feeling weak, bothered and miserable.

I have had shock treatment for my nerves, and my doctor has told me things will come right if I have patience. But I have suffered from this kind of illness for ten years now. Can you help me with some good advice?

YOUR faith in yourself and in life was shaken when your father remarried. Probably your feeling was that he ought to have been content with you, and as he was not, you had a feeling that life was not fair, and you started then to withdraw physically and mentally from life, although such withdrawal did not become acute until later.

Your shock treatment has left you no wiser than you were before although it may have been helpful. Possibly your next serious mistake was to postpone maternity, and to limit your family to one. This was a turning away from life and probably involved sexual frustration as well as the maternal instinct.

Life would not have seemed "hopeless" had you found a greater measure of fulfilment in it, and had also other children growing up. What has gone wrong since your second marriage we cannot say unless you admit us behind the scenes of marriage

Your Greatest Asset

"LIFE's greatest asset is faith. Without it there would be no progress, no attempts or trials into the unknown, no confidence in oneself or in the future. Faith is the pilot of each of us as we enter into the work set before us each day of our lives. The faith is what gives us hope and confidence and the will to carry through impossible things!"—George M. Adams.

and your daily life. Probably you are still demanding satisfactions from life rather than concerning yourself with what you can give to life.

You seem to have received much. Can you make your present security a basis for personal service? Can you place the happiness of others before your own, as you would have had to do had you been the mother of six?

"He who would save his life shall lose it." Has there been too much "safety first" in your attitude to life? It should be possible to find a psychiatrist now who would be willing to discuss your life with you and not want to "shock the nonsense out of you."

STAMMERING: *Its Psychological Causes and Cure*

by Dr. R. Macdonald Ladell

IT is the power of speech above everything which distinguishes man from other animals. Birds and beasts of all kinds have some vocal signal which others of their species are able to respond to as a warning or invitation, an indication of contentment or a sex appeal. But they cannot convey ideas or describe what they have seen on their travels.

It is only man who has the kind of brain which enables him to link together sounds and to make them symbols of his thoughts. The anthropoid ape is said to come nearest in having a variety of sounds to represent his moods and his needs, but it is not capable of conveying meaning by speech.

Speech is like music in that by means of a limited number of distinct sounds we are able to build up an infinite variety of combinations, and to these combinations or words we agree to attach meaning. Seen thus, it is apparent that speech is really an artifact, something which has to be taught. It is not among the faculties which are "given," as for example the faculty of sight.

What is "given" is the power to acquire speech. Speech itself has to be learned. Being human and given opportunity, the child will learn speech in due course, but the fact that it has to be learned explains why it is possible to have difficulties with speech when there is no physical defect.

If a child does not see or hear it is because of some defect in the apparatus for seeing and hearing.

If the child stammers it is not the fault of the apparatus for producing speech, but because of the emotions. This important distinction needs to be borne in mind whenever we are dealing with a child or individual of any age who stammers.

Impediments to speech can be physical, as in the case of a cleft palate, but provided the individual can articulate the separate syllables, it is no use looking for a physical cause if he is unable to string them into words with normal fluency. It is the way he *feels* which is at fault and not the machinery by which words are produced.

In other words, stammering is a neurosis which has both an emotional cause and a hidden meaning or purpose.

Consider how a child learns to speak. It must be by example. If it does not hear sounds then it will never develop speech, and so—unless specially trained—the deaf child remains dumb. It must be able to register what it hears so as to reproduce the sounds, and for that it needs a normal brain. The mentally defective child will not be able to use speech.

There is a wide difference between normal limits of the age at which children acquire speech, and the parent who is satisfied that hearing and intelligence are present must not show anxiety if his child appears to be slower in the use of language than the child next door. Some children are too placid and content to take the trouble to acquire new abilities, and that can be the fault of the parents who are too ready to attend to its needs.

Why should the child take the trouble to say "Please may I have that?" when it can get what it wants merely by the syllable "Yaah?"

REGRESSION

The example of another child is normally an incentive to acquire speech, but sometimes the advent of a second child into the family has a regressive effect upon the first born. He feels discouraged and would like to be a baby again, and may drop his carefully acquired speech and revert to monosyllables or inarticulate squalls, or may possibly start to stammer.

Speech develops best in an atmosphere of security, where there is freedom for self-expression within a framework of routine. Rigid prohibitions and uncertainty make the child feel unsure of himself, and a stammer can be the mark of such insecurity. If the stammer is not to develop into a habit the parents must be careful neither to over-value exact speech nor to show anxiety when the child slips up.

A sarcastic school teacher may be instrumental in confirming a habit of stammering which can have been started at home. The mention of school brings me to the point I mentioned at the beginning that stammering can have a purpose, which as in other neuroses is unconscious but none

the less effective in keeping the condition going.

A frightened person shows his fright in his speech. Perhaps his "tongue cleaves to his palate" and he cannot get out a word. Sometimes he is paralysed in his thinking so that words will not come. In any case the scared person is saying through the medium of stammering or defective speech: "You have me at your mercy. I am a poor weak thing. Do not hurt me." Thus a stammer becomes a plea for especial consideration from others. It seems to say "Do not expect too much of me." It is a defensive mechanism which the individual cannot readily abandon until he understands this hidden meaning. It helps him to go through life with the minimum of responsibility.

EXTRA ABILITY

A stammer may have started in childhood, as it usually does, but when it has become a habit there are always secondary causes, and this one of the value to the individual has always to be considered.

The persistent stammerer is often ahead of his contemporaries in natural ability and endowments, but he has developed some flaw in his personality which makes him want to "pull his punches." He cannot tackle life wholeheartedly. He has capacities for leadership and success in life which he cannot permit himself to show. He can be afraid of the heights to which his unchecked initiative could take him and so he sticks (unconsciously) to his useful stammer and says "If only I were cured you would see what I can do."

While the confirmed stammerer is handicapped in his social relationships and suffers real agonies when struggling to express himself in speech, a slight stammer can become so much a part of the personality that it is (again unconsciously) retained for that reason. It can be a distinction which the subject would miss if he were suddenly cured. This explains why so many stam-

merers are improved by any form of new treatment, but relapse quickly. No treatment can be permanently successful which does not go back to past history and elucidate both the initial cause of the stammer and what it has come to mean in the way of advantage to the stammerer.

I am not suggesting in this article that the stammerer can "pull himself together" and speak well if he tries. What I emphasise is that he needs to understand himself and to bring his conscious and unconscious into line.

Without this understanding all the methods of cure based on vocal exercises and controlled breathing can be only crutches. The effect of emotional disturbance is to cause tensions which alter the rhythm of breathing, and what the stammerer is usually doing is to try to produce smooth speech when he is frightened. The situation "I am about to speak" has become one which holds awful terrors. The fear of being unable to speak inhibits speech and adds to the list of failures which adds to his fear of speaking. There is indeed a vicious circle.

REMOVING FEAR

Treatment must be directed to removing his fear, and admittedly it is possible to help him to confidence if he has succeeded by any method in temporarily overcoming his difficulty; but to provide crutches is not the same as giving freedom of movement.

One always finds that there are circumstances in which the subject can speak perfectly, and these circumstances are those in which there is no fear, or anxiety, which is the same thing. The stammerer can speak audibly and smoothly when there is nobody listening. That is to say when he is not self-conscious. He can address an animal, cat or dog, without difficulty. He can be perfectly at ease with a friend and stammer hopelessly when confronted with a superior or authority, who in his unconscious could be the representative of a father or teacher he feared in childhood. He can sing, because singing takes his attention off the production of words and enables him to concentrate on the tune.

In fact, whenever the subject is able to forget himself and his disability the stammer vanishes. Usually he approaches speech by tensing himself as for an ordeal, as if opening his mouth for speaking were the same situation as opening his mouth for a dentist to draw a tooth without an anaesthetic. His tenseness mars his speech, and he gets more and more enmeshed in the intricacies of producing words under such conditions.

THE person who wants for his inner companion a self that has poise and strength and loveliness and adventurous aspiration, teaches himself the habit of communing with bigness and calmness and strength. He keeps under his hand some book that stimulates the mind and soul to greatness and feeds himself on it daily. He takes pains to put himself in the way of emotions that are liberating and heartening and invites them to take up their abode within him.

—Winfrid Rhodes.

Speaking Personally

by John May

Eyes that See

A FEW weeks ago I had to travel over a certain piece of road more than a hundred miles long, and make a report on what I saw. I started off alone one Monday morning, and soon found that it was a great nuisance to have to pull up the car beside the road whenever I wanted to write down a note or two.

Then I picked up a hitchhiker for company. He was a student at London University, and it so happened that we had been to the same school. We rode along very happily together discussing who, of the teachers we both knew, was still at the old school.

Next time I wanted to make a note of something along the road we were travelling, my companion took over my notebook and wrote it down for me. We began to cover the miles faster because I did not have to stop to make notes.

Then, when we came to a town, instead of having to park the car before I found a shop, my student "secretary" bought what was wanted while I waited at the driving wheel. This also saved time.

In the end, I was able to complete my task in three days instead of four. And my companion was able to travel free much further than he had even hoped to do. It was a really useful partnership.

But the point I want to make is this. After taking down some of the points I wanted noted, my friend began to suggest facts himself. I agreed that we should note them. The survey became a two-brainpower job instead of a single mind's observations.

And then the hitchhiker said this: "You know, I've enjoyed this car ride more than any I've ever had. I've seen and noticed more than I have ever seen along a road before. And I'm very grateful."

I was grateful for his help, too, and I said so. "Everything is interesting," I said, "if you first give it your own interest. It's like pouring a jug of water down an old pump to prime it; you get gallons back. But if you don't give some for a start, you get nothing."

Looking at the passing scene with a view to making notes for me, the student had begun to open his eyes and SEE. He had found it a new and vital experience. We can all do the same.

Try it. Try looking at life as if you were going to write a book about it later that day. You will find the flowers glow with new colours. You will see the sky a new blue. And in people's faces and actions you will find a bright, brave new significance!

Sometimes there are particular words which he expects to stumble over and instead of letting speech flow naturally he is bracing himself in anticipation or worrying about finding substitute words. Actually one word is no more difficult than another, unless it has become associated with previous failures.

IMAGINATION

It will be seen from this how big a part imagination plays in producing a stammer. With all his conscious self the stammerer wills to be able to speak easily, but previous failures and unconscious motives combine to make his imagination picture failure.

Auto-suggestion can be of great benefit to the stammerer, but it means that he must picture success, and not merely hope for it. "My speech comes easily on all occasions" is a good thought to take to bed and in the act of falling asleep there should be a picture in the mind of going about the next day free from tension and taking speech as a matter of course.

The same principle is invoked in the use of hypnotism as a cure, and it can be valuable when combined with sufficient analysis to give the subject insight into the

defects of his personality and the beginnings of his trouble.

To sum up, parents must avoid arousing anxiety in the child in connection with speech in any way whatever. In later life if a stammer is established the victim should take pains to understand himself, tracing its origin if possible and seeing what defects in his make-up are making him need such a cover. Sub-conscious guilt feelings relating to the sex urge can be potent in sapping the confidence with which life should be faced.

The stammerer must concentrate his thoughts on the times he has succeeded and not think of failure as bound to recur, thereby making recurrence more certain.

He must not picture ordinary speech as a great achievement needing thought and preparation, but as something which will come if only he will let it.

Sometimes the stammerer may need to revise his idea of his aim in life. He may be facing life in a competitive spirit, making a goal of personal success.

If he thinks instead in terms of what he can give to life he may ease his strain of living and incidentally lose his need for the stammer.

Ways to Develop Confidence in Yourself

by a Psychotherapist

THERE are two basic causes for lack of self-confidence. The first basic cause is *an arrest in emotional development.*

Freud, in explaining how emotional development takes place from infancy, suggests that the growth of personality is something like an army invading a country. At each point of conquest, the invading army leaves an occupational force behind to deal with any subversive elements. If the conquered country is peaceful, only a small token force is left behind. But if there are dangers of insurrection or revolution, a much larger force is retained at the point of resistance, to keep order. Indeed, in crisis, it may be necessary for the whole of the attacking army to withdraw, or remain, to save it from complete rout and annihilation.

The birth of the baby is like the army getting its first foothold in the invaded country. If the baby meets and conquers its difficulties at this point, it is able to go forward with its development and proceed to normal infancy and childhood. If it is successful there, the young personality is able to explore with greater confidence the further reaches and mysteries of young adult life.

But if, in babyhood, infancy or early childhood he meets with frights, terrors, threats to his existence, serious rebuffs to his honour and prestige, and *if these threats are not satisfactorily disposed of, the main forces of the advancing personality have to turn back so that these appalling threats may be kept at bay.*

The result is that though the child may have the *appearance* of developing into a strong and robust adult, in actual fact his emotional development may have been seriously arrested or turned back, so that, instead of being able to react to difficulties as an adult person should, he is timid, afraid, childish, always playing for safety or getting into a panic, and completely lacking in self-assurance.

HERE is a man in my consulting room, the very picture of health and manhood. But with trembling lips he tells me he has no confidence in himself at all. The thought of meeting another man in business, or even of answering a telephone call, gives him an attack of "the jitters,"

and he feels hopelessly incompetent to deal with the situation adequately.

In the course of analysis, this man brings again into consciousness several incidents in his early childhood that had for many years been completely forgotten. He sees himself as a child of three years of age, seated at the table. He is mischievous and misbehaves. Suddenly, without realising what is happening, his quick-tempered father moves behind the child, and with one blow sends him sprawling to the corner of the room.

Again, he sees himself as a child of five, having fun with water. Unaware of his father's approach, he receives a tremendous kick from behind, and as he runs away screaming, his father runs after him.

Instead of being able to develop his emotional life normally, this boy was given the impression that something round the corner is going to pounce on him. Life is not safe for him, and in the deep reaches of his mind, he begins to organise his life so that he can defend himself against these inevitable blows. But wherever he goes, he takes the dread-of-his-father feeling as part of himself, and even when things are going to his liking, he is aware of an appalling and irrational fear, as if waiting for the inevitable blow from behind!

Indeed, everyone he meets and does business with, he dare not trust. He projects on to them the feelings he had for his father, and expects from them the same sort of treatment. So everywhere he goes, he walks in dread, expecting a doom he cannot foresee.

IF you are lacking in self-confidence, I look into your own early experience and see what you find there. Set about this inquiry with the seriousness it deserves. Some morning before you jump out of bed relax completely, and allow this feeling of "lack of assurance" or hopelessness to envelop you. Encourage it. Let it consume you.

Then ask your mind to go back into the by-ways of early childhood, the nooks and forgotten crannies of infancy, and see where this feeling fits. You may, for instance, find yourself going back to when your young

brother or sister was born. "He's got my cot, and he's got my pram, and he's got my Mummy, and I hate him, I hate him."

Follow the story right through. When your infant hatred reaches a certain point, Mummy deals with you. Perhaps you are spanked and sent to bed, or put in a darkened room, or told that God is angry with nasty little boys like you. You feel rejected, abandoned, and viciously jealous. Perhaps you fight back with bed-wetting or just sheer naughtiness. You are stubborn. You will not give way. Then father takes a hand, and the very foundations of your universe topple. After that, you may still be naughty, or you may be good out of fear, but in either case you are beaten, and you grow up with the feeling that wherever you are, and whatever you attempt, you'll get licked in the end!

Or maybe your reaction to this unloved state is to feel very sorry for yourself. You feel how sorry your parents would be if you were to die! And so instead of going forward to accomplishment, your hidden desire and satisfaction in life becomes the revenge of showing your elders—and later your employers—how they have ruined your life. Or, on the other hand, you may become the slave of the parent, finding in shyness or humiliation, a substitute for the fun of accomplishment.

Whatever it is, trace your feeling of despair or fear or lack of confidence right to its root in infancy, and allow yourself to see where your emotional development has become stuck.

IT is the child who has been snubbed in early life who lacks assurance in adulthood. It is the infant who is always nagged at and never praised, whose parents set too high a standard, who becomes the person who never has confidence in himself or in life. And as he grows up he treats the world as if it were his parents, and he waits to be spanked! And if he expects this, the world will spank him.

But just as the engineer, once he has found the source of the breakdown, can put the mechanism into perfect running order, so you, once you have tracked down the blockage in your emotional development, can, if you are determined, build a new life. You will find you have to get rid of your childish guilt. You will have to see that ever since that emotional crisis in childhood, you have been feeding on substitutes for love, like self-pity, or the instinctual satisfactions of humiliation that we call masochism. And you will see that

the fears that bound you to your parents no longer exist, and if you wish, you can be free.

Once you discover this, you can, for the first time in your life, grow up and be your real self. There is no need any longer to spend your life trying to be like other people, apeing them because you have no confidence in your own prowess or powers. Now, having seen the cause of the trouble, you can accept yourself as a real person, as good and as wholesome as any other living creature, and you can stick your chin out and live.

Remind yourself that when you see your employer glowering over his glasses, he is not necessarily reading your thoughts or threatening to hand you your cards. Much more probably, he got up late, his bacon was cold, and he had to run for the train, and that is bad for his dyspepsia.

Remember that the "colossus" striding toward you is not a punishing parent, but an ordinary human being like yourself.

Learn to accept yourself with good humour. Know that the world is not peopled with offending parents and punishing gods, but with nice folk who have problems of their own, and your cheer and confidence will not only help you, but help them too.

THE second basic cause of lack of self-confidence is to be found in a *maladjustment toward sex*.

Married or unmarried, young or old, we are all sexual creatures, and conflict on this aspect of life breeds uncertainty, guilt and a warped attitude toward people.

For instance, shyness and lack of confidence among young unmarried people may be directly connected with guilt feelings arising from the practice of masturbation. Let us get this quite straight. Masturbation will not be followed by an enfeebled brain, by tuberculosis or other disease. If you cannot clear yourself of this habit don't worry about it or feel inferior to others, for the great majority of people have masturbated at some time or other. The harmful results once prophesied by old-fashioned publications are nonsense, and their warnings lead to timidity and lack of confidence.

Then there are the sexual problems of young married people, and indeed, of some not so young. Many couples suppose that they have only to say "I will" in church

THERE is one thing we must never doubt—that we can accomplish anything we feel the urge to do.—
Stanwood Cobb.

or registry office, to provide themselves with an open sesame to sexual happiness. Often the honeymoon proves to be, in this respect, a hopeless anti-climax, and the young couple feel ashamed, guilty, different from others, reserved, and irritable with each other. The fact is, sexual harmony and satisfaction do not usually come of their own accord, but are achieved as the reward of knowledge, understanding, patience and love. Books on sex and marriage may help here.

THE answer to the sex problem comes through understanding and knowledge and a determination to win through to the happiness you both seek. With success in the sexual realm will come renewed self-confidence and a belief in your own abilities.

Of course, there are difficulties among married people which require expert help. If the husband finds to his great chagrin that he is impotent, or if the wife suffers from frigidity, then help should be sought.

These problems can be solved, and are being solved daily. If you neglect them, you become irritable and annoyed with each other, and you lose your confidence in yourself and in life. If you will seek the proper help you need, harmony and a fresh sense of well-being is likely to follow.

I would urge all married people to put their sexual life on a sound and healthy basis. If we neglect or ignore this aspect of life because of disappointed hopes, it comes back on us in loss of temper, irritability, petulance, tension, and a serious loss of personal esteem and confidence. The fact that you try to ignore it reveals that you have guilt feelings about the whole subject which should not be there.

The Creator has made you a sexual creature; be proud of the fact! Accept your body in all its functions, as you accept your mind, and you will find that with increased sexual harmony will come a renewal of vitality and a new self-confidence.

How to Improve Your Powers of Conversation

by Phyllis W. Young

THE fear of not having sufficient to say causes some people to chatter away boringly. With others it seems to deprive them of their powers of thinking as well as of speech.

I used to be in the second category. One day I was given an unusually attractive invitation to a dinner. I wanted to go—but I dreaded it. When the time came, I was fortunately seated next to a Mr. Brown, who put me completely at my ease. Our conversation ran happily throughout the dinner.

When I got home, I sat down to consider how it was that he had made what might have been a really uncomfortable evening for me into one so interesting and enjoyable. Although there was not an awkward pause the whole time, Mr. Brown said comparatively little. Instead he found a way to encourage me to talk freely, easily, and happily.

What was the secret of Mr. Brown's success in drawing me out? Early in the evening, he touched on the topics of jobs and hobbies, and learned that my chief interest was authorship. Then he began questioning me about it.

His own particular interest was in motor-cars, but his main idea seemed to be to encourage me to express myself rather than to talk himself.

The experience of that conversation with Mr. Brown showed me what I had never realised before—that the art of conversation lies not so much in self-expression as in drawing the best out of other people. Since I have realised this truth, I have found complete release from conversational strain and tension.

Encourage Others

Experiment for yourself the next time you are at a social function. Instead of straining to express yourself, seek ways of encouraging others to talk. You will be surprised how harmoniously the conversation will flow, and how quickly your self-consciousness and strain will disappear.

How are you going to discover people's favourite topics? Everyone's chief interest lies in the field which offers the greatest opportunities for increasing their self-esteem.

For men, this field is usually in their job

or profession, or else in their hobby or sport. For women, it lies where they find the greatest sense of dominion and their best chances of self-expression. For those who are married, this is generally in their home and their family life. A single woman's chief concern may be with the opposite sex, her social life, a career, some spare-time pursuit, or even her pet animal.

The way to encourage people to talk on their favourite topic is to ask them questions which you think they will enjoy answering. If you can put your question in the form of asking for advice or an opinion, your companion will feel complimented to think that you consider him an authority on the subject and so will be spurred on to talk with greater zest.

There is an art, too, in the mere action of listening. If a man finds that you are really attentive to what he is saying, he will feel encouraged, if not elated, by your interest and so will be eager to go on talking to you.

Even more important than this is the fact that by giving your full attention, you will lead him to believe that your attitude towards him is sympathetic and that you are genuinely interested in him and in his life and personality. This, more than anything else, will prompt him not merely to talk to you more enthusiastically, but to take you more deeply into his confidence.

In fact, a listener can sometimes be more active and creative than a talker. "You can see that while Mary is sitting there in silence," said a male friend of mine, "she is not mentally idle. She's thinking out questions to ask and comments to make so as to express real interest. That's what makes her so attractive—despite her plain looks."

Shakespeare's Advice

In *Hamlet* Shakespeare puts these words into the mouth of Polonius when he is giving his blessing and his soundest advice to his son Laertes before he sets sail from Denmark: "*Give every man thine ear, but few thy voice.*"

In *How to be Happy though Human*, Dr. W. Bérán Wolfe also emphasises the value of listening:

"Two willing ears are among the most valuable of all social assets. Learn to listen intelligently and to identify yourself with the speaker while you listen. Many a man who has no special gifts or talents has gone through life with a host of friends, happy in the security of the goodwill of every neighbour, because he has been willing to

THE worst bankrupt in the world is the man who has lost his enthusiasm. Let him lose everything else but enthusiasm and he will come through again to success.—H. W. Arnold.

listen to the recital of the exploits of a neighbour's baby son or pet terrier.

"Because most people are lonely and have no one to talk to, they are for ever seeking a willing listener; and a sympathetic listener is a rare find."

When you do have to talk as well as listen, it is useful to have a stimulating, original point-of-view to put forward. Talk on the ordinary topics, but see if you cannot have an unusual remark to make on it.

There is a tendency with most of us to pass on what we have read or heard from others instead of taking the trouble to get down to what we really think ourselves. Sometimes this is only because we do not allow ourselves time in our daily life to stop and form our opinions as we go along.

One of the secrets of a certain friend's ability to conceive original thoughts is the fact that she takes her time in everything she does.

"When I see all the people rushing to get on the bus in the morning, I stand back and let them push," she told me one day. "I always leave ten minutes earlier in the morning so that I can afford to behave like a lady!"

Far from there being anything difficult in being original, it is the very essence of our nature to be so. What stops many of us from developing our own unique thoughts is our feelings of inferiority. We put our own ability to think at such a discount compared with our estimation of other people's.

We overlook one fact. When Galileo had the then weird notion that the earth moved round the sun, he was the one man who saw the truth while all the world cherished a delusion. Likewise, when you or I have an idea that seems strange to others, there is always the chance that we may be the ones who are right!

In any case, don't be afraid of being wrong or of making a mistake. You'll be admired far more for expressing an idea which is erroneous but your own than one which is correct but common.

Simply by allowing your own true self to be reflected, your conversational powers will be enriched with your sincerity and individuality.

Competition

"How Psychology Helped Me to Overcome Loneliness"

AT work or at play I was always odd man out. Nobody wanted to talk to me. They were not interested in how I felt or what I thought. None called me by my Christian name. When they spoke it was with disheartening formality, but however much I wanted their attention, I could not help feeling afraid of them.

My behaviour was a constant source of anxiety to me. Always I would do or say the things I loathed and know would annoy other people. Worried by my obvious inability to win friendship I began reading THE PSYCHOLOGIST MAGAZINE.

It taught me the value of self-understanding, and so I began by analysing my fears and anxieties. I learnt that my cold exterior and unfriendly attitude was due to my childhood defence against the taunts and mockery of those a little more fortunate: my parents were poor—indeed it was a struggle to find each meal. My clothes were often ill-fitting and home made, and so I grew up with a feeling of inferiority and distrust of the sincerity of others.

To rid myself of these bitter and negative thoughts I was encouraged by the words of R. W. Emerson, "We have a great deal more of kindness than is ever spoken" and so in looking for kindness in others I have fostered kindness and forbearance in myself.

By interesting myself in others, I have lost my feeling of isolation and receive the coveted reward of their liking, respect, and companionship.—O. F. May, Leyton, London, E.10.

"IF a man does not make new acquaintances as he advances through life, he will soon find himself left alone."

Psychology has taught me how true is this remark of Dr. Samuel Johnson. So, with this in mind, I endeavour to make as many pleasant acquaintances as I possibly can.

I am not foolish enough to hope or suppose that they will all ripen into friendships. And yet, looking back, I can truthfully say that more than one friendship that I value to-day grew from such casual acquaintance.

This summer I shall be on a cycling holiday alone in France, yet I know that I shall not feel or remain lonely for long. Every stop for refreshment and accommodation will provide the opportunity; past practice in the art of striking up new and interesting acquaintances will do the rest.—E. Craven, Salford, Lancs.

PSYCHOLOGY has helped me to overcome loneliness in life in several ways.

Two of my many failings were irritability and jealousy, still are to a certain extent. I found I was always looking at those who were

successful and was never satisfied with my own doings. I was impatient and irritable and easily put off. Always complaining, trying to make an impression. Consequently I was shunned to a great extent by others. I was lonely even in a group because I never offered anything constructive to it.

Fortunately four years ago I took on a job where people were far worse off than I was or ever had been, and for the first time in my life I was giving constructive help and what is more giving without any thought of return.

Then a peculiar thing happened. I started being all the things I had always wanted to be: sociable, a good mixer, popular. For the first time in my life I made friends.

I have been lonely often since, but only when I have thought I am not getting sufficient from life. And I know now how to check that! By mixing with people, being sociable, not pushing myself, but doing and giving something attractive, I have learnt to defeat loneliness.—Denis R. Child, York.

IN what I call my pre-psychology days, I could not bear to spend even one single evening at home without company. Time dragged heavily as I had no interests and my entertainment had to be spoon fed to me in the form of films, etc.

Since I took to practical psychology a marked change has taken place in my life. The importance of self-improvement has been brought home to me and correspondence courses and serious books have entered into my scheme of things.

I still enjoy company, but I also enjoy my evenings alone. My only complaint is that time flies too quickly. Yes, I am often alone, but I am never lonely.—Thomas Henry Hawes, Billingham, County Durham.

I KEPT to myself and developed a craving for reading, reading anything but not necessarily enjoying it. I was afraid of people because I had no confidence in anybody. But the fact is that I had no confidence in my own self.

Reading psychology and applying its prin-

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by July 24th. Winning entries will be published in the September magazine.

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ciples to myself gave me self-confidence and self-appreciation, and taught me a better attitude towards life and other people. I admitted my deficiencies and tried with the help of others to overcome them and found, to my astonishment, that everybody had his own inferiorities.

I am now very happy and have a great many friends whom I have persuaded to read psychology and apply it to their everyday life as I did.—*Munif Farah, Basrah-Ashar, Iraq.*

TWO years ago I was timid, tongue tied, afraid to talk to people and mix with them. I lived in a fortified, secluded world of my own; yet yearning all the time for sympathy, understanding and friendship.

Then psychology came to my rescue. I began

to put into practice the various psychological principles for living a healthy, contented and zestful life. I overcame my greatest hurdle—loneliness—through mixing with people and taking a genuine interest in their affairs. I ceased to brood upon my own problems and consequently gave up the vicious habit of self-pity.

I got new faith from psychological maxims. "Life is an adventure rather than a dreary struggle." "We can get happiness only by sharing the joys and sorrows of our fellow men."

Happiness and contentment are not just illusory ideals. In fact they are real and well within our reach, provided we come out of our shell and step into the world to take our place in the "great adventure known as life."—*M. S. Mullick, Man Nagar, New Delhi, India.*

Lessons You Can Learn from Life and Experience

by Dr. W. Béran Wolfe

ARE you a fortunate person? You have no doubt seen men and women who turn every situation to their advantage, while others seem to be constantly in "hot water" and "bad luck."

This is not a matter of destiny, fate, or predestination, but of constant training in the choice of our experiences by means of the unconscious application of our scheme of apperception.

We do not learn from our experiences: we make them to suit our style of life.

Lest this idea, that we do not learn from experience, should appear too revolutionary, we shall illustrate its dynamics by a few examples. People who are always having good luck are usually happy, and need no instruction in this matter because their scheme of apperception must be based on the normal principles of human co-operation. But the individuals who are forever having bad luck or "getting the rough end of the stick" are a problem in human understanding. Let us examine such a case.

John B. is a workman in a furniture factory. He came to my attention because of a claim that he had been injured in an industrial accident that had completely crippled his right arm. The question of the employer's responsibility or the worker's carelessness was raised. The man was given the usual intelligence test, and was shown to have an intelligence quotient well above the average of the workers in the factory.

On examination it appeared that this accident was the culmination of a series of accidents, all minor in character, which had prevented John B. from working several weeks. He had, in fact, had twelve accidents in four months. The factory had all the latest safeguarding devices that could be obtained, and John B. was considered an excellent workman when he was not laid up because of injuries.

The psychiatric investigation revealed that he had wanted to be an artist all his life. Because of the pressure of a domineering father and the necessity of assuming a large part of the responsibility for his family's finances, he had been compelled to relinquish his schooling after a half-year during which he had shown fair promise in his artistic work. He had been forced, then, to take up a job in the same factory in which his father was a foreman.

ACCIDENT PRONE

John B. had hated his father since his early childhood, and the factory symbolised his father's power to him. The logic of reality compelled him to work for a living, but his scheme of apperception was directed, not to making the best of his situation, but to finding an escape from what he considered humiliating and intolerable work.

The fact that he was a good workman and could have advanced easily did not lessen his dislike of working in the same factory with his father. *Unconsciously*, he was

on the look-out for accidents, and whenever anything went wrong in a factory that had had an almost unbroken record of freedom from industrial accidents, John B. was almost certain to be found bleeding or maimed. We can imagine that this man's goal could be stated in the formula:

"I wish to advance beyond my cruel father by becoming an artist instead of a workman." Reality prevented him from attaining his goal, and instead he found himself in the most unfavourable situation of working in the very factory where his father's power was a distinct handicap.

His secondary surrogate goal became: "I must get out of this intolerable situation."

To accomplish this end he found no better way than to destroy himself by his own inefficiency. He looked for accidents unconsciously, and, when he was injured, he could say to himself and to his father, "You see, I am in the wrong place. I must get out of this factory." It seems almost unbelievable that a man would injure himself to the extent of completely destroying the function of an arm, but from the psychological point of view, this is not at all uncommon.

In a fashion John B.'s accident is comparable to a "little" suicide, and has the same psychological meaning. Accidents do not occur so frequently in a well regulated factory, and surely not just to one man, unless that man exercises an unconscious training to get in their way. To be guilty of this form of criminal negligence, directed not against society, but against himself, John B. had only to disregard normal precautions and care.

OBJECTIVITY

There is a famous old Greek myth of the giant Procrustes whose hut was built at the peak of a narrow mountain pass. This giant would invite all passers-by to sup with him and would force them to spend the night under his roof. Procrustes had an infamous bed for his visitors. If the stranger were shorter than the bed, the giant would stretch him until he fitted the bed exactly, usually at the expense of the stranger's life. If the visitor happened to be too long for the bed, Procrustes would lop off his feet with his sword.

We treat our experiences in much the same way as Procrustes treated his visitors. Our "scheme of apperception" is the bed into which we crowd all our experiences. If an experience does not fit our pattern exactly, we distort it by stretching it or by lopping an essential facet from it. In other

words, we fit our experiences into the pre-conceived pattern of our life, blithely forgetting those experiences which do not help us on our way.

Although it is very human not to learn from your experiences, it is better to make your style of life fit your experiences than to distort your experiences to fit your pattern. Herein lies the difference between subjectivity, which is the application of the Procrustes formula, and objectivity, which implies the broadening of one's style of life to include new experiences. In the subjective life the scheme of apperception is a fixed unit; in the objective life the scheme of apperception is elastic.

THE HAPPY MAN

The happy man expands his pattern to meet reality; the subjective man unhappily tries to distort reality to fit his preconceived ideas of what reality ought to be.

The objective man is one who, having been brought up in a Manchester home on roast beef and potatoes exclusively, goes to Paris, tries French cooking, finds that despite its complexity it is just as nourishing as roast beef and potatoes, and thereafter modifies his choice of diet to include the delicacies of the French table. If the objec-

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to C. D. PARKER, M.A., LL.D., Director of
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tive man has a spark of imagination, moreover, he will extend his discovery that a man can eat more than roast beef and potatoes and survive, to include gastronomic adventures in the cuisines of Italy, Holland, Austria, or Scandinavia as well as of France.

Needless to say, true happiness lies in extending our scheme of apperception to all the interests and activities which are open to a man. The more elastic the scheme of apperception the more varied and meaningful the experience will be.

BROADER HORIZON

The cowardly narrow their scheme of apperception to those petty interests which *seem* to guarantee security by delimiting their activities.

The courageous, and they are usually happy, have a catholic interest in the whole world, and are not averse to trying something new if it seems to indicate an extension of their sphere of interest, appreciation, or co-operation.

The only way we can learn from our experiences is to allow those experiences to modify our pattern of life by expanding its scope. The truly happy man actually seeks new experiences to broaden his vital horizons.

One of the happiest men I ever met could boast at the age of seventy that he had either learned a new language or taken up a new hobby every year since he was thirty. He numbered among his interests and accomplishments such diverse subjects as Japanese poetry, aviation, and the collection of early Persian miniatures.

Once you have fixed your unconscious goal (the apotheosis of your individual sense of inferiority in the complete compensation of superiority) and have developed a scheme of apperception with which to test the meaning and value of all your experiences, you develop a "training formula" to help you on your way. This training formula is seldom consciously or verbally understood. It is an unconscious motto which you use to guide you through the multiple experiences of life.

The happy man, who finds that he can compensate for his original sense of inferiority by co-operating with others, so contributing to society and to the welfare of the world, lives according to a formula that may be stated in its simplest form: "I must be useful to my fellow-men to be happy and secure."

We could not recommend a better formula to anyone who wishes to attain happiness in this world.

Not everyone has so simple and effective a training formula. The discouraged, the ignorant, and the fearful who make up most of the unhappy people in the world use very different training formulae. The boy who feels that his virility is somewhat under par, has a scheme of apperception which divides the world sharply into the neurotic dialectics of superior-inferior, masculine-feminine, strong-weak.

This is one of the commonest and most mistaken schemes of apperception, one of the unhappy by-products of our patriarchal civilisation. The training formula of an unhappy man who is always trying to prove that being a male and being superior are synonymous is: "I must be every inch a man!"

If you have met a man who lives according to this formula you know what unhappiness he suffers in his own life and what discord he spreads among his fellows. In order to carry out this formula the unhappy man who feels that his virility is in question, over-compensates and over-acts the "masculine" role, until his life becomes a caricature of masculinity.

He puts on rough airs, dislikes everything aesthetic, prides himself on his obscene oaths and smutty stories which always show women in an inferior situation. He resents any expression of tenderness, or interest in beauty. He goes to prize-fights, believes that it is necessary to "hold his liquor well" in order to be a man, considers all women (except his own mother or sweetheart) so many prostitutes, and, if he should happen to encounter a homosexual, believes it his duty to knock the poor fellow down and thus demonstrate his spurious masculinity.

LIMELIGHT

"I must be the centre of attraction at all costs!" is the training formula of the spoiled child who believes that her right is the brilliant spotlight which she monopolised as a child. The training formula of the dependent spoiled child differs from the arrogant motto stated above. His formula is "I must at all costs be supported by someone in power" or a related formula: "I am so weak that you must do everything for me!"

The child who has suffered a great deal of sickness and thus tasted the joys and security of invalidism, assumes a vital training formula which might read: "It is better to be sick and secure than well and imperilled." The neurotic who has been intimidated by life assumes the formula: "I must avoid all tests of my actual worth!"

Another favourite neurotic formula which

is very common in these days of almost universal neurosis is "Keep up appearances. As long as no one knows how weak you are, you are relatively safe."

The woman who has experienced her sex as a source of inferiority, and consequently has the mistaken notion that it is better to be a man than to be a woman, expresses her "masculine protest" in terms of the vital training formula: "I must be as nearly like a man as possible." Her formula is very similar to that of the male who doubts his masculinity, and she uses the same false dialectic in order to exclude any situation which would show her in her true role.

This particular training formula is one of the chief sources of unhappiness among modern women. The scheme of apperception of the "masculine protest" is such that every situation which shows a woman in her normal role is excluded. There is a simultaneous over-valuation of the so-called "masculine," and an under-valuation of the so-called "feminine."

It begins in early childhood with the dissatisfied girl's preference for boys' games. In mature life it expresses itself in a disinclination to marry and have children, and a preference for a business or artistic career.

(Next: *The Secrets Memory Reveals.*)

Are We Suited for Getting Married?

YOU go out together. At first you don't like to admit that in a vague sort of way the possibility of marriage lurks in the back of your mind.

As the friendship ripens your hearts may rule your heads, and it will be difficult to reason calmly. But there comes a time when you begin to wonder whether you could blend your lives happily together.

The hope of married bliss is not always certain. But there are fundamental psychological factors that decide whether your temperaments are suited. Let these questions help you.

1.—Are we perfectly at ease with each other, not having to make any effort to be "on best behaviour," and able to dress smartly or "let go" as the occasion demands?

2.—Do we agree about the question of having a family, its size if any, and the main points concerning upbringing?

3.—Are we open-minded about religious and political opinions, and able to discuss any subject frankly and openly? Can we disagree without drifting into sulks or atmospheres?

4.—Is there a deep understanding and loyalty without taking each other too much for granted? Can we share our failures as well as our successes, and confide in each other?

5.—Have we at least one or two interests in common?

6.—Do we agree as to absolute fidelity in marriage on both sides, and if so have we enough confidence and trust in each other to rule out undue jealousy and suspicion?

7.—If we believe in a certain amount of all-round freedom in marriage, have we discussed just how much should be tolerated on both sides?

8.—Are we really in love with each other or are we "in love with love" and the glamour, excitement, and all that marriage holds for us?

9.—Can we discuss sexual problems frankly and sympathetically together? If our attraction

for each other is mainly physical, are we fully aware of this fact and its pitfalls?

10.—Do we both see eye to eye about the kind of life we want to lead, or does one prefer a natural open-air life, and the other an artificial and mainly indoor one? Have we sorted out what allowances we are going to make for any striking differences in tastes?

11.—If there are rather too many years between us, are we boldly facing the gaps that

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this will make in various directions and prepared to accept them happily and completely, without one of us feeling the strain of desperate attempts to bridge the gap, or suffering a distressing sense of inferiority?

12.—If there is a great difference in social status, are we absolutely broadminded about it, above all petty snobbishness, and quite at ease in the company of each other's friends?

13.—If prospective in-laws are difficult, can we face up to this and lead our lives in our own way, as mature adults?

14.—Can we still maintain a modicum of balanced all-round independence, and develop our personalities on our own individual lines, without undue aggression or resentment?

15.—Does trouble and illness bring us nearer together, or do we find we can have a little "too much of this sort of thing"?

16.—Has our love grown as we have got to know each other better, or has our first infatuation for each other worn off a little, without something deeper growing in its place?

17.—Can we both win success in our different spheres without subtle jealousies? Do we encourage and give each other confidence?

18.—Is there any narrow restrictive influence or undue domination on either side that will become more and more irritating and oppressive when always together?

19.—Can we discuss naturally and with good humour our queer little ways and any idiosyncracies with understanding and tolerance?

20.—Are we anxious that our union should result in a fuller and richer life for both, and that we should gain an ever wider knowledge of each other without becoming too enclosed and absorbed in our own little fortress against the world?

✱

If you feel satisfied with the answers to these questions there is a good chance of a happy life together without any outstanding clash of temperaments.

How to Make Decisions

by John Watson, B.A.

A YOUNG woman and a young man sat together in a restaurant. There was a plate of pastries in front of them and the man passed it over for the woman to make her choice.

"You choose first," she smiled.

"Which do you want?" he smiled back.

"Which would you like?" she asked him.

"I don't mind, really," he replied, gazing with longing eyes at a solitary cream puff.

She saw the look. "Do have that one." she pleaded.

"I'm sure you'd like it," he parried.

"But you like them and I don't mind," she protested earnestly.

"No, you choose first," he exclaimed.

"No, you choose first," she retorted.

They were in love and she would have been much happier if he had made the decision for her. He, on the other hand, would have cheerfully given up cream puffs for ever to have her believe that she was first with him in everything, and that it was always going to be like that.

Making this particular decision was complicated because each wished to do what the other wanted, but was not sure what it was. To the impersonal onlooker the obvious solution was to ask the waitress for another cream puff. But the emotional element had confused this man and woman as it confuses all of us.

Who is to have first choice from a plate of pastries seems a trivial question. But the same factors operate in decisions which affect the whole course of our lives. Those involving people we love are always the most difficult—and the most likely to go wrong.

Look at John and Mary, for instance. They want to marry. They could marry now but this means that Mary would have to continue working. John does not want Mary to do this. He wants her to make a fulltime job of being a wife and a mother, and if he takes the new job which has been offered him in a city a day's journey away this can be managed.

— We Are Held Back —

But Mary is an only child and her parents do not want her to go so far away. She is torn between love for John and love for her parents. She hates hurting John. She also hates hurting her parents. John shrinks from forcing her to decide between him and her parents. They keep putting off making a decision. Their marriage is being postponed and John is going off alone to take up his new appointment.

Is the decision a right one?

Often we know what we *ought* to do—but fear, anger, resentment, jealousy, or even pigheaded obstinacy holds us back,

We love someone so much that we deliberately blind ourselves to the truth. We hate apologising and admitting that we were wrong. We are influenced by someone to an unwise degree, or we are too lazy or too unsure of ourselves to make up our minds when this means facing opposition.

Indecision is poisonous. Prompted by doubts and fears and indifference, it can pile up enough frustration to wreck a life. If we go on shirking decisions they end by going by default, usually to our disadvantage, and we are left looking back with regret to what we might have said or done to make things different.

For instance, people who allow others to make their decisions for them—like Janet. Janet had a father who knew exactly what he was going to do with his daughter. Janet was going into a safe, secure, respectable, clerking job. Janet wanted to be a kennel maid and live in the country, but wishing was not enough to stand out against her father's determination.

— Putting It Off —

For some time she kept hoping that one day she would escape. But people she came to know did not like dogs and the country enough to encourage her, and easy-going as ever, Janet allowed them to make up her mind for her. She married a civil servant and kept on with her job. There is only one thing—she has developed a habit of tipling after office hours.

Many people put off decisions in case they make mistakes. Everybody makes mistakes, even people at the top of the tree. They are expected to know, but they can be wrong like the rest of us. The successful business executive has been defined as a man who makes decisions that are sometimes right. *He has a good average of right decisions, that's all.*

Really, this procrastination boils down to fear of what people will say. They may laugh at us, or criticise, or tell us off. We can be so afraid of looking silly that we end up by doing nothing, playing a game of follow-my-leader all our lives. To get anywhere we must make decisions, and making decisions means taking risks.

But not so many risks as all that if you set about it the right way!

Making successful decisions involves asking and answering four questions: 1.—What am I trying to do? 2.—What are the facts? 3.—What are the possible courses of action? 4.—What am I going to do and when?

You must know what you want. If it involves some difficult personal problem,

define it clearly and honestly. Don't shirk the issues however painful they may be. Face up to them even if it hurts. Ask yourself: *Just what is my objective?*

Secondly, you must be in possession of all the facts. Not merely the ones you like, or the ones that make you seem right. *Don't suppress evidence either for or against.* If you need advice, don't be afraid to ask. People like giving advice because it makes them feel important. But be sure the person you ask is competent to advise you.

Next, you must examine each possible course of action. *Here, you should try to be impersonal and imagine that a stranger has asked you to advise him.* Often, you will find that there is only one possible decision. Sometimes, one road may be direct but hard and risky, while another may be longer and more tedious, and you must weigh up the one against the other.

If it is something which will vitally affect your future it is worth while writing it down in black and white. There is no better way of clarifying a situation.

Finally, what are you going to do—and when? This is the rock on which so many people perish.

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the facts. You have considered everything that can be done and now you have made your decision. It may be that the time is not ripe for action, but beware of finding excuses for delay. Timing is vital. If it should be done at once, do it now. If you honestly believe it would be wiser to wait, set a deadline and keep to it.

Of course, there are a hundred and one decisions we make without thought. We don't normally wonder whether we will wash ourselves this morning, whether we will have lunch, or which way we will come home from work.

But many of us argue with ourselves interminably about a host of unimportant things, like which frock or tie we will wear,

whether we will buy hake or haddock, whether we have turned off the bathroom tap.

The best way to learn to be decisive is to practise being decisive in small things. When the waitress asks "Tea or coffee?" say one or the other without hesitation. Don't waste twenty minutes dithering between three cinema shows. Make up your mind in five. Instead of debating whether to take the dog for a walk, decide at once.

Take advantage of every opportunity to make "snap" decisions. Doing this regularly will give you a positive attitude which, when you stand at some vital cross-roads in your life, will provide the power of decision you so urgently need.

The Technique of Successful Concentration

by John B. Nettleship, B.A., B.D.

"WHY can't I concentrate?" There was a note of near-despair in the voice of the man who asked the question.

Had he but known it, this was one of the reasons of his deficiency. His attitude of mind pre-disposed him against concentration. His very anxiety made him increasingly unable. Unconsciously, if not consciously, whenever he took up a task that demanded concentration he felt that his mind was going to wander.

The first step in improving our powers of concentration is to develop a healthy and hopeful attitude. Let us remind ourselves first that it is in the very nature of our mind to be able to concentrate. The mind is so made that it can only deal with one thought at a time. In this sense it is, so to speak, a "concentrating machine."

It is true that there appear sometimes to be exceptions to this. Occasionally on the stage, for example, we see a man with two blackboards on one of which he works out a complicated mathematical problem, while writing out a piece of poetry on the other. At the same time he answers verbally questions put to him by members of the audience. But these are not simultaneous acts of the mind at work at different tasks, but a very rapid alternation of functions. The mind can only do one thing at a time.

This piece of knowledge ought to help us to form a confident attitude of mind with

regard to this business of concentrating. We have the necessary apparatus for doing the thing we want to do. All we have to do is to learn to use it correctly.

What then, is the answer to the person who asks "Why can't I concentrate?" The first answer may be "Perhaps you have never tried." This will be indignantly refuted, of course, but it may well be true. Merely to have picked up a technical book, tried to read a paragraph, sighed, and put it down in despair, is not to have made a serious attempt at concentration.

Our ideal is to make concentration an habitual and natural procedure, rather than a stern effort of the will. But if our mind-wandering is fairly serious, the process will probably have to begin with such an effort of will, practised and persisted in for some little while.

Consequently, some definitely self-imposed exercises in concentration are advisable. Once an exercise of this kind has been followed out successfully, one's morale about this business of concentration

THE finest investment of a lifetime is to become acquainted in one's young years with the great thoughts of great men; and it must be done for the purpose of human education only—not for passing an examination more or less brilliantly.—Albert Schweitzer.

will have been immeasurably improved. One will have proved to one's self that it *can* be done, and that is half the battle. There is a great truth in the words of the old hymn "Each victory will help you, Some other to win."

Here are two possible exercises, and both should be tried. First of all, take some piece of prose or poetry with which you are perfectly familiar—for preference, something which you are in the habit of repeating frequently. We sing and say certain things regularly without really noticing their meaning. People who attend church are often guilty of this in the singing of hymns or the repeating of the Lord's Prayer. These lines might well form the subject of this first exercise.

Repeat the words slowly and aloud. Try to realise as you say the words their full meaning. If you find yourself repeating a phrase without thinking about it, break off and go back to the beginning again. You may find at first that this apparently simple exercise is surprisingly difficult. For example, you will probably pass over a word without consciously giving it any meaning. Persevere in this exercise until you can repeat the whole verse or prayer, giving conscious and definite meaning to each word.

For the second exercise, take some unfamiliar passage on a subject which is unknown or distasteful to you. Obviously, the passage will vary according to our interests. For some it may be a company report in the newspaper, for others a scientific article, or a passage from a religious magazine.

Gradually Easier

Tackle it in the same way that the familiar passage was dealt with, trying to give meaning to every word (and taking the trouble of looking up the meaning of any unfamiliar ones in the dictionary). If your mind wanders, go back resolutely to the beginning. Determine that this passage, however difficult, shall not master you—you will master it.

At first, exercises like these will probably need a stern effort of will, but they will gradually become easier, and that is a step towards our ideal of making concentration a habitual action.

The relationship between concentration and interest is obvious. We find it very much easier to concentrate on a subject in which we are initially interested. If, however, we follow that line of least resistance, we shall never read anything or do anything except the things which immediately attract us.

That is obviously thoroughly bad, both for the growth of our knowledge and the growth of our character.

Unless we can discipline ourselves to tackle uninteresting and uncongenial tasks, character will inevitably suffer. People who are troubled by inability to concentrate, are apt to suppose that interest is involuntary. If they are not initially interested in a thing, they assume that they are never likely to be. But that is not true.

Interest Grows

Interest can, and sometimes must, be stimulated. For instance, many a person who has moved from a house with a street frontage into one with a garden, has professed to have no interest in gardening. Yet the necessity of "keeping the place decent" has gradually developed real interest.

If the second exercise above is carried out faithfully, the same kind of thing will be discovered. Deliberate and strenuous application will develop interest, and the interest thus generated will further the ability to concentrate.

There is a difference, however between disciplined and purposeful effort in con-

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centration, and "flogging" the mind. Some people's inability to concentrate may well be due to an effort to do too many things. The only remedy for this is to exercise a certain degree of selectiveness in their activities, and to pick out from the multitude of demands made upon them, the things most worthy of their attention.

Finally, it is well, as far as possible to secure suitable conditions for concentration. It is true that this is often difficult. I am heartily sorry for children who have to try

to do their homework against a background of radio and chatter. It is perhaps a fault to be too dependent upon conditions for concentrating, but in the early stages of an attempt to improve the powers of concentration, such conditions are important.

Right attitude of mind, right method, and right conditions are factors which will help to overcome the difficulties of concentration. And when the mind is brought to a fine sharp point by efficient concentration, it is amazing what a wonderfully keen tool it is.

Don't Look Too Long before You Leap!

by Margaret Newby

A WELL-DRESSED, personable young man enters the consulting-room. The casual observer might wonder why he feels in need of advice. As he sits down, however, his usual self-confident air falls away from him. After making conversation for a few minutes he suddenly remarks:

"I wish I knew why I can't make up my mind about anything."

"What is your immediate problem?"

"For three years I have been assistant manager in a grocer's shop. Now I have been asked to manage a new shop in another town."

"Your employers must have a good deal of confidence in you."

"More than I have in myself, I'm afraid."

"What prevents you from accepting the offer?"

"At the moment I do most of the work but the manager takes final responsibility. If I were manager I should have the responsibility."

"And you would find that difficult?"

"Yes—what if I should fail?"

"You're no gambler, I see."

"You speak as if gambling were a virtue."

"Perhaps it is. The man who lives dangerously is a gambler."

(Indignantly.) "That's all very well! My grandfather lived so dangerously that he ruined himself and his family. My father worked hard to get his parents out of debt. Thanks to him we have not known the poverty he had to endure. 'Look before you leap,' is his motto."

"So your grandfather's misfortune partly accounts for your fear of failing."

"Why only partly?"

"*'Look before you leap' is an excellent motto provided you don't postpone the leap indefinitely.*"

"I hadn't thought of that."

"Your grandfather leapt without looking while you look so long that you never leap. What is the secret of your father's success?"

(Thoughtfully.) "I would say he weighs up the advantages and disadvantages of any situation. In the end he makes up his mind—quite easily it seems. And I've never known him make a wrong decision."

"That's a pity."

"A pity! Why?"

"His never-failing success has made you unsure of yourself—hasn't it?"

"There's something in that! You don't know what it would mean to me if, just once, I could say to my father, 'I told you so.'"

"Has he said that to you?"

"Not yet. But I've heard him say it to his friends when they come to grief through not taking his advice. At the same time, there's something about him I admire very much. It's almost as though, where his own interests are concerned, he is less interested in the success of his venture than in the fun he gets out of following his chosen course."

"In other words—he's not afraid to fail."

"Is that what it is?"

"One stands a better chance of succeeding if one does not fear failure."

"Then you think I'm being half paralysed, as it were, by my fear of not succeeding?"

"Yes. How can you make headway if, even after you have made your decision, you are thinking, 'Won't it be dreadful if I fail after all?'?"

"There's sense in that. Do you know, I believe this fear of failing handicaps me in everything I try to do. As you say, I look so long that in the end I just can't take the leap. Life would be so much easier, wouldn't it, if one could be sure of leaping and landing safely?"

"At that rate the spirit of adventure would die in us."

"I suppose that would be a pity. All the same—what I mean is—(with a rush) does this courage to take a risk apply to marriage as well as to jobs?"

"Surely. I gather you are unable to make up your mind about something even more important than your job!"

"As a matter of fact, the job is only part of my difficulty. I must go back a bit. For a long time I wouldn't get entangled with a girl because I wanted to be sure of not making a mistake. But when I fell in love I found my caution going to the winds. I even went so far as to ask her to marry me."

"So you are not incapable of taking risks!"

"She is my boss's daughter. It's really to help us that he is offering me this new job. We couldn't get married on my present salary. If I accept his offer we can marry at once."

"I see. You are now wondering, in the first place, whether your marriage is sure of being a success, and secondly, whether you can make a good thing out of your business venture."

"That sums it up."

"You know the answer, don't you, as well as I do."

"You mean I should go ahead and give up this doubting?"

"Yes—or go ahead in spite of your doubts."

"It would be dreadful, wouldn't it, if my marriage failed?"

"Of course it would. The future holds two alternatives: either you remain for the rest of your life in a subordinate position, becoming more bored as the years go by, or else you take the leap, come what may. Have you ever considered why we are so afraid of failure?"

"Isn't it because failure is—well—unpleasant?"

"There is a deeper reason than that. It's a matter of pride. Even above success, whether in love or marriage, we value our self-esteem."

"You mean that, above all else, we dread having to look foolish. To go back to my father—although I've heard him say, 'I told you so,' he says it in a good-humored sort of way. I don't think he would mind very much if anyone said it to him."

"Possibly you are more sensitive than he is about the front you present to the world."

"And all the time I am full of doubts.

Would you say that such doubts as I have are always based on the fear of taking risks—of making mistakes and looking silly?"

"I would say that behind the fear of failure is the fear of ridicule, but behind that lies the inability to stand on one's own feet. You are still a little tied to your mother's apron strings."

"I don't like the sound of that. After all, I'm twenty-five!"

"That may be. Like so many people, you confuse chronological age with the age of maturity."

"What is the age of maturity?"

"Anything from twenty to ninety. Children are not expected to know their own minds. Others make decisions for them and take the blame when any decision proves to have been unwise. An adult not only has to choose for himself—that is the least of his responsibilities—he must also bear the brunt when things go wrong. When he falls down he can no longer look for someone to come along and pick him up."

"At that rate I'm very much of a child. But surely an adult should be able to manage his own affairs without becoming childish."

"I don't know that 'should' has anything to do with it. Maturity at best is relative to the environment, upbringing and intelligence of any man or woman. It is impossible to say that an adult of any

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particular age should be mature—when in fact he is not. An understanding of human nature rests on the facts as we find them, not on things as we would like to find them.”

“That is a new idea to me. You are suggesting that I can never hope to be entirely free of doubts.”

“That would be a counsel of perfection. The test of maturity is to be able to go forward in spite

of doubts as to the outcome. If I could tell you now that you will spend the next forty years as manager in the new shop and that you and your wife will have ten children and both live to a ripe old age—should I add to your happiness?”

“As a matter of fact, you wouldn’t! I don’t want my future quite as cut and dried as that. Well, I think it won’t be long before we marry. I’ll let you know!”

Being Interviewed for a Job

by Richard Peters, M.A.

AFTER a written application for a job has been outstanding enough to get one on to the “short-list,” the applicant can hammer nails in his coffin through sheer indiscretion at his interview—or shine so conspicuously as to be offered the appointment on the spot.

It is at the interview that the prospective employer usually obtains his final evidence on which to base his offer to one of perhaps hundreds of hopefuls. And while a good general bearing and tactful manner will be useless without the technical knowledge and experience demanded for the job, the following tips may help.

First there is the need for self-assurance. It is natural enough that the more you want the job, the harder it is not to worry about your chances beforehand. But otherwise excellent candidates sometimes fall between two stools. On the one hand anxiety leads them to talk too much, and, seizing the initiative, to interview the interviewer!

On the other, lack of sufficient self-confidence may lead to the exact opposite. They may give such brief and not-very-enlightening replies to questions as to suggest being on the defensive straight-away. And this is usually fatal.

Your prospective employer expects and wishes to see you at your best, not your worst. That means putting your choicest wares in the window and, as far as you can, keeping attention fixed on them. Let your interviewer ask any questions that might draw attention to your weaknesses; that is one of his reasons for asking to meet you, and there is no need for you to go out of your way to stress them.

Some people will, I know, query this general advice to try to be selective. They will argue that all one’s cards should be laid on the table, and that complete frankness is the best policy. But this ignores the

fact that a twenty-minute interview has to be selective in any case, and selectivity by the candidate, at any rate, should be exercised in his own favour. There is all the difference possible between “pushing” one’s merits and using bluff.

So much then, for your general attitude. You are there to show why you should be given the job, and in so far as you are given the chance to guide the conversation in various directions, you take whatever opportunities there are to exploit your own selling points.

How about the job itself? If you have answered an advertisement or heard of it through an agency, you may feel you need a great deal more information to make up your mind if the offer comes your way. In this case, find out before or during the interview whether it is preliminary or final, and what further opportunities you will have. This business-like approach will not only avoid the need to ask detailed questions at a brief interview with others waiting; it will also make a good impression on your interviewers.

Here are a couple of ways of dealing with broad questions to which you will certainly need the answers.

Promotion . . .

If you have to ask what kind of position and salary you can expect after a given number of years, put the question in the form of a request for a maximum and minimum estimate. A bolder and balder approach may produce an answer so inconclusive as to be useless, since “It all depends on the man.”

Promotion policy is a delicate subject, especially if you are being interviewed by a board including people of different statuses. But this subject can also be approached if the query is suitably framed.

A young man in a hurry, for instance, might ask to what extent seniority affects promotion. This is cautious enough to attract a reply conveying all that is needed.

Care must obviously be used in the order of your questions. It is unwise, for instance, to ask about superannuation schemes too early in interviews for most jobs. An unintentional implication too, can cause unnecessary bristling. This happened when I appeared before the selection board of a public corporation. One of my questions unwittingly implied that the corporation was a government agency. Although I made amends a few seconds later the damage had been done, for executives in most organisations of this kind are sensitive about *not* being in government departments.

Salary . . .

Most of the interview, in spite of the personal record you have already submitted, will usually be spent in asking you questions. You should have thought out your answers to the more obvious questions in advance. Why are you applying for this post instead of staying where you are? What kind of salary are you seeking? What is your present salary? In replying to the last, expediency as well as honesty demands an accurate answer.

Tactics at an interview should vary, of course, according to the job, time, and personalities. Don't arrive with ideas that are too cut and dried; a line agreeable to one kind of man can easily irritate another.

Let what you say be dependent partly on the atmosphere that you will have weighed up in the first minute or two. And remember that a selection board, besides being more formal, will usually give you less scope for what we might call "tactical manoeuvring" than a single interviewer. In the extent to

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which you do use initiative take your cue, of course, from the other side of the table.

However formal the interview, bear in mind finally that in most occupations, if the technical knowledge and experience of two men seem to be about equal, the post will be offered to him who has something distinctive to offer. So an original and fresh approach, provided that it is tempered with discretion, is usually far better than the "textbook" answer.

Book Reviews

If You Are Neurotic

ARE you neurotic? "Then pat yourself on the back. Tell yourself there is nothing to brag about in being normal, and neurosis is a sign of superiority." This original and light-hearted approach to the problem of neurosis is the general theme of *Be Glad You're Neurotic* by Louis E. Bisch (Permabooks, 2s. 6d., postage 3d.).

Dr. Bisch is not only a competent psychoanalyst, but an author for whom writing is sheer fun. He confesses to being neurotic himself! "But the truth is," he says, "I'm delighted

to be neurotic. I'm delighted because I know what being neurotic means. That's why I want to reassure all the neurotics who may read this book. I want to allay their doubts and fears, stop their self-accusations, remove their guilt and convictions of inferiority.

"I want neurotics to realise what they *really* are, not what others would have them believe they are. Particularly do I want to prove that the neurotic, instead of being handicapped, actually is in possession of an asset. Therefore I say, *be glad you're neurotic!*"

Then follow breath-taking chapters on nervous guilt, self-consciousness, the fear of insanity, compulsions, insomnia, tiredness, glands, the change of life and many other worries of the nervous subject.

As Dr. Bisch clearly illustrates, most of the world's creative geniuses have been nervous subjects, and if you are neurotic, there are dynamic energies within you which, if understood and rightly harnessed, can give a positive contribution to the life of the world.

The message may well be summed up in the advice given on its concluding page: "In any case, follow these five simple rules. Remind yourself of them morning and night. If necessary, paste them inside your hat! Analyse yourself. Stop feeling guilty. Give your ego a boost. Turn your handicaps into assets. Profit by your neurosis. Then, be glad!"—C. E. B.

SPURGEON ENGLISH, M.D., and Constance Foster have wrought excellently in achieving a book about child psychology which brings the father into the picture in his proper parental role. He as much as the mother influences the development of the child, and if his child turns out to be a "problem child" he needs to study himself and his own reactions to discover what is wrong in his own attitude to parenthood.

Fathers are Parents Too (Allen and Unwin, 15s., postage 6d.) is described as a constructive guide, and it justifies the description. In order to give a child a sense of security the parents themselves must be emotionally mature, and what that implies is fully explained.

"Many parents are struggling to raise two sets of children in their homes, their own children and their parents' children—themselves. Before you can straighten out your child you will have to straighten out the child within yourself who has not quite finished growing up."

The authors give considerable space to the significance of potting in developing character traits which tend to persist through life.

"All this should make it clear that many of our attitudes in later life are the outcome of experiences incurred in the anal period of the child's life. Sexual attitudes especially are often determined at that time. Since the organs of elimination and those of reproduction are so closely associated anatomically, the emotional feelings formed during the toilet-training stage are apt to be transferred later to the sexual realm."

Later on the writers show that masturbation should be looked upon with tolerance, and also recognised as a symptom of the need for wider

interests. "We may as well be realistic in this matter and admit that masturbation is a practically universal phenomenon which ninety out of hundred people admit having practised at one time or another."

Jumping ahead, we learn that "Much of what your child gets out of adolescence will depend upon how he has been treated in his earlier years and how he reacts to all his previous life experience. If he loves and trusts his folks and had learned to enjoy his contemporaries, he should be predominately happy during adolescence while learning, growing, loving, playing, and learning to work."

And so the book leads one on, helping the parent to learn and to adapt so as to enable his child to make the best of itself throughout life until we reach the final chapter on "It's never too late" and how to be a grandfather.—R. MacD. L.

THE REALISM OF CHRIST'S PARABLES (S.C.M., 4s., postage 3d.) has been through many editions since the lecture was first delivered by Oliver Chase Quick some twenty years ago, but its value as a truth is undiminished.

It leads to the conclusion that "Christianity shows us the possibility of a wholly different outcome to the adventure of living. It does justice both to the natural and supernatural

Laughter if it comes from the heart is a heavenly thing.—Gilbert K. Chesterton.

aspects of man's being. First he must learn through Nature, through the expression of his own instincts in ownership and family love, that he is made in the image of God, Who is the infinite Love and the Owner of all that is.

"Then as he grows in that knowledge, he must recognise the law that everything in which he has realised his own divinity has only been given him that it may willingly be given back. All must be spent for God, if it is not to perish utterly by being kept."—R. MacD. L.

EARLY piety may well lay the seeds of neurosis. There should be a welcome for *Psychology and Religion in Early Childhood* (S.C.M., 4s. 6d., postage 3d.) in which J. W. D. Smith, D.D., himself a psychologist, discusses how to introduce religion into the juvenile mind.

He shows how "Freud's description of religion as flight from reality is applicable at all points to the religion of fear. . . . To the extent that fear shapes our lives this false type of religion is present in us all. But this is not religion as the religious life has been understood and lived by the great saints and teachers of the Christian tradition. It is not the religion of Jesus Christ. The way of fear, indeed, is the way of unbelief."

The standpoint of the author may be gathered from his statement that "The experience of Christian love through human relationships is vastly more important for healthy spiritual development than early verbal knowledge of Christian teaching about God. . . . It may sometimes be more important for his spiritual development that he should learn of the wonders of God's universe, as science reveals them, than

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that he should be told that it is God who sends the rain."

In substituting a religion of faith and love for a religion of fear we have to take into account the emotional needs of the child; Dr. Smith shows how this can be done.

"The Christian life may be described, in psychological language, as a process of growth away from the attitude of fear and self-centred desire and into the attitude of courage and self-giving love."

The author shows how the natural child is more fitted for this change than those who look upon it as essentially selfish have been inclined to believe.—R. MacD. L.

A VERY valuable book for the social student, *Child Care and the Growth of Love* (Pelican, 2s., postage 3d.) is a summary by the well-known psychologist John Bowlby of the report prepared under the auspices of the World Health Organisation in 1951.

"What occurs in the earliest months and years of life can have deep and long-lasting effects. The theories put forward in this book, far from being in themselves improbable, are in strict agreement with what biological science has shown to be true of both bodily and mental growth. Before embarking on our review of all the sad results which can follow to babies who are unmothered a word of reassurance to mothers may be timely.

"The cases which are described are those of children who have been completely deprived and left emotionally lonely and untended. It is exactly the kind of care which a mother gives without thinking that they have lacked. All the cuddling and playing, the intimacies of suckling, the rituals of washing and dressing, by which through her pride and tenderness towards his little limbs he learns the value of his own, all these have been lacking.

"His mother's love and pleasure in him are his spiritual nourishment. The normal mother can afford to rely on her instincts in the happy knowledge that the tenderness they prompt is what the baby needs."—R. MacD. L.

JOURNALISTS acquire a facility for writing in swift, simple, and telling language. Hence *Christ and Modern Life*, by a London Journalist (Walter, 2s., postage 2d.), bears these qualities. The writer deals in turn with the body, the mind, the emotions, the soul, money, careers, home, friends, the church, recreation, politics, and the Bible—all from what he believes to be the Christian point of view.

He writes with robustness, commonsense, and Christian conviction. "Christ is in truth," he says, "the foundation and source of all that is good and honourable, and indeed joyful, in modern life. Surely we need to rethink our relationship to Him. In this book we hope to bring to light some of the basic principles which Christ laid down in his teaching, and which He

confirmed in His life, and to show these same principles relate intimately to modern life."

The book is, perhaps, especially suitable for young men and women, just entering upon their careers.—R. W. W.

THE cures put forth for stammering are numberless. All have their advocates and all have their successes.

There is much therefore in Major Masterman's *Stammering Self-Cured* (Wright, 3s. 6d., postage 3d.) from which the reader will benefit. At the same time it is the opinion of psychologists that stammering is a neurosis, and the real cure lies in understanding its action as providing a shelter from life.

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Exercises such as Major Masterman advocates can only be looked upon as crutches which give confidence while the stammerer is learning to know himself. There are other books which teach this important aspect of the subject which in this publication is entirely neglected.—R. MacD. L.

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## Break Free from Your Past —and Live!

by George Benfield, M.A.

CHARLES DICKENS, in *Pictures from Italy*, tells of three aged ladies whom he met while in Switzerland. They were very anxious to leave that country and make their home in the warmer climate of Italy. But they were held back by the books.

Their father had left them a whole library of theological works, which they never read, but which they felt it would be disloyal to part with. And it was quite out of the question to pack them up and transport them to Italy. So they shivered through the long winters and said, "Next Spring we really must go." But they did not. They were, in fact, chained to the past.

Can you, as you read these lines, think of something in the past which prevents you from living a spontaneous and creative life now? Some grudge or slight which causes you to cherish resentment? Or, on the other hand, some past achievement which is, in itself, a legitimate source of pride, but which you dwell on to the detriment of active and energetic achievement in the present?

In a literal sense, of course, we forget nothing. Every minutest particle of experience enters into our being and remains there, influencing us in ways beyond our conscious realisation. Under suitable conditions—in hypnosis or dreams, for example—memories of events going back to the first year of life can be recovered. In that sense then, the past cannot be forgotten.

But to be dwelling on it constantly, living in it, as they say, is not a healthy thing. The way to maturity and mental poise is to be constantly putting the past behind us.

We need to forget both past successes and past failures, too. Let us look at some examples.

"Yes, I know, dear," said the young wife to her husband, lately returned from the war. "Your division must have been the best in the desert. You and your friends were heroes. But you're a civilian now, and it's time to forget all those other things." Whereat the irate husband exploded with wrath. But she was right.

Even during the war, we who were in the army had a way of discouraging those who were constantly harping on their past achievements. It was necessary to forget the feats of the past in order to concentrate on the demands of the present.

### Shake Off Failures

To look back on the past through rose-tinted spectacles, to sigh for its good things, is to deprive ourselves of a true and valid experience of life here and now.

A married couple, approaching middle age, may be tempted to pine for their lost youth, and for adolescent love. But, though that youthful experience may well have been good and beautiful, there is for them something better now, the experience of mature love, which—though seventeen-year-olds may not believe it—is something much more satisfying. But that experience can be won by the middle-aged on one condition only, namely that they stop looking nostalgically back over their shoulders, and cheerfully face the new opportunities that the present offers.

Even more important for our mental



**T**HE man who is set for the building up of a self that he can live with in some kind of comfort and with hope of continued improvement chooses deliberately what he will let himself think and what kind of feeling he will feel. He decides that he will not permit himself to dwell on resentments, animosities, criticisms, disgusts, disappointments, thwartings, aches, pains, and miseries in general, but that he will give himself over to big thoughts, thoughts that amplify and enrich the personality. Thoughts of appreciation and high desire, stouthearted and strengthening emotions: it is by these that we are made to grow into larger and braver life.

—Winfred Rhodes.

health is it to break free from past failures. A sincere Christian of my acquaintance is at present torturing herself into a "nervous breakdown." Twenty years ago she married a man who had been divorced. They lived a very happy life together. He has just died suddenly. An officious female—one of those who are full of good works but woefully empty of tact—has now suggested to the widow that she was wrong in the first place to marry a divorced man. The sudden bereavement is nothing less than "God's judgment" on that twenty-year-old sin.

Incredible though it may seem, the widow accepts this explanation and cannot forgive herself for what she did twenty years ago. What is the solution to her problem? She cannot make restitution for her "wrong"—if one considers her action to have been such. There is one thing for her to do, resolutely to put the past behind her back and live in the present.

### Forget It!

But meanwhile she is torturing herself with useless remorse, which she mistakenly imagines to be the Christian thing to do.

Remorse is essentially a barren, self-centred emotion. It produces spiritual Hamlets, incapacitated for real life, chronic invalids of the mind. What is needed in the case of failure is *not* remorse but what the theologians call repentance. This means acknowledging one's failure openly, making restitution for it where that is possible, then having done with it completely.

"Go in peace and sin no more," was the command of the great Master of life to a woman who had failed utterly. As simple as that. Put the past behind you and begin living again.

All this is easier said than done. Perhaps if we could realise what we are missing, we should be half way towards breaking free from the imprisoning bonds of the past. There is a world of wonder and delight to which we can be admitted *now*, there are activities of worth to ourselves and the community in which we can engage *now*, there is a life serene and satisfying to be lived *now*. These are not the same world the same activities, or the same sort of life as yesterday's, but equally good and important.

Why yearn for the good things of the past, or brood over its ills? See the vision of present possibilities and let the dead past bury its dead!

Supposing Dickens' three old ladies could have somehow been transported, if only for an hour, to Italy. If they could have seen, perhaps, the Bay of Naples, with its waters of incredible blue bathed in the sun's warm radiance, they might have said, "This is the place for us, books or no books. Here we will stay at all costs!"

Break clear now from past failure and achievement by letting the vision of life today, with all its rich possibilities, dawn upon your spirit.

A hobby will help you . . .

### Music

**S**TART by joining a group of interested people. Most towns have a music or a gramophone club. Failing this, approach people you know and try to organise one.

You must draw up a programme to keep members keen and interested. You might have a series on the lives of the great composers, getting individuals to volunteer to read papers on the composers of their own choice, and illustrating them with records of their music.

A knowledgeable friend might talk about composition with illustrations of different styles of music. You could have fun contrasting French with Spanish music, and Indian with Chinese music. There might be discussions on subjects like jazz, folk music, the great symphonies. You could arrange parties to concerts and operas, and ask local musicians to talk and perform for you.

You will get far more out of it if you can make music for yourself. If you sing, why not join your local operatic society or church choir? If you have a favourite instrument, learn how to play it!

Being able to sing or play an instrument will give you a much deeper appreciation of music than you can obtain merely from listening and reading about it.



# CHOOSING A MARRIAGE PARTNER

MARRIAGE is the most important step in life. The married man has a definite place in the community. He can think of himself as a citizen, in a different way from the bachelor, even if the latter is a rate-payer. He has at last caught up with his father, who is psychologically the rival of every male child.

As a married woman, the female, too, has a status denied to the spinster, however valuable the single woman may be to the community.

Neither man nor woman should regard marriage merely as an opportunity for licensed sex. It is a partnership in which the whole community has an interest, since unhappy and unsuccessful marriages have a disintegrating effect upon society, and happy marriages are the foundation of it.

It is not surprising that many people write for advice on the subject. They "look before they leap," and so stand trembling on the brink, afraid of making a mistake. I have to make it clear to them that in marriage, as with other aspects of life, there can be no final security.

There is no Miss Right with whom James can live happily ever after. For the woman there is no Prince Charming who will inevitably and permanently en throne his choice and let her share his kingdom.

All one can say to Jack and Jill is that if each of you is reasonably mature in the way you look at life—if the happiness of another can be as important to you as your own, if you see that sharing and not grabbing is the law of being; if you realise that through living and sharing with another you will be learning and developing; in short, if you look upon marriage as an adventure from which the satisfactions come through confronting life together, and not as a final goal—then you need never regret the step, and you will find that marriage and parenthood give a real meaning to life.

THIS is really the gist of what I can say to the man who writes that he has a choice of two girls. "One is not awfully attractive, but she is very good-natured and kindhearted and placid, and

we get on well together. I do have a funny feeling at times that I can hardly wait to see her, and I ring her up. When I am restless her placidness does something to me and quiets me down.

"The other girl excites me when I think of her, and I cannot eat or sleep. She is gay, attractive and good fun."

He probably feels my answer to be very inadequate, but one cannot pick a girl out and say this would make you a good wife, and this would not.

I say to him: "Each one of us has many differing facets to his character and many different emotional needs. The appeal a girl makes may be purely physical, or something about her may arouse, on a different

BUT seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—  
*Matthew 6: 33.*

plane, the original love felt for the mother. One girl may be a stimulus to tackling life boldly. Another may present herself as a refuge from the struggle of life.

"Nobody can tell you whom you *ought* to marry. Getting married is just the beginning; after that you proceed by trial and error (and perhaps some friction) to adapt yourselves to each other. Each can give something to the other; each has something to learn. Do not think so much as to whether the girl is the 'right' wife for you, but whether you have the qualities of self-sacrifice and adaptability which go to make a good husband."

Not very romantic is it? But I hope it still leaves scope for love's young dream.

I tell him further for his guidance that he should not marry unless he is able to see in the girl *the mother he desires for his children*. His choice is then based on more mature grounds.

The damming up of sex energy is bound to make a man feel restless and he may find himself returning, unconsciously or deliberately, to ways of releasing tension which he had outgrown. But there is no need to make a worry of that.

My final advice to him is not to choose a



girl because he believes she will make him a good partner in sex matters unless also she has qualities which seem likely to make her a good partner in life.

HERE is a letter from a man in his thirties who states that his only serious ambition has been "to get a secure position (which I now have), to marry, and to have a small family."

All very worthy ambitions, one might say. Why has he not achieved them? Because they represent an escape from life, rather than an extension of it. By seeking security he reveals that he has been motivated by fear. It is that same fear that has held him back from taking the plunge when opportunity has offered itself.

He has wanted to be *told* what to do, and has not dared to take the initiative. The details which he gives of his personal history enable me to explain this:

"The trouble is that you were the kid brother of your family, and have remained the kid brother ever since. You search for security because your first impression of life was of inadequacy compared to your big brothers and sisters who seemed so secure in

MAN'S life is made by the hours when great ideas lay hold upon him. And, except by way of living persons, there is no channel down which great ideas come oftener into human lives than by way of books.—*Harry Emerson Fosdick.*

their seniority. You have not yet realised that you have caught them up.

"Do not hold it against yourself that you are a 'dreamy and unworldly type.' There are too many of the hardbitten competitive sort about. You can, however, seek to implement your dreams, by study and associating yourself with those who see the need for change in the national and international set up. You can make a contribution to life whether you marry or not, by doing that.

"Do not think of marriage as 'doing a kindness to some young woman.' You need to put yourself into training for marriage, if it should be your lot. Do not cumber yourself with comfortable habits which you will be loath to give up, and remember that a secure income is not enough to compensate for a husband who is always anxious and worried over trifles.

"You need constructive interests in place of addictions, and you can join others who share your tastes for artistic culture. As soon as you suspect yourself of forming a routine

(representing security), break it up and start something fresh. It is very possible that your complaisant self masks an aggressiveness which can be used in tackling the difficulties and problems of life, once you allow it vent."

NEXT is a letter from a younger man who hesitates to cultivate friendships with girls because he fears that he has an incurable interest in his own sex.

From the account he gives of himself I am sure this is not the case. His brothers died in infancy and he was brought up with a bunch of sisters, and he fears he has been moulded to their pattern. In consequence of this fear he is always on the look out to discern and suppress what he considers to be feminine characteristics, and so is continually at war with his natural self.

Every man has something of the woman in him, and in order to be a complete personality he has to take himself as he is, and use the feminine as well as the masculine characteristics with which he is endowed. This has nothing to do with physical or physiological sex. A man who uses his sensitivity and intuition is still a complete male although he may dislike rough games and horseplay.

As I explain to this young man, in the course of normal development there is a stage when boys are more interested in their own sex than in the opposite, and the same is true of girls. Such interests are always liable to be resumed when for any reason there is a check to progress.

I think what happened to this man was that he was surrounded by femininity (who being sisters represented "un-touchables") and he unconsciously transferred the taboo to all women. If he realises this, his natural male interest in women will develop in time. We can be sure of this because he reveals that his sexual fantasies are concerned with females and he responds physically to their proximity.

There are many in this young man's position who have an erroneous idea of themselves; they only need a knowledge of all the circumstances, plus some encouragement, to enable them to look forward to love and marriage.

ANOTHER letter from a bachelor raises the old, old problem of "should a woman tell." It is one which constantly crops up in my correspondence.

In the first thrill of finding themselves loved, each of the couple is apt to believe that he or she has found the one who will completely understand, and to indulge in



the luxury of confession. It is a luxury of course. All of us have something to regret. All of us have a sense of guilt, possibly over quite trivial childish acts, which is a burden relieved by sharing.

Confession of trivialities may help to deepen the sense of mutual love. But it is another matter when the guilt is associated with some act which society has agreed to condemn. We have no right, however, to put ourselves in judgment over others, and no man or woman should be asked to condemn himself.

The importance of chastity is not in a physical act but in an attitude of mind which is or is not one of personal and social responsibility. A girl may be led astray through ignorance of her own nature, or she may give herself to a lover from pity, believing it to be the right thing to do in the circumstances. Her mistake should not debar her for ever from fulfilling herself in marriage and maternity.

If she has found a man to love her and offer her a home, confession may cause needless frustration and harm—even though the man believes that he is big enough to “take it.” He may find it impossible to avoid looking at the question through the

eyes of another. “What would my mother say?” may be the uppermost thought which can prevent him from following his own instinct.

If a girl reveals something in her past of which she is ashamed, that shows that she is not able to live comfortably with “sin,” and so is essentially chaste. Something of this I have said to this man who finds himself in this dilemma. His history shows that as the only son he has been very much possessed by his parents, and now in this crisis of his life he is not man enough to make his own decision.

I WOULD like in conclusion to make some remarks about the universal habit of giving advice.

Sometimes the advice is prefaced with the remark “If I were you,” which surely is the most inane saying possible! The supposition at once negatives what follows, since each person is so obviously *himself*, and it is *as* himself that he has to solve his problem and adjust to life.

All that one can do in honestly giving advice is to *point out general principles* which may help the person concerned to come to a decision.

## What Does Your Boss Think Of You?

PERHAPS you feel that you don't get all the credit you deserve for your work. Possibly you expect to get promotion when the next vacancy arises. Or maybe you have no idea at all what the boss really thinks of you.

This test is designed to give some indication of what your chief will think of you if he is perfectly fair and honest.

Answer each question with a definite “yes” or “no.” Then turn to the key at the end.

- 1.—Are you always ready to accept additional responsibility at work?
- 2.—Is it a principle with you never to do poor quality work even though you may be able to get away with it?
- 3.—Could you honestly be described as accurate and dependable?
- 4.—Are you punctual in getting to work?
- 5.—Do you feel confident that you are making a success of your present job?
- 6.—Do you like most of the people you work with?
- 7.—Do you always tackle the job in hand enthusiastically without grumbling?
- 8.—Have you a reputation for being good-tempered—even when you are in difficulties?
- 9.—Do you make sure that you take your share of the less pleasant or difficult work?

- 10.—Are you quick in applying new ideas or learning new methods at work?
- 11.—Do you try to do something every day beyond what is actually expected of you?
- 12.—Do you go to classes or study books to improve your present position?
- 13.—Could you teach someone else to do your job efficiently?
- 14.—Do you try to overlook the peculiarities of your manager or supervisor?
- 15.—Are you careful never to embarrass your boss?
- 16.—Do you accept advice or criticism calmly, without being offended?
- 17.—When you have some complaint to make, do you choose your time carefully and plan how to deal with the matter tactfully?
- 18.—Do you study your boss's personal likes and preferences?
- 19.—Have you studied details of any job to which you would like to get promoted?
- 20.—Do you ever express admiration for any of the boss's qualities and abilities?

Score five for each “yes” answer. A total over 75 is excellent and the boss should think highly of you; 65 to 75 is good; 50 to 65 is fair. Under 50 it is possible you may be regarded as a good worker, but to get into the running for promotion you need a more positive and broader approach to your work.



# How to Overcome Your Loneliness

by Dr. R. Macdonald Ladell

DURING our war with France in the Napoleonic era, it was customary to send French prisoners to Coventry—a place as far as possible from the sea, and therefore difficult for escape. The Coventry people were not at all pleased at the use made of their city, and made no attempt to relieve the prisoners' sense of isolation, as happened in prison centres elsewhere.

To be "sent to Coventry" therefore became a symbol for social ostracism, and the phrase is still sometimes used in that sense.

In that sense, too, there are many men and women who sentence themselves to imprisonment and send themselves to "Coventry." They live in a community which takes little or no notice of them, and sometimes they write to the newspapers or to this magazine and complain of the unfriendliness of people around.

"I have lived here for years," they say, "and I don't even know my next door neighbour. What can I do to overcome my loneliness?"

Is it true, as I am suggesting, that the fault is in themselves? To a very large extent I believe that it is so. People generally are essentially friendly; one characteristic of humanity is a social instinct, an urge for getting together and co-operating. But people are also creatures of routine, easily satisfied with the closed circle in which they live, and they will not readily make the effort needed to adapt to a newcomer. They will, however, respond with friendliness if the newcomer "shows willing" and makes an advance towards them.

This is not as it should be, but in the growing complications of social life it is unfortunately true, and the individual who waits to be "discovered" and made one of the circle may wait indefinitely.

The consequence is that the onus is on the newcomer to push himself and to prove himself, and if he is lacking in self-assertion he may not find this easy.

One difficulty is that the spread of cities has resulted in the growth of populous centres which are mainly "dormitory towns." The worker spends much time travelling, and goes home merely to sleep.

He has neither leisure nor inclination to get to know his neighbours, or to belong to any local organisations.

The individual who is lonely can see himself, therefore, as part of a huge social problem; yet that very fact points the way to a remedy in a majority of cases. He or she can make himself part of the social machinery which has been set up to combat this artificial segregation. In almost every new area there will be found community centres, sponsored by authority but managed by the local inhabitants, and here the newcomer will meet with friendliness and opportunity. Dancing and whist-drives will probably represent the money-making side of the communal activities, but there is always, too, a section which is anxious to extend the cultural interests, represented by discussion groups, dramatic societies, art and music.

Whether in the spotlight of publicity or in the background as a member of a committee, there is a place for each individual with the special gifts which he brings.

I can hear the lonely person saying, "Oh, I could not possibly do anything like that. I have no gifts." How do you know? The parable of the talents which you can read about in the Gospels has a lesson for you.

## HAVE A GO!

It is by making use of yourself that you uncover the value which is in your own unique personality. Don't shelter behind "I couldn't possibly," but let your slogan be "I'll try!"

Often dwellers in a small town or city are shockingly ignorant of the facilities which the educational authority offers at the local school in the way of evening classes in every conceivable subject. You can train for a university degree in your spare time if so inclined, and at the same time meet others with similar interests.

Churches and chapels, of course, have always a social side to their activities which varies with the particular parish. If the parson does not seek you out, look him up and introduce yourself. If nobody speaks to you as you come out, take the initiative, comment on the service and introduce yourself.



"I am X. I've only recently come here. Do you live in the neighbourhood?"

Sports and games, of course, offer a wide field for making acquaintances and friendships. If the local tennis and golf clubs are a bit "sniffy," don't condemn them and sulk. If there is nobody to sponsor you, there are municipal courts and courses where you will find someone to speak to. Rambling and cycling clubs will probably make you welcome. If you have any interest in such subjects, don't hold back for want of knowledge, but get in touch with the local archeological or naturalist society.

This is a democratic age, and it is not necessary to have been to a public school or to know who was your grandfather in order to qualify for any particular circle.

If you want people to take an interest in you, you must show yourself interested in them. It is surprising what inspiration and sometimes lasting friendship can come from casual meetings in cafés, theatres, cinemas, and trains.

## HOW TO UNBEND

Admittedly the British do not readily unbend to a stranger, but that is a tradition which you can help to alter. Don't be effusive and clinging so as to be a nuisance, but do not hold back from a reasonable advance for fear of being snubbed.

I have said a good deal about taking the initiative. There are many people who are psychologically inhibited from so doing, yet they are the people who have the most to gain by such action. What about them?

They are the people who blush and stammer and "dry up" when they attempt conversation. All that I have said so far in this article is to them like a mirage in the desert to a man dying of thirst.

It is for them to consider how they have got that way. Their basic inheritance and potential value is the same as others, but somehow they cannot believe it. They see others as interesting, successful, and welcome, but they can only think about themselves in terms of disparagement.

This attitude will have started in childhood, perhaps even in infancy, and they have not emotionally grown up. The assurance of personal value which comes through a parental attitude of "We love you whatever you are and do, and shall never cease to love you" has been lacking.

Perhaps as the eldest of the family you have been at one and the same time rendered insecure by being displaced by another, and also burdened with responsibility for "setting an example." Perhaps

THERE is no verbal vitamin more potent than praise.—*Frederick B. Harris.*

as the youngest you have been bullied and snubbed by your elders until you have come to expect similar treatment from those outside the family circle. Possibly you have been warned that others are always ready to "take advantage" in some way; or you have accepted the view of your schoolmates or teachers that you are lacking in qualities which you "ought" to have.

In one way or another you have accepted the idea of yourself as unacceptable, and then you are indeed imprisoned in a vicious circle. Your stammer, or blush which started as the response to tensions and anxiety becomes your excuse for holding back. Your lack of ease due to social inexperience becomes a reason for keeping yourself aloof from social contacts.

You are in fact refusing to enter the water because you have never learned to swim, while deploring the fact that swimming is impossible for you! "I can't swim, but *I am* willing to learn" is the correct attitude, and should be applied to social life.

It is no crime to show yourself a "learner" when you also show willingness to improve. It is no crime to be awkward, blushing and hesitant, but by holding back you are acting as if you are criminal and "untouchable."

Perhaps introspection will show that you have an abiding sense of guilt due to a feeling that the sex urge, which you share with all the rest of humanity, is somehow evil in itself. You need to forgive yourself for curiosity and explorings which were part of the process of growing up.

## WONDERFUL WORLD

Remove anxiety and the way of escape from your prison of isolation is open. Instead of looking wistfully at others and wishing you were like them, you realise that they are no more "supermen" than yourself and you can follow, if at present you cannot lead. Childish mannerisms which can be outgrown must not hold you back. Physical blemishes or inferior physique are no reasons for condemning yourself to lifelong imprisonment. You still have the ability to co-operate.

You need be lonely no longer. Life is an adventure in which all have a part. You are of course different. In fact you are unique, and that is why you have a right to be yourself and to share in the collective life of the community.



Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

## THE PSYCHOLOGIST ADVICE BUREAU

### Shy and Depressed

*I am a single man aged twenty-five. My interests are entirely centred on myself. My home life has been a deterrent to solving my problems and all my brothers and sisters show signs of frustration, yet accept it better than I do. We rarely talk to each other at home.*

*I have tried to build up will power, but it has been hopeless and my failures and humiliation have cost me dearly.*

*When I meet strangers I am very shy and awkward; I feel that I bore them and make them as awkward as myself. I am depressed all the time.*

*Being lazy and careless, I am only moved to action when roused or pressed. I would be grateful for your advice or encouragement.*

IT is easy to see that you must be rather a peculiar family as a whole. It would seem that none of you has been allowed to express himself naturally. Your description suggests a family in which all normal bickering and disputing was frowned upon and a sense of guilt engendered if anyone broke the peace.

That is all wrong. Children learn to live together through friction which rubs down the corners!

You are a united family by consanguinity and nothing else. You do not appear to have found anything in common. All your resentments fester inwardly instead of being worked off. The consequence is that you have never learned to live happily with yourself. You dislike yourself, and want to change by "will power." But the will has no power to change. That happens through the imagination.

In order to grow up you have to accept the basic things about yourself, instead of wishing you were not yourself. No doubt

there is plenty in your experience of which you can be justly proud. You say nothing about your parents, but we can guess that they have little understanding of child life.

Give up trying to change yourself by effort, and just let yourself be. Find a place in your heart to love yourself, believing in your own personal value, and you will have love to give others. Get your interest off yourself and you will find yourself interested in others. Let your imagination tell you "I am a decent chap" instead of willing yourself to be changed.

It might be a forward step to leave your uninspiring home and get into a different atmosphere. Get a girl to love you, and she may persuade you that you are worth loving.

### Mistakes in Office

*Can you help me please? I would like to be a good shorthand typist, but I make mistakes in my work. There is nothing wrong with my theory, but sometimes my hand seems paralysed and I do not think quickly enough to cope with what is required of me.*

*My home life is quiet. Just my widowed mother and me. I am an only child, and am thirty-five years old.*

*Sometimes I think the girls in the office are talking about me, and I have the sensation of crying inwardly.*

WE cannot help you with your shorthand, but perhaps we can give you the right angle on yourself and life.

Our social economy has pushed you into the wrong track, and you have been unable to fulfill your womanhood, but inwardly that still remains the most important thing for you, and no increase of expertness in shorthand is going to make life satisfy you.



You are getting morbidly sensitive regarding what folk in the office think about you, and can easily become imaginative about that, because you have not found a way of really using yourself in directions which can be substitutes for your frustrated urges.

Living a "quiet home life" with your widowed mother makes you introspective and a-social. You must not plan your life to fit in with your mother's life. She has known the joys of marriage and maternity, and she should be anxious that you should have your chance. Such a quiet home life is to shut yourself out away from the chance of growth, and debars you from making a real contribution to social life.

You may or may not marry; but you have aspects of yourself which can only be developed through mixing freely with your fellows and sharing their interests. Get out and about and do things you have never done before. Take pride in your personal appearance and give yourself treats. Your shorthand will improve as you become a more vital person.

### Desperately Lonely

*I feel life to be unendurable and wonder whether it is worth while. I am desperately lonely.*

*Sometime ago I met a lady who I would like to know better, but I haven't the courage to approach her. Do you think it is because I am afraid of being laughed at?*

*I have been told that I am temperamental—one minute up and one minute down. My age is forty-five, and I work in a factory. I am unmarried and live with my sister.*

**N**O woman will laugh at a man because she has found favour in his eyes. No man will let the thought of possible mockery deter him from following his own path in life.

You have expected life to make things easy. You have thought that the "suitable" woman would present herself ready made, as it were, and you would only need to take her. The life you are leading with your unmarried sister is akin to marriage without any responsibility. You live together, but not in the intimate relationship which necessitates adapting yourself to each other and so developing your personalities.

You have a degree of comfort and self-indulgence which holds you back from taking any drastic step to end it. If you want to be less "temperamental" you should seek fulfilment in life. You cannot expect to "fall in love" like a young man, and given a certain measure of compatibility you might make a marriage of esteem which would grow into love.

A stable marriage is not something achieved in a moment, but has to be built up. First conquer your selfishness.

### Frustrated in Love

*I have fallen in love no less than seven times, but I have never yet been able to ask a girl I was in love with for a date.*

*My conversation is poor, owing to my voice which is at times harsh or indistinct. Sometimes I suffer from pains in my thighs, and I feel very tired and dispirited.*

*I have a car, a collection of books, and my hobbies are swimming, dancing, studying the art of speech, singing and psychology.*

**Y**OU have never yet been in love, certainly not seven times. You may have met girls you feel you would like to kiss and sleep with, but that is not love.

When you love you will forget yourself and consequently be able to be yourself. Your trouble is that you are trying to force yourself into the person you feel you ought to be. That person in your imagination has charm and "savoir faire," and a most pleasing voice. You have none of these things, but you dare not approach a girl until you acquire them!

It may be that your ideal is to be as unlike your father as possible, and there may be something about the girl who attracts you who resembles in some ways your mother (if only by contrast) or your "untouchable" sister. The mysterious pains in the thighs certainly suggest self-punishment for unconscious wishes.

It is absurd to say that a man with a car cannot get opportunities. You are wondering what your imagined man would say and do, instead of being natural. Don't think you have to "fall" in love. Learn to get on with girls as companions rather than as sexual objects. When you know a girl you may come to love her whether or no she is a good looker, and when you feel the girl is the one you would choose as the mother of your children, then you can talk of love.

Your technique in life has been all wrong. Try this new one. Be yourself on all occasions and think of showing yourself a good friend and neighbour to all you come into contact with.

### "Tense and Nervous"

*I have always suffered from a sense of inferiority, and I blush very easily. I am self-conscious and tense in the company of friends and strangers alike, and I am not a very good mixer with girls.*

*My parents were not willing for me to leave home when I had the chance of taking a job that*



*I liked, and I became an apprentice engineer. I cannot get very interested in my work, and feel tense and nervous and worry very easily. I am now living away from home.*

*My family were very kind to me, but usually when a decision was called for, they did the major part of the deciding for me. I am a young man, unmarried and am interested in most outdoor sports.*

**Y**OU need only a little encouragement in order to do yourself justice.

It has been unfortunate for you that your parents in their anxiety to guide you aright, failed to encourage your initiative. They should have been very glad that you had a bias towards any career, and should have encouraged you in the direction in which you wanted to go. By holding you back on that and other occasions they have made you doubt your ability to cope with life. The result is that you are apt to regard yourself as a child and to feel that everyone else is your superior.

There is another aspect of your upbringing,

and it is this. No doubt your parents conveyed to you by suggestion, if not words, that the reason why they would not trust you to go away was the fear that you might get mixed up with "girls." Thus women would be presented to you in the light of danger, and not thought of as companions.

Ignorance of sex, too, causes a young man to be constantly thinking of sex, and you are probably more conscious of women as sexual objects than you would have been if you had been brought up to mix socially. This consciousness can make you shy and easily blush. The more you keep from the opposite sex the more self-conscious you remain. A normal social life which includes women is a great help in adjusting to sex.

There is no harm in blushing, and it has a certain attractiveness. You must not let it drive you into a corner. You must learn to accept it as part of your personality, knowing that you will blush less as soon as you refuse to be embarrassed by it.

*Speaking Personally*

*by John May*

## Hard Furrows

**T**HE farmer's wife smiled as her husband went into the yard. "Get your shirt off an' Mother'll give you a rub," he had said. "A farm's the place for getting bad backs," she said cheerfully. "Nobody's going to see you; come here to the fire; warmth helps."

He undressed to his trousers, and she told him to hold them loose round him. She shook the bottle and began to massage a cool creamy liquid into the small of his back. While she was at it Belle came in. He hitched his trousers.

"What the . . . ? Belle's seen a lad's skin before," said the farmer's wife, tugging from behind. She went on rubbing.

"That'll do," she said finally, with a broad sweep of her palm. "It'll warm up a bit, maybe." He read the bottle label as he took it out; "Horse and Cattle Embrocation"! While he worked as best he could, his back began to burn. . . .

Many townfolk who see farmwork only in newspaper photographs and in the sunshine when they visit the country in fine weather, think that it consists largely in leaning over gates and saying "Ah!" in a wise manner while puffing a pipe.

They could not be more wrong. It is tremendously hard labour. As one who threw up office work to become a farmhand, I know. I still remember that after a few days pitching hay, my hands were so stiff and blistered from holding the fork that on waking I could hardly grip the door-knob tightly enough to open the bedroom door.

The strained back and the embrocation, above,

are then part of a very true story. That it is fiction does not matter; it is true to life. The story is called "Call of the Soil" (Robert Hale, 10s. 6d., postage 4d.) and is a new novel by Crichton Porteous, himself a town worker who escaped to farming.

Porteous was born in Leeds but brought up in Manchester. He was drawn to the Peakland Hills from the earliest time he can remember. On his marriage he settled at Combs, North Derbyshire, and lived there until the war. Since then he has lived near Matlock in Mid-Derbyshire.

He has written a trio of autobiographical books about his experiences as a farmhand and on a newspaper, and others about the unique Derbyshire custom of well-dressing, about Peakland caves and caverns, and about the county of Derbyshire itself. He has also travelled widely as a farm journalist, and written nine novels.

This one is a tough story about a young man who rebels against being made an accountant (as I rebelled myself!) and through his sincerity makes his way in farming to a success that he does not in the end think is right. So, as from the father and the job he did not agree with, he once more goes off "into the wilderness."

Porteous seems to like writing these stories of struggle, with a man's character making life tougher for him than it might otherwise be. The ending is half sad, and yet right. It's a grand story. But somehow I wish this one, and another of his heroes, too, could have shown a little more gumption and ended the tale more happily!



# NERVOUS ANXIETY: *Its Causes and Cure*

*by a Psychotherapist*

SAID the patient: "The trouble is I never feel safe. I wake up miserable with the thought of what another day may bring. I am fearful and apprehensive, and any responsibility gives me an appalling feeling in the pit of my stomach. No matter what I do, I can't stop this awful fear that something dreadful will happen."

This is nervous anxiety. Many folk in all walks of life pass through a veritable hell because of it. It plays havoc with happiness. It arrests adventurous living. It destroys or prohibits romance, and leaves its life the mere ghost of what it ought to be.

If this kind of trouble is yours, even if you cannot afford time or money for psychoanalysis, there is something you can do about it—if you are determined enough. You have to understand yourself and connect your nervous fears with their *real* causes. Then having faced a *known* problem instead of an unknown one, you are in a position to lay firmer foundations for peace and happiness ahead.

What are the basic causes of your nervous anxiety? You may say "The war that left me like this" or "The boss at work gives me the jitters." Alternatively, you may blame married life, or single life, or your mother-in-law or your grumbling appendix. These troubles may certainly be "accessories after the fact," but they are not the fact itself. We have to look for the *basic* causes of nervous anxiety in the earliest years and months of life. In fact, your trouble started in babyhood.

Let me enumerate some of the things that happen to us and affect us in these very early days.

**FIRST**, there is the shock of being born. Much sympathy goes out to the mother of the babe at this time. But what of the baby? He has a very difficult time. He has to leave the peaceful security of the womb to be thrust out into a noisy, cold, cruel world. The umbilical cord of his security is cut, and he is defenceless. This crisis of birth is a tremendous shock to the baby.

Second, there is the attitude of the mother. Most mothers long for children, and their

maternal love flows out to give the helpless children the protection and intimate love a baby needs. But some mothers, because of emotional inhibitions or a disappointment in marriage, are incapable of giving this intimate love to the baby, and some nervous mothers communicate their fear and helplessness to the child.

Third, with some babies, the frustrations of the feeding period are very severe. Perhaps the food is insufficient or unsuitable. Perhaps the breast is an object of fear to the infant, or the reluctant mother may be in such a hurry to close the feeding period, that the baby is left hungry and frustrated. Perhaps there is jealousy from older brothers or sisters producing insecurity in the mind of the baby.

This kind of start in life gives rise to different reactions in the baby. For instance, the babe's unsatisfied hunger for the mother may be so overwhelming that the babe fears

An ounce of enterprise is worth a pound of privilege.—*Frederic R. Marvin.*

the very hunger will destroy and kill him. So to save his life, he sits on his hunger and pretends it is not there. Such a person in later life wants everything to be pleasant because he is afraid of the panic he is sitting on, and when emergencies come, he is haunted by anxiety.

Analysis has shown that a baby may be so angry with frustration that he fears he will devour the frustrating mother, or even imagines he has devoured her. So he goes through life fearing the ghastly consequences with a guilty feeling he cannot explain. He has the irrational fear that sudden doom may descend on him at any moment, or that he has committed crimes that cut him off from all hope of peace, success or enjoyment.

On the other hand, a baby frustrated of some necessary factor in mother-love may—by screaming rebellion—seek to *force* love and attention from the parent. If this attempt is met by anger and impatience from the parent, the babe's security may be threatened, and a pattern is formed, whereby whenever he seeks to assert himself



and claim his rights, he feels threatened with awful judgment, and becomes panicky and hesitant.

**N**OW I cannot stress the point too clearly that the general pattern of our emotional reactions to life is made in these upheavals of very early infancy. If these emotional problems remain unmastered at this early age, they colour the rest of life.

In almost every case of nervous anxiety I have analysed, certain factors stand out. A nervous, inadequate or otherwise frustrating mother. Very often, a difficult or premature birth, and feeding difficulties in the first year. These factors tend to leave the growing child with a pattern of insecurity and emotional hunger that makes for a serious deficiency in confidence later on.

When such a person is faced in adult years with the challenging demands of life, the necessity of taking risks, of mixing socially and of making business ventures, he is unsure, nervous and hesitant. He is held back by fear of another person's opinion, or by fear of unknown consequences. The demands made upon him set up a sinking feeling or an ache in his stomach and an emotional disturbance of his nervous system such as he knew in the distressing experiences of babyhood.

What can be done? Is it possible to be freed from this maelstrom of instability and fruitless yearning?

**Y**ES, if you can follow and put into action these three basic rules!

(1) *Undergird your life with a firm foundation.*

Though it may be impossible for you to bring back to mind the terrors of your early months, I want you to *imagine* the haunting insecurity you experienced then. Sit down in a comfortable armchair alone, bury your face in your hands, and imagine it. Draw up from your nervous feelings the panic you felt then, and recognise it as the origin of your sense of nervous insecurity now.

In the place of that harassing insecurity, you need to lay a foundation so strong and integrated that no shocks of life can move it. Some men have carved out for themselves a philosophy of life that has carried them through to greater security. Still more have found in the certainties of religious faith a bedrock security with which to face the hazards of living.

After all, if you are rooted and grounded in the knowledge that "the eternal God is your refuge, and underneath are the everlasting arms" and if this truth has been integrated into the structure of everyday life, there is not much you can fear. The

very stars in their courses may seem to fight against you, but if you are secure in the confidence that the Almighty is with you, you can stand firm!

(2) *Place your ambitions on a sure footing.* One of the tragedies of a stormy and thwarted babyhood is that our hungers become exaggerated. After all, a starving man is much more hungry than a man who has had a regular three square meals a day. And the mind of a starved personality comes to be perpetually hungry.

Because in babyhood we were thwarted and starved of what we needed, in adult life we are greedy for the globe, and want to swallow it whole! Unconsciously we are gluttonous for attention, appreciation, or for money, or power, or to be loved.

Sort out your ambitions, your secret ambitions, with these facts in mind. Appreciate that some of your emotional pain and uncertainty has come because unconsciously you are greedy for it all, and your reach exceeds your possible grasp.

(3) *You can throw away your anxiety once you have a new motive in life.* The person who meets any project with anxiety is unconsciously saying to himself, "If I get through this by the skin of my teeth, I shall be a miracle-man. If, on the other hand, I fail, I shall not have too much unendurable shame; I shall have a good excuse because I have worked so hard against this terrible nervous impediment, and I shall receive a lot of sympathy."

Indeed, many a nervous person will unconsciously work up a great deal of anxiety about a project in order to get the much coveted limelight, and to have the comfort of feeling that the task confronting him is colossal. While the issue hangs in the balance of his nervous tight-rope walk, all eyes are on him. Will he be able to manage it, or not? "All eyes are on him"—that is the goal his inner self is unconsciously seeking.

As in babyhood he failed to be cherished and fondled and accepted, he now tries to win the battle of his acceptance in the world by this titanic struggle with his "nerves," and as his relations and friends cheer him on in this self-imposed martyrdom, he is,

### *The Dream*

**A** MAN to carry on a successful business, must have imagination. He must see things as a vision, a dream of the whole thing.—Charles M. Schwab. The imagination governs the universe.—Napoleon Bonaparte.



in the secret places of his soul, compensated for the love which in early days failed him.

Once he realises this, his struggle with nervous anxiety is half over! Admit to yourself that you are desperately hungry for love and acceptance. Don't be ashamed of the hunger so that you try to get it by a nervous subterfuge. We all want love, we are made for it, and we all need to be accepted.

**R**EMEMBER that fundamentally you are loved and wanted. Feed your self-esteem, think highly of yourself and your capabilities, and remind yourself that you are needed and have a valuable

contribution to make in your home, in industry, in the family, and in the life of the world.

Remember that once your energies are transferred from this battle over being accepted and secure, and once these energies are poured into quest and accomplishment, you will succeed twice as ably with half the effort.

Believe in yourself! Win your satisfactions, not by the stratagem of forcing attention on yourself because of "nerves," but by entering into your true destiny as an accepted and beloved member of the human family who has a valued part to play.

## *How to Cultivate a Pleasant Speaking Voice*

*by L. Palliser*

**A** WOMAN may have the physical grace of a mannequin and the clothes to match and still the delightful impression she is trying to create can be instantly shattered by the sound of her voice.

A man may diligently apply his energies to his chosen career; he may be smart, industrious, and conscientious; and still he may be puzzled because he does not make the headway which he feels he should.

What sort of impression does your voice create? Is it a good one? If it is not, then you can be sure that all your life will be spent in less satisfying circumstances than it need.

There are two items to master if we are to be able to speak well. We need first of all to understand how speech is formed. We must make ourselves familiar with the correct use of all the organs of speech. Whether we do this by reading books, or whether we receive practical instruction from a teacher of elocution, is a matter for ourselves to decide. But, in either event, we shall derive the most benefit from the practice that we give ourselves by reading aloud, alone, in front of a mirror, in privacy.

But it is the next step that is the most difficult: the putting of what we have learned in practice.

It is easy enough to talk in measured modulated tones to ourselves when we are in the privacy of our own homes. But can we talk like that when we are with other people? Not very well.

As soon as we are back again with our associates we find ourselves talking in the

same old way. We are too shy to try out our new voice for fear of criticism and ridicule. We conveniently forget to try; or we postpone our attempt until some other time when somehow, we do not know why, the use of our new voice may seem easier.

It is very easy to rationalise with ourselves in this way, isn't it? What can we do to overcome this obstacle?

The answer can be expressed simply? Be impersonal. It is useless for us to take up arms and try to fight our nervousness merely by will-power. For even if we succeed in mastering our foolish fears this way it will only be by the cost of an enormous amount of our nervous energy, and by the loss of naturalness in our speaking.

### **Relax . . .**

And the result of mastering our voice production by sheer will-power would be unsatisfactory because that sort of will-power needs tension—muscular and nervous tension. But good voice production needs relaxation—complete physical and mental relaxation. Freedom from all tension we must have if we are to speak well.

We must be impersonal. With a little thought we can imagine ourselves to be somewhere outside ourselves. We can look down on the body that is us as though it was a puppet and we were invisible in the background pulling the strings to make the puppet act and talk. Then we can make the puppet talk as slowly, as calmly, as refinedly, as well as we want it to talk.



We can make the puppet do anything we want it to do that we know it is capable of doing in privacy. The puppet cannot feel self-conscious or shy because it is only a puppet. And we cannot feel self-conscious or shy because we are in the background and invisible. We are merely pulling the strings. We are the master of the puppet.

Yes, I know it is only a trick that we are playing on ourselves. But what of that? It is a simple trick, and it works. And if a trick is going to enable us to overcome some of our set-backs, are we to despise it just because it is a trick?

No! Let us move forward to a fuller and richer discovery of ourselves.

# Understanding Your Conscience

*by a Medical Psychologist*

**H**OW old is your conscience? Has it grown up keeping pace with you, or does it still remain much as it was when you were a child? This is worth thinking about, since the adult world differs so much from that of the child.

Too often when the child says what it means, it is accused of "rudeness." When it looks, it is told it must not stare. When it looks away it is told to pay attention. When it is vehement it hears itself called "wilful." When it is pleasantly engaged, as likely as not it will be accused of being "idle" or noisy. If it stands up for its rights against other children it will be stigmatised as quarrelsome. And so on.

If you have had the misfortune to be brought up this way, you are likely to retain an uneasy feeling whenever you do something which could have come under the ban in childhood. Let us, then, examine this matter of conscience to see what we can do about it.

At one time religious folk and educationalists taught that conscience was a spiritual monitor implanted in us in order that we might distinguish between right and wrong, and that it was therefore infallible.

This is not so at all. There would be no conscience if there were no moral teaching and no penalties imposed by society for wrongdoing. And conscience is, in any case, a very variable thing. In most of us it can become surprisingly elastic, allowing men to justify themselves to themselves by the reflection that "Business is business" or "He would have done the same to me."

The conscience which tells a man he must not murder, is surrendered to the state when his country is at war; and the fact that "big business" can be theft on a big scale can be conveniently ignored by those whom it benefits. Conscience as the "infallible guide" evidently does not exist, or is easily doped.

What are we left with? A conscience which accepts the values of right and wrong which have been set up by society, but which allows each man to judge for himself whether he is infringing these values.

To maintain your right to be the judge of the rightness of your own conduct is to have reached adult status. You are able to see that circumstances alter cases, and right and wrong can be relative. You are then a free man, and the degree of co-operation you give to society becomes a matter of choice.

## — Root of Neurosis —

If a man has become a mature personality he does not need the voice of conscience to tell him when he has transgressed. He decides for himself whether circumstances justify his action or whether he has done something of which he repents. His conscience has developed and grown up with him. His standard of judgment will be his ego-ideal, the idea of himself as he would like to be, rather than the idea of himself as he "ought" to be which is the prompting of the super-ego.

The former can be changing and flexible, and is consciously held. The latter is rigid and unchanging and is *unconscious*. A man may consciously sin and take the consequences, but the un-enlightened individual has no protection against his inexorable super-ego.

The sense of guilt which is at the back of many of the neuroses has little to do with the conscious behaviour, which may be impeccable by social standards. It is deep-seated and vague because it is due to the activity of the super-ego which has been built up in infancy and childhood. The psychological importance of guilt is that it



is always associated with fear. As Shakespeare puts it—

*Suspicion always haunts the guilty mind;  
The thief doth fear each bush an officer.*

But the neurotic who is unaware of the source of his guilt feelings is unable to cope with them on the plane of reality. He has to translate them, as it were, into symptoms which symbolise both guilt and punishment. This is particularly apparent in the class of neuroses which are characterised by phobias, as well as in the obsessional types.

In the case of the phobias, I have often found that although they are largely the work of the super-ego there is also some pricking of the conscious conscience, either because of some infringement of the social code actually committed, or because of a recognised tendency to "sin" which has upset the ego-ideal.

The obsessional neurotic is the one who is "obsessed" by the need to perform certain acts which one can call ritualistic, as well as having a repetition compulsion to do the same things over and over, and a "folie de doute" which makes him worry as to whether he really has shut the door, or turned off the gas, or added the figures correctly. Many people, who pass for normal, practise some sort of ritual in daily living, or make bargains with themselves, both of which point to a state of mind which feels it necessary to propitiate the wrathful gods.

It is apparent in children when they try to avoid stepping on the cracks between the paving stones, and in later life in such compulsions as Dr. Samuel Johnson's feeling a need to touch every post as he passed it. All this is in direct line with the omens to which the ancient world looked to decide their course.

— Luck too Good —

We very easily lapse into superstition, and many people will admit to a fear that excessive good luck is liable to be followed by disaster, just as they hail fine weather with the comment "Too good to last." This with the comment "Nemesisism" fear, which psychologists call "propitiation," and carries with it the idea of propitiation, and many people enjoying a run of good luck will feel happier about it if some minor misfortune occurs to break it.

This feeling can even extend to frustrating oneself by some "silly mistake" which negates one's efforts and which in reality is unconsciously motivated, to appease the jealous gods, as it were.

It is the super-ego which accounts for the easily aroused sense of guilt in most of us,

SHARPEN YOUR WITS

ALLOW yourself four minutes to find as many as possible of the missing items below. Eleven or twelve correct indicates exceptionally quick thinking. Nine or ten is good. Seven is fair.

- 1.—Tea is to vegetable as meat is to . . . . .
- 2.—Food is to hunger as drink is to . . . . .
- 3.—Good is to worse as bad is to . . . . .
- 4.—Hot is to cold as reject is to . . . . .
- 5.—Hut is to shutter as hat is to . . . . .
- 6.—Tip is to pit as pat is to . . . . .
- 7.—Time is to emit as part is to . . . . .
- 8.—Car is to garage as aeroplane is to . . . . .
- 9.—One inch is to half a mile as one penny is to . . . . .
- 10.—South-east is to north-west as north-east is to . . . . .
- 11.—Area is to volume as circle is to . . . . .
- 12.—CG is to 37 as BH is to . . . . .

\*

Answers.—1.—Animal. 2.—Thirst. 3.—Better. 4.—Accept. 5.—Shatter. 6.—Tap. 7.—Trap. 8.—Hangar. 9.—F. 10.—South-west. 11.—Sphere. 12.—28.

since, as I pointed out at the beginning, it takes a "child's eye" view of the world. It is based on the prohibitions and restrictions which hem in a child. It continually whispers "Thou shalt not" at every attempt of ordinary self-expression and so can be the basis of the inferiority feeling which keeps an individual dumb and self-conscious when among his fellows.

Psycho-analysis shows that the difficulties which an infant experiences in dealing with the emotions of love and hate inevitably tend to aggressiveness turned against itself, and it is this primitive feeling which forms the basis of all guilt. If the soil thus prepared is liberally sown with prohibitions and denunciations these are incorporated into the child's own ego, forming what we know as the super-ego, as I have already described.

It is amazing how confused ideas of right and wrong can be. In treating by analysis, and so arousing the earliest memories, surprising things come to light. I remember an elderly lady who stoutly maintained that she had had a happy childhood, but it transpired that, never since she had begun



consciously to think, had she ever said or done anything without instantly repenting.

When well over sixty, she would lie awake because she remembered that at the age of six she had refused a piece of cake saying that she "was not hungry," and she knew this to be a "lie"! She could recall a hundred instances of similar innate "wickedness." Needless to say she was a vague, ineffective person all her life.

Yet her native intelligence was above the average, and had she been brought up to be herself she might have made a mark in life.

Another patient admitted to me that he remembered being rebuked by his elder sister for humming a hymn tune on a day which was not a Sunday! This serves to illustrate how children will build and elaborate the *attitudes* of their elders, "out-Heroding Herod," so to speak.

Attitudes which parents have consciously outgrown tend to re-appear when they are dealing with their own children. When you are considering the age of your conscience you might also give some attention to its *pedigree*.

Some years back I had a phobic patient, a male admittedly past middle age. He did not think that he had been strictly brought up, but he described his mother as a very sweet woman who was never heard to say a harsh word of anyone. During the course of our talks he brought me some of his mother's

writings, breathing a spirit of thanksgiving and resignation.

In them she thanked God for many things, among others for the blessing of having been brought up by a pious mother and father, *and* by a pious grandmother. What was more, she also remembered her pious *great-grandmother* with gratitude for her teaching!

Reckoning the age of this patient's mother when she died, it was apparent that his great-great-grandmother learned her piety from her elders who flourished in the reign of Queen Anne! All this weight of piety fell on his shoulders, and helped to build up his super-ego, not by specific teaching as much as through creating an atmosphere of inhibitions.

### — Burden of Guilt —

This is an unusual case, in that the "pedigree" can be traced. But the same sort of thing is going on all the time. If you have a conscience that is over tender, think about it on these lines. You may be able to ease your everyday life considerably—without in any way becoming any the less a good person.

We should all do what we can to lessen the burden of guilt which has no substance and yet which can be so devastating in its effects. Guilt gives rise to fear, and fear is the parent of all cruelty. It is thus that psychology points the way to a happier world.

## Self Confidence, and the Way to Think for Yourself

by Hertha Orgler

WHY is it that quite intelligent people sometimes take advice from obviously unreliable sources, and come sadly to grief as a result? How is it possible, in fact, for an intelligent person to act as if devoid of intelligence?

In my opinion this acting on wrong suggestion can be explained as due to lack of self-confidence and understanding of others. People who act in this way have, without justification, so low an opinion of themselves that they take it for granted that others know better.

The following case will illustrate this. A chemist who was a university lecturer puzzled his friends by constantly following,

to his detriment, the advice of his youngest brother. This chemist had many brothers and sisters, the youngest of whom the parents had labelled the "personality" of the family. Consequently the other children, though in fact more intelligent, came to accept him as the "oracle."

So it came about that through mistakes in his upbringing, and especially as a result of his living in the shade of the favoured youngest brother, the chemist's self-confidence was undermined. He formed the opinion that he was only "second rate," while the youngest was "first rate." Unfortunately, contrary to the belief of the parents, the younger brother had charm but



little intelligence. He managed his own affairs badly and through his advice brought the chemist to financial disaster.

In contrast to this man, John Galsworthy, the famous writer, had sufficient self-confidence to follow his own judgment against the advice of one of his sisters. Galsworthy's biographer reports that his sister Lilian was shocked when reading the manuscript of the *Man of Property*, the first part of *The Forsyte Saga*. In answer to her letter, John Galsworthy put forward his own view: "Practically you say: Don't publish. At all events for years." He went on to explain why he would not postpone publication or alter his book.

In fact, he published the story of his love in *The Forsyte Saga*. Unperturbed by disapproval, he married the woman he loved. Later he admitted in public that her love and faith induced him to write all the novels and plays that brought him the Nobel Prize in literature.

Often intelligent people who lack self-confidence are influenced by those who seem to be sure of themselves, hold definite opinions and make quick decisions, assuming that they have a strong personality. These characteristics may be found with a strong personality—but with others as well. Among the latter are many who have little intelligence and do not grasp all the implications of the problem involved. Or they may be of the kind of persons who lack any ethical sense and have no regard for the welfare of their fellow men.

Those who exclude logical thought, or common sense, or social interest, see everything simplified and can easily come to a decision. If they have the power of persuasion, they may lead others to disaster. We all have seen power-striving individuals subjugating others to their domination by using suggestion to work up their antagonistic emotions to the exclusion of intelligence.

### Faulty Advice . . .

Furthermore, even well-meaning and intelligent persons, unless they have a knowledge of psychology, may sometimes give wrong advice because they form conclusions only from their own experience.

A young wife, whose husband is estranged, asks her friend what to do. The friend suggests: "Make him jealous; it had a marvellous effect on my husband!" The young wife follows this advice and is dismayed to see that her husband is even more estranged. What was right in the case of her friend's husband does not apply, because this woman's husband has a quite

different view of life. By making him jealous, his wife only confirms him in his wrong opinion that "somebody else will always be preferred to me."

It cannot be sufficiently emphasised that everybody forms an opinion of life in early childhood and goes on with this opinion through life. It is, therefore, most harmful

TO withhold deserved praise lest it should make its object conceited is as dishonest as to withhold payment of a just debt lest your creditor should spend the money badly.—Bernard Shaw.

to label a child as, for example, unintelligent. As seen in the instance of the chemist, families have the tendency to label individual children as "first rate," "second rate," "domesticated," and the like. As a consequence those with negative labels may limit themselves to act this particular role throughout life.

This self-limitation, often based on a wrong opinion of one's abilities, may even prevent independent thought. I have seen that people of all ages, who regarded themselves as devoid of intelligence, who were in fact only deeply discouraged. I know from practical experience that pupils who were considered stupid, retarded, even feeble-minded by their parents, showed intelligence when—with the help of psychological talks—they overcame their under-estimation of themselves. Even those who were thought unable to pass any examination, passed with good marks!

Much could be said about the right preparation for examinations. Those who fail are often blamed either for lacking intelligence or not having worked enough. And yet the reason for not passing may be traced back to something else. My friend and teacher, the late Professor Alfred Adler, pointed out that even more important than facts is the opinion a person has of these facts. Thus, if a pupil or student with knowledge and intelligence has without justification the opinion that he is incapable of passing, his mind may "go blank" when confronted with examination papers.

This erroneous view need not always be caused by having been labelled unintelligent. The same may arise when a very ambitious parent tries to spur on son or daughter either by expecting more than he or she can achieve at a certain age or by over stressing the importance of the examination.

Intelligence can *only* be fully used in



examinations and in all spheres of life when the individual has sufficient self-confidence. It is thus not enough to teach children to think. To achieve independent thought, encouragement is all important.

It is tremendously important to develop self-confidence, to overcome obstacles, to think independently, to take responsibility, to get a positive philosophy of life and *not* to be influenced by foolish or harmful suggestions.

## Competition

# "How I Cured Myself of Always Feeling Tired"

VARIOUS friends told me I was "living on my nerves." Perhaps there was some truth in it. I had eight hours sleep at nights and reasonably nourishing food and yet always felt tired. Could my trouble be psychological and not physical?

I thought back over various articles I had read in books about psychology. They had pointed out that tension uses up energy and thus causes a feeling of fatigue. Was I doing or thinking (or refusing to think about) something which was causing me to waste energy? I knew that I never fully relaxed even when sitting in an easy chair; I also spent a lot of time worrying over eventualities which often did not materialise.

I concluded that many of the remedies given in the articles were within my power. I resolved—

(a) Always to relax thoroughly whenever possible.

(b) Always to give myself plenty of time for appointments.

(c) To write down on paper the pros and cons for any decision I had to make and then abide by what I had decided without further thought.

(d) To cease worrying over things which were beyond my control.

It was surprising how much more rested and at ease and confident I felt within only a short time of this treatment being put into use.—  
*Mrs. Mollie Burns, Finsbury Park, N.4.*

IT was only after making a study of Psychology that I realised that when one is really interested in whatever one is doing one never feels tired; one just goes on and on until one is tired, and one's muscles or brain can no longer function without some recuperation.

This fact made me realise another—that I always felt tired in the mornings, and that this was merely because, at that time of day, I was bored and frustrated because of all the repetitive and uninteresting household jobs that had to be done before I could get on with the things I really liked doing.

To get over this difficulty I try now to link these jobs with my other interests. If this is not possible I just say to myself, "Come on, get this boring job over quickly. You know quite well, you won't feel tired *after* it's done!"

Of course, there are times when there are so many household jobs to be done that you know before you begin that by the time they are all done you really will be tired, and no longer have any inspiration or energy left for anything else. On these days I try to do as many as possible of next day's jobs, promising myself that next morning I will begin by doing what I wanted to do—but couldn't—the day before.—  
*Mrs. E. G. Moates, Llanishen, Chepstow.*

UNTIL I seriously took to reading THE PSYCHOLOGIST MAGAZINE five years ago, I had not the faintest idea that "always feeling tired" had anything to do with the condition of the mind. I had always imagined that it was purely a physical condition requiring a purely physical remedy.

With this belief, I went in for advertised nostrums. But these specifics did anything but relieve my tired feeling. It was when I felt the frustration and futility of it all that I turned to psychology.

I found that the silent relaxation advocated by the Yoga technique was the best suited for me. Now I lie myself on my bed whenever the feeling of tiredness overtakes me, relaxing my mind and body by what in Yogic parlance is called *Shavasana* or the "Dead-Body Pose." When in a few moments the body and mind become relaxed, I quietly will that I am becoming more and more tranquil and serene and that all feeling of weariness has left me.

The auto-suggestion has an immediate effect on my receptive mind. A feeling of exhilaration replaces the depression. This easy mental exercise I repeat twice daily, and my "Always

**A** TASK! To be honest, to be kind; to earn a little and to spend a little less; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not to be embittered; to help a few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself, here is a task for all that man has of fortitude and delicacy.—  
*Robert Louis Stevenson.*



# TAKE UP PELMANISM

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**Y**OU know the man with a "Grasshopper Mind" as well as you know yourself. His mind nibbles at everything and masters nothing.

At home in the evening he tunes in the radio—gets tired of it—then glances through a magazine—can't get interested. Finally, unable to concentrate on anything, he either goes to the pictures or falls asleep in his chair. At his work he always takes up the easiest job first, puts it down when it gets hard, and starts something else. Jumps from one thing to another all the time.

There are thousands of these people with "Grasshopper Minds" in the world. In fact they are the very people who do the world's most tiresome tasks—and get but a pittance for their work. They do the world's clerical work and the routine drudgery. Day after day, year after year—endlessly—they hang on to the jobs that are smallest-salaried, longest-houred, least interesting, and poorest futured!

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If you have a "Grasshopper Mind" you know that this is true. And you know why it is true. Even the blazing sun can't burn a hole in a piece of tissue-paper unless its rays are in a piece of tissue-paper on one spot! A focused and concentrated on one thing for mind that balks at sticking to one thing for more than a few minutes surely cannot be depended upon to get you anywhere in your years of life!

The tragedy of it all is this: you know that you have within you the intelligence, the earnestness, and the ability that can take you right to the high place you want to reach in life! What is wrong? What's holding you back? Just one fact—one scientific fact. That is all. Because, as Science says, you are using only one-tenth of your real brain-power!

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### How to Be Cheerful

**F**EEL fit and well by eating health-giving energising food, having sufficient sleep, getting enough fresh air and exercise.

Keep your aches and pains and ailments strictly to yourself and your doctor.

Remind yourself that you are not the only person in the world who has to cope with trouble. Be brave and smile about it!

Never grumble about anything. If you can't do something practical about it, keep quiet.

Balance the good against the bad. See everything, including yourself, in the right proportion to life as a whole.

Even if you cannot feel cheerful, try to look it. Take the frown off your face every morning before you leave your room.

Search for what is likeable in all the people you meet.

Make it a rule to say kind, encouraging happy, things to people.

Know what you want from life and go after it—but make sure first that your desires are really worthwhile.

Make a habit of singing, humming, or whistling, quietly to yourself when you are alone. It really does help.

Encourage yourself to enjoy the things most people enjoy so that you can join in and feel happy about it.

Learn to laugh, and laugh often—especially at yourself.

Feeling Tired" has left me completely.—*Krishna Mangesh Talgeri, M.A., New Delhi, India.*

**F**ROM the day that I learned to look forward to tomorrow with gusto, that feeling of always feeling tired vanished entirely. The change was beyond my apprehension at first, but now I understand it.

I got up every morning, and did the usual things: washed, dressed, had my breakfast, and went to work. I went through the day's routine, hoping that I could stick it. Often I got home so tired that I was too weary even to think of something to do, or how to pass the evenings enjoyably.

The "miracle" happened one day, when a friend suggested to me that we should go to Spain for our summer holidays. I did not feel up to it at first. Then the enthusiasm of my friend changed my mind. I looked forward to late August like a child looks forward to Christmas; and surprisingly enough I had not that tired feeling during this two months of waiting.

Afterwards, it dawned on me that looking forward to this holiday must have changed matters. Then, "Why should I not always have something to look forward to?" I asked myself.

From that day to this, I always arrange to

have something to look forward to; maybe it is a show after work, meeting a friend, doing something to the garden, or, perhaps reading a book. Whatever it is, big or trivial, I look forward to it with energy.

It was this mundane living from day to day that gave me that feeling of always feeling tired.—*Doual Lane, Glasnevin, Dublin, Eire.*

**G**ETTING up in the morning, I felt as if I had just finished digging a mountain. I wanted to but I could not take part in athletic and literary activities. Something always held me back and I developed a tendency to postpone even my very urgent affairs.

Then, in June 1952, I found a copy of THE PSYCHOLOGIST MAGAZINE on a railway book-stall. Till then, I had considered psychology to be a dry subject meant only for philosophers. But I found the contents of the magazine interesting and so bought a copy. Every article I read seemed to inject into my mind a dose of enthusiasm.

Soon I discovered that my trouble was only a psychological one. It was due mainly to the fact that I had no planned and systematic daily routine.

I made a timetable and endeavoured to stick to it at all costs. In the morning I devoted five minutes daily in arranging my problems and engagements, big and small, in order of priority and thought out ways of dealing with them. My guiding principles were punctuality and concentration.

This planning has given me self-confidence and happiness.—*Madan Mohan Kapoor, Gandhi Nagar, Delhi, India.*

**I** AM a single girl of twenty-one. I work as a secretary, and although my work is not very hard, I always used to feel tired.

Then one day a friend gave me a book entitled *Why Be Tired?* I read it with enthusiasm, and learned that mental work does not produce any real fatigue; it is usually boredom that does it.

The book made a big change in me. I am now enthusiastic in my work and full of pep and energy.—*Miss Shafika Bakoss, Basrah-Ashar, Iraq.*

**P**SYCHOLOGY helped me to overcome always feeling tired firstly, by teaching me to tackle duties in order of importance.

2. By making me realise that boredom is far more dangerous than overwork.

3. By showing me how to find the reasons for disagreeable tasks, the aspects or ultimate

### Next Competition

**M**ORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by August 24th. Winning entries will be published in the October magazine.

The subject is: "How Psychology helped me to gain Self-Confidence."



results that make it worthwhile to undertake them.

4. By helping me to understand people's motives and to look below the surface, thus eliminating strain in contacts with colleagues and subordinates.

5. By stressing the value of developing one's innate abilities through both work and hobbies.

6. By pointing out the value of relaxation.—*M. S., Hove.*

I TRIED to find out the things that appeared to me worthy of achievement for my own personal interest. These aims spurred me to work, and my interest in the work grew every time I realised that I had accomplished something. This did not cure entirely the feelings of tiredness, but at least gave me the desire to get rid of them and the spirit to struggle against them.

My struggles were aided by a planned timetable. I kept the duration of my periods of continuous work under one hour, and allowed minutes of amusements and recreation between periods of work. This meant that I never yawned during my work, but always started fresh and left still fresh.

I cut down the rate of smoking, and spent the money so saved on fresh vegetables and milk, with an egg a day. I took to having a short rest after a meal.

Now, going to bed and waking up, I recite twenty times: "Every day and in every way I am getting better and better." Immediately after rising, I do a little physical exercise that keeps my muscles healthy and gives me some fun.—*F. R., Kampala, Uganda, East Africa.*

I WAS only eighteen years old when I became aware of a growing inertness. Directly after tea, before commencing my studies, I would have a nap of approximately half-an-hour. I was overcome with a persistent listless attitude during the day. My work began to suffer. I was drowsy, unresponsive, and rapidly losing what little self-confidence I possessed.

People began to notice and comment on my muddled speech. Before retiring at night, I would take milk foods and even drugs to produce the essential "deep sleep."

A few months later there awakened in me a very active interest in psychology. I read psychology books, studied philosophical articles, and learned by heart many famous quotations.

Every time I began to feel drowsy I would waken my mind by using it to photograph a scene. The page of a difficult book, or a complicated diagram. I would look at a window and count the number of panes, or at a bookshelf and count the books, or even at a wall and count the bricks. This method also developed my sense of measurement of quantity. I noted the colours of peoples' clothes, hats, shoes, etc.

Life became more interesting. I slept longer and deeper. I became aware of a change. Opportunities came my way. I joined a committee, organised dances, accepted the position of treasurer for several clubs.

Now I am a new man, a totally different man.—*G. B. S., Wakefield, Yorkshire.*

# 10 Things You should know about Your ENGLISH

Are you content with the way you speak and write? Have you the sure command of English that enables you to appear at your best on all occasions? Consider these significant facts:

- 1.—**You are Judged by the Way You Speak and Write.** Many ambitious people are handicapped by their English; they are continually afraid of being "let down" by faults in speech and writing.
- 2.—**Language-Power is Earning-Power.** Words are tools. Effective English is the one asset you must have to win success.
- 3.—**English is Socially Important.** There is no greater handicap in social life than incorrect speech and inability to express oneself fluently and gracefully.
- 4.—**Guard Against Embarrassing Errors.** Learn how to avoid common errors in pronunciation, spelling and grammar.
- 5.—**Gain Fluency in Expression.** A ready command of words will enable you to make a favourable impression on others.
- 6.—**Make Your Letters More Interesting.** You can learn how to write business letters that achieve their purpose and personal letters that give a real significance to friendship.
- 7.—**Become an Attractive Conversationalist.** To talk well is one of the greatest of social accomplishments. The first step is to master one's language.
- 8.—**Learn How to Influence Others.** When you have learned how to speak and write persuasively, you will be able to interest others in your ideas.
- 9.—**Gain Self-Confidence.** If you can speak and write well you can go anywhere with confidence. You are not afraid of being betrayed by your English.
- 10.—**Develop Your Personality.** To achieve personal distinction, a sound knowledge of English is essential. Every word you utter, every line you write, reacts upon others to your advantage or to your disadvantage.

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# The Secrets that Your Memory Can Reveal

by Dr. W. Béran Wolfe

SOME scientists believe that memory can be trained in much the same way a muscle can be trained, and to some extent this is true.

But why is it that we remember trivial incidents of our childhood and forget major happenings of our adult lives? Why is it that some people have a vivid and retentive memory of the earliest days of their childhood, and yet are incapable of remembering anything they learned at school? Why is it that we sometimes forget the name of an intimate friend, or the address of an important business acquaintance, and yet recall the colour of a tie we wore on Easter Sunday five years ago?

These are the important facts about memory: the overwhelming majority of the myriad experiences that make up a lifetime are forgotten. *What we remember must, therefore, be very important for our training pattern.* Psychological investigation indicates that our earliest childhood memories when properly interpreted are found to contain the complete key to our lives.

In my psychiatric practice I often ask a patient for his earliest childhood recollection, his most painful experiences of childhood, and his happiest childhood experiences. These three sets of recollections usually give me a picture of what the patient thought of himself and his childhood situation.

The earliest childhood recollection epitomises our first discovery of our own ego, and its relation to the environment at the time when we were first able to understand or feel that relationship. The most unpleasant recollections show how and where our pattern was thwarted, and therefore give a clear picture of the direction we had assumed. The happiest recollection tells how we experienced a single feeling of success or a sense of security.

Many of these earliest recollections are not recollections at all. It is quite possible to "remember" something that never happened. Memory is a creative faculty, and its artistic and creative function is vitally important. You must remember that the adult was a dependent being at the time whence most of his childhood memories are dated. He was being led and guided

through the difficulties of life by his parents.

If you are being guided through a strange foreign city by a friendly guide, you do not remember any coherent scheme of your wanderings, but certain sites and certain experiences do stand out clearly when you attempt to recall your adventure. These are the experiences that are vital to your style of life. The first or most vivid recollection of your childhood usually epitomises the first critical situation in which you discovered yourself as partially independent, faced for the first time with the necessity of making some adjustment to life.

For example: the first childhood recol-

## LIFE'S RICHES

THERE are so many things in life that can be enjoyable that it is one of life's greatest tragedies that many people fail to find them. And so many of these sources of enjoyment are free. The beauties of nature, the products of man's creative genius, and the warmth of human companionship are merely the first few items of an almost endless list. One of the most important principles of enjoyment is to forget self or to lose self in something bigger. Life's richest enjoyments come when the individual is working for the welfare and happiness of other people or when he loses himself in a purpose that is much broader than his own personal satisfaction.—Dr. K. S. Bernhardt.

lection of a famous night club "hostess" is that she was given sweets by a genial bald-headed uncle for showing him her knees. A well-known homosexual recalls weeping bitterly on his third birthday because his mother compelled him to put on shorts for the first time. A well-known heart specialist remembers the old family doctor coming to the bedside of a younger brother, listening with his stethoscope, and telling the parents that there was no hope for his brother. A patient with dementia præcox recalls a series of memories in which he is being held to his mother's breast, being protected either from a barking dog or from the attacks of an elder brother.



Childhood memories show how our memory reaches into the past to furnish us with dynamic stimuli to support our efforts to attain our unconscious goal. Many people recall some tragic event in childhood, and say, "Since the time I had whooping cough I have never been happy!" or "If I had not been attacked by a big black dog, I should not be so timid now!"

No event of your childhood can *oblige* you to lead an unhappy life, but, if you find yourself unhappy, it is frequently very comforting to be in a position to place the blame for your shortcomings on some so-called "traumatic" event of childhood. Whole systems of psychology have been built up on this fallacy.

We *make* our memories just as we *make* our experiences to fit into the dynamic patterns of our life. This is part of the creative activity of every human being. Very frequently we rationalize our experiences, and act "as if" these childhood memories were actually *reasons* or *causes* for behaviour. As a matter of fact, we invest these childhood recollections with fictional dynamics which they do not inherently possess. Our childhood recollections are often myths which we create in order to rationalize our present behaviour. Memories cannot *cause* behaviour unless we *choose* to believe in their motive power.

Why is it, then, that some people remember their childhood more clearly than others? Why can some men remember important current material, names, addresses, and the like, while their neighbours have not this power?

Look to the goal of the individual and you can almost predict his memories. The spoiled child who senses his childhood as a lost paradise, and the present as a brutal prison-house full of disappointments and chagrins, will remember the past far better than he will remember matter important for the present conduct of his life. His goal is a goal of retreat. He is more interested in old roads which lead to joys he experienced in the dim distance of childhood than in a map of the roads to the uncertainties of the future.

### MORE OPTIMISM

Those who cannot remember the names of their friends demonstrate their essential misanthropy. They are not interested in people because their goal is a goal of selfish isolation.

What we forget is quite as indicative of our personality as what we remember. It is futile, therefore, to attempt to train the

memory as if it were an isolated faculty. We have seen no schools of forgetting, yet a course in forgetting would probably be more valuable than a course in memory.

But we *can* train men and women to regard the future with greater optimism, and when they have achieved that optimism, their memory for significant, forward-looking facts, will improve of itself. The failure of all memory courses is due to the fact that no tricks of recollection, no exercise of the mnemonic "faculty" can ever replace the courage to face problems and to meet them.

Indeed the futile attempt to train memory and concentration usually ends in the student's further perplexity and discouragement. If you remember the past too well, turn your face toward the future, assured that happiness is more easily acquired in the normal conduct of life in the present than in the vain cult of past glories.

If you forget what seems to be essential to the present, remember this: the difficulties and obstacles of the future are no worse than the obstacles you have already conquered in the past.

(Next: *The Truth About Dreams*)

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## The Case of

by Margaret Newby

## The Woman Frustrated By Circumstances

A WOMAN of about forty enters the consulting-room. There is no shyness about her. She gives an impression of efficiency and of knowing what she wants. Flinging herself into the easy chair, she says: "I had to see someone. Life is so frustrating I've almost reached breaking point."

"What's it all about?"

"I live at home and look after my foster-father. He's seventy-five and an invalid—the kind of invalid who could live for another twenty years."

"You are an adopted child then?"

"Yes. I know something about my mother, but I've no idea who my father was. Father and mother—I've always called them that—adopted me as an infant because mother could not have children. They've both been wonderfully good to me, but now——"

"Yes?"

"Since mother died five years ago, father seems to take it for granted that because they took me out of an orphanage I should show my everlasting gratitude by devoting the rest of my life to him."

"That attitude is not confined to foster parents. Blood relatives can be equally demanding."

"You really think so? I thought that kind of parent was extinct."

"Not altogether. Have your foster parents always assumed you should remain at home with them?"

"Oh, no! I had a good post in a solicitor's office for some years. I would have married but my fiancé was killed during the war; useless to talk about that now. When mother began to fail I came home voluntarily to look after her. I shall be left provided for when father dies, but that's not the point. What's the use of a private income and your freedom if you have to wait until you're sixty?"

"You feel you are throwing your life away?"

"Besides—and this is the worst part—I simply can't help wishing sometimes that father would go. I hate myself for it. And when he is pleasant and generous as he is at times, I condemn myself for a heartless, disloyal, wicked woman—no better than a murderer."

"That is a very natural feeling. You know of

course that there is no ready-made solution to this problem?"

"I do indeed. I'm not even looking for one. None the less, I feel I shall explode if I can't do something about my present way of life."

"Have you ever thought of employing a house-keeper, always provided you can find one, and getting another job?"

"I've thought that over, even hinting it to father. The idea was not well received—to put it mildly. If I could regard domesticity as an agreeable end in itself I shouldn't feel so bad."

"If you could be free now, what would you do?"

"Of course I should have liked a home of my own and children. I could have faced the daily round for them. Barring that, I would prefer to have a job and live on my own, or perhaps share a flat with a friend. I should have to insist on reading at meal times! Nowadays if I read at all it has to be in bed. Father doesn't like me to read."

WRITE it on your heart that every day is the best day of the year.—  
Ralph Waldo Emerson.

"You've allowed this situation to go too far, haven't you?"

"What do you mean? Could I have done anything to prevent it?"

"When you first came home you threw yourself so wholeheartedly into the task of looking after your parents, that your father now takes your services for granted. He has grown so dependent upon you that he is really lonely if you leave him for any length of time. Nor is he satisfied if you remain in the flesh but leave him in spirit!"

"You think I should have begun as I meant to go on."

"Yes. One rarely realises that at the time."

"I could of course have made a point of going out on certain nights in the week. It's going to be difficult to start that now."

"I have one suggestion to make. Arrange to have someone in for a whole day a week so that you are free to leave the house and do whatever you want to do."

"I wonder if that could be arranged."



"You would have to ask for your doctor's co-operation. Surely he could explain to your father that for both your sakes you should take better care of your health. Although you are not physically ill you are undoubtedly suffering from severe nervous strain. There's no harm, surely, in your father knowing that. It may make him a little more considerate."

"I dread taking any step which may give him a shock."

"Meaning that you would sooner endure your present frustration than have to feel responsible for his possible death as a result of your neglect."

"You put it starkly. But I see your point. It must be dreadful to feel after the death of someone you love—and I am fond of him—that you hurried him out of this world."

"That is a risk most of us have to take at some time. However, it is wise to be as clear as possible about one's motives. In trying to guard against a possible feeling of guilt are you thinking of yourself more than of him?"

(She looks startled.) "That implies that I'm actually being selfish in devoting all my time to him."

"It could be true, couldn't it? If so, the atmosphere in your home must be a little—poisonous."

"I don't think so. I'm most careful to hide my feelings from father."

"That's what I mean. You dutifully supply his wants but, here you are, bursting with frustration. Old people and children are particularly sensitive to atmosphere. They may not know what is wrong, but a strained atmosphere has an adverse effect upon them. You would hardly be a ray of sunshine about the house at the moment."

"I'm afraid not! I do sometimes get snappy, in spite of all my efforts at self-control. I had quite a shock this morning when I caught a glimpse of my grim face in the mirror."

"I am thinking more of the kind of gloom which settles over a house even though the people living there succeed in keeping up appearances. As a child, were you ever aware that something sinister was going on—something you could not put your finger on?"

(She is thoughtful.) "Now you mention it, I can. I can remember having a sick feeling in my stomach for about a week. It was a kind of fear, and it had something to do with my parents. I believe now that they had quarrelled and were doing their best to keep me out of it."

"And yet you were caught in the atmosphere of their quarrel. How far are you affecting your father to-day by the atmosphere of frustration you carry about with you?"

"That's not a nice thought. I suppose I should try to see things more from his point of view. Mother was content, really content,

to devote her life to the house and her family. It must seem natural enough to father that I should spend my life among the pots and pans. I wonder if I could find someone to take over on one day a week."

"It's an idea, isn't it? A young married woman, anxious to earn a little, might be glad of the opportunity."

"Certainly the atmosphere would be sweeter on the other six days."

"And the six days would pass more pleasantly with your day of freedom to look forward to!"

"I could arrange to meet or visit friends, and think of the plays and films I could see! I might even arrange to spend a quiet day in a friend's house, reading or doing whatever I want to do."

"Think too of the books you could get through over café meals! The important point in tackling frustration is to make life worth living now, instead of looking to some future date when present restrictions will be removed."

"Then I've wasted a good deal of time lately, I'm afraid. Somehow I hadn't realised I have a duty to myself as well as to father."

"If you can plan your immediate future on the lines of our talk I hope you will both gain pleasure from one another's company in your foster father's last years."

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— *What is* —

## YOUR PERSONALITY TYPE

## SELF TEST

IT is not easy to divide people into types because most of us overlap from one type into another. In spite of this, personality tests can teach us a great deal about ourselves. They can help us to avoid extremes and to adjust any undesirable character traits.

Answer "yes" or "no" to the questions before turning to the key at the end.

## A

- 1.—Do you enjoy being alone?
- 2.—Is your favourite colour either green or yellow?
- 3.—Are you diffident about yourself and your abilities?
- 4.—Does it hurt if others disapprove of you?
- 5.—Are you easily affected by atmosphere and other people's moods?
- 6.—Do you daydream a great deal?
- 7.—Do you get strongly attached to people, your home, certain shops, a particular restaurant, the town you live in?
- 8.—Do you hang on to old things like letters, furniture, ornaments, because they have sentimental value?
- 9.—Are you easily moved by emotional acting or an eloquent speaker?
- 10.—Are you fond of poetry and classical music?

## B

- 1.—Do you like stories that end happily?
- 2.—Would you rather be with people than be alone?
- 3.—Are you specially fond of children and animals?
- 4.—Is your favourite colour either red or blue?
- 5.—Do you prefer cultivated flowers to wild flowers?
- 6.—Are you definite about your likes and dislikes?
- 7.—Do you concentrate on getting things done, rather than dreaming about what you would like to do?
- 8.—Can you talk about yourself, your abilities and achievements, without any feeling of embarrassment?
- 9.—Would you rather do things yourself than let others do them? If you are a motorist, would you much rather drive than be driven?
- 10.—Do you do what you want to do and what you think best without worrying about the approval or disapproval of other people?

## C

- 1.—Are you prone to go with the crowd in matters of opinion and prejudice?
- 2.—Do you feel an urgent need to keep in the fashion?
- 3.—Do you pride yourself on being progressive, "modern," up-to-date?

- 4.—Do you spend a lot of time and thought on your appearance?
- 5.—Are you a keen exacting shopper?
- 6.—Do you expect attention—and demand it, if necessary?
- 7.—Do you like out-of-the-ordinary foods—the first-of-the-season, highly-flavoured cheeses, china tea—anything out of the usual run?
- 8.—Do you like belonging to clubs or "arty" groups that pride themselves on being select?
- 9.—Do you *have* to try to keep up with the neighbours, and does it hurt if you can't?
- 10.—Do you do a lot of entertaining?

## D

- 1.—Are you fussy about your weight and your figure?
- 2.—Are you keen on sport and keeping fit?
- 3.—Do you really enjoy eating and drinking?
- 4.—Have you few, if any, inhibitions as far as making love is concerned?
- 5.—Is your taste in music, books, drama, and films, frankly lowbrow?
- 6.—Do you like nude shows and near-the-knuckle stories?
- 7.—Do you like down-to-earth, easy-to-know people, rather than the quiet aloof thoughtful type?
- 8.—Do you like a home that's lived in rather than one that's primarily for show?
- 9.—Do you dress for freedom and comfort, rather than for smartness?
- 10.—Are you the type who always knows how to start the car, or what to do for a bilious attack?

✱

Count up your "yes" answers in each section. The section in which you have most is the key to your personality type.

You may find that you have an equal number of "yes" answers in two and even three sections. This indicates that you are versatile and well-balanced, likely to appeal to a variety of people.

A.—The thoughtful, considerate, modest, dreamer-type. If you answer "yes" to more than six questions, watch out for over-sensitivity and a tendency to get out of touch with reality.

B.—Even when people don't like you—and most of them will—they will respect you. Your approach to life is practical and constructive and your feet are planted solidly on the ground. But if you answer "yes" to more than six questions, be careful about becoming unimaginative, self-opinionated, and too conventional.

C.—You are an attractive pleasing person. You are tactful and fit in with people and they



find you stimulating and interesting. Although you insist on getting value for your money, you can be very generous and hospitable. But if you answer "yes" to six questions in this section, you must be on your guard against showing-off, affectation, selfishness, and snobbishness.

D.—You are the down-to-earth good-natured solid type. You have a habit of showing yourself at your best in a tight corner. Although your

outlook is limited and you lack imagination, you make an excellent friend because you judge others by yourself and don't expect too much from them. But if you answer "yes" to more than six questions, watch out for grossness, insensitiveness, and lack of appreciation of the finer things of life.

A good all-round type might score as follows: A.—5, B.—6, C.—4, D.—5.

## How to Win Social Success

by Phyllis W. Young

MANY people believe that they are debarred from a successful social life because they feel "different" from others. They have, or imagine they have, defects which make them feel that they are inferior and unwanted.

But is any such defect, in fact, a valid obstacle in the way of social success? Alfred Adler, in his book *What Life Should Mean to You*, tells us that the successful man is one for whom life means: "to be interested in my fellowmen, to be part of the whole, to contribute my share to the welfare of mankind."

It follows that physical defects cannot possibly be a hindrance to your winning friendships and popularity.

Here is an example of what I mean. Martin Brown is one who until a few months ago was obsessed with the idea that he was a failure socially. At an early age he had an accident which left him with a lame leg. This made it impossible for him to join leg. This made it impossible for him to join with his friends in football, cricket, and other sports. So he began to feel different from his fellows, and he gradually drifted away from them and spent more and more time on his own.

But isolating himself did not diminish his feeling of being different: it intensified it. At last, he felt so lonely and inferior that he went to a psychologist for help.

### The Legless Man

Martin explained to the psychologist that he felt unwanted because he was lame and unable to follow the same pursuits as others. The psychologist told him of a man, not merely lame who had lost the use of both his legs. "This man is not defeated by his physical defect. It has made him more determined than ever to mix with people and make friends."

The psychologist explained how this legless man studies people's interests and needs. How, in spite of his disability, he finds ways of helping others.

"The result is that he is one of the most popular men I know in spite of the fact that he cannot get about and do the same as other men."

Martin thus realised that it was not his lameness, but his lack of effort to be friendly, which made others indifferent towards him.

### The Importance of Knowing How to Learn Languages

THE only satisfactory method of learning a foreign language is the direct method. In other words, you must learn French in French, German in German, Spanish in Spanish, and Italian in Italian. That is the Pelman method, and it is the only way. It naturally follows from this that the old-fashioned method of memorising long lists of foreign words is entirely abolished when you learn a language by the direct way.

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Another consequence is that it practically eliminates the difficulties and drudgeries of learning complicated grammatical rules and exceptions. It teaches you not only to read a foreign language but to write, speak and understand it thoroughly and efficiently.

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The question which arose in his mind was how he could cultivate an interest in people.

An idea occurred to him! He bought a pocket notebook. On the front cover he wrote the title "A Study of People"; and across the top of the first page, he wrote these headings: "*Name. Job. Hobby. Purpose. Problem. How can I help this person?*"

This notebook helped Martin to think about people more systematically and deeply than he had ever done before. In his study of people, he began with his immediate circles at home and at work. But soon he became so engrossed in his study that he sought to widen his circle of fellowship. He joined a group at the local church and became a keen and regular attendee at the weekly social gatherings.

### Interest in Others

The greatest strides towards gaining a sense of social success were made by Martin through his trying to answer the question: "How can I help this person?" It gave him such a sense of usefulness when he was able to help that his old feeling of being lonely and unwanted passed right out of his consciousness.

The outcome was a vivid illustration of the three principles contained in Alfred Adler's definition of the successful man. He

learned to take a real interest in his fellow-men; he grew out of an isolated existence into a part of the whole by taking an interest in his home, work, and church groups; and he found means of contributing his share to the welfare of mankind through helping those round about him.

If you are looking for the signpost to social success, there it is clearly stated in those three principles.

Begin, like Martin Brown, by taking a practical interest in the people in your immediate circles. You will soon find all kinds of ways of being useful to others. In trying to help people, remember that men's greatest desire is the desire to be loved. That is the fundamental reason why they need interest and help. Visiting and entertaining are two of the many simple ways in which we all can play a valuable part in other people's lives.

If you do not know of a sick, lonely, or otherwise needy person, contact your local hospital, an institution for old people, or the W.V.S., and you will find people just hungering for the kindly interest and attention of someone like yourself.

The experience of knowing that you are contributing to the happiness of other people's lives is a rich one indeed. It is the surest way of gaining a sense of usefulness and of becoming a social success.

## Are You Missing Opportunities?

by H. Neville Player

LIFE is like swordsmanship. The swordsman can hold out for a long time by merely parrying his opponent's thrusts. But he cannot win unless he is prepared to take offensive as well as defensive action.

Many people go through life on the defensive. They counter, fairly successfully, the numerous threats to their security which assail them from time to time. They work just hard enough and well enough to assure themselves and their dependents of sufficient food, clothing and shelter, a reasonable standard of comfort and a few luxuries. They do what is expected of them by their employers and by their social group.

But rarely, if ever, act on their own initiative—in case they might be wrong and incur disaster.

Such people believe that anyone who achieves a higher standard of living, or leads a more eventful and satisfying life, has been

specially favoured by fortune or circumstance. "If only I had had his opportunities," they say.

Nobody can win success by continually "playing safe."

I remember being picked for the first time to play for my school cricket team. I was so anxious to retain my place in the team that I was determined not to get out. I played every ball defensively and I did not get out—but I didn't score any runs either!

Before the next match, the captain said, "I don't care whether you score today or not, but if you don't get out in under quarter-of-an-hour you'll be dropped from the team."

I stayed in exactly twelve minutes and scored twenty-seven runs. The captain's ultimatum had given me a new slant. Relieved of my self-imposed responsibility



for defending my wicket at all costs, I was free to take the offensive. Instead of regarding the ball only as something to be stopped, I began to look for opportunities of scoring with it, and I took every opportunity that offered.

Watching for, and taking advantage of, opportunities are essential parts of the technique of successful living. What prevents most people from doing either is the fear of being "bowled out."

Kept in perspective, this fear prevents us from taking foolish risks. But it needs to be offset by the right amount of courage if we are to gain life's plums instead of merely "keeping our end up."

Hard work is needed too, if we are to take effective advantage of opportunity. It has been said that "People who fail to achieve what they want in life don't want it badly enough to do the hard work." This is true. It is a common experience in large industrial firms that employees who are singled out and asked to train for posts of special responsibility often refuse. Similarly, among those who are continually asking for promotion or higher pay, the majority are not doing adequately the duties already assigned to them.

The employee who invariably succeeds is the one who prepares himself for a better job, or higher pay, *before* he asks for it.

A fifteen-year-old lad named David Sarnoff had to leave school and go to work to help his widowed mother. No college education for him. He did not grumble about the better opportunities his friends had. He bought a code book and a telegraph key and practised in his spare time. He carried a dictionary in his pocket to learn the meaning of words. He educated himself and eventually became head of one of the largest radio concerns in the world.

This lad was ready for opportunity when it came, and he found his opportunity in the very job he was doing.

### Near at Hand

Opportunity is often so close to us that we fail to see it. We tend to look too far afield, when all we need is a positive mental attitude towards the potentialities of our immediate environment.

Long ago, a prosperous Persian farmer called Al Hafed, became discontented. He wanted to be fabulously wealthy, so he sold his farm and set out in search of a diamond mine. He wandered half-way round the world, spent all his money and died in rags, wretchedness and poverty.

The man who bought Al Hafed's farm

one day noticed a curious flash of light from the bed of a stream that ran through the garden. He reached in and pulled out a stone that reflected all the colours of the rainbow. He showed it to a friend who recognised it as a diamond. Together they stirred up the sands of the stream and found many more beautiful and more valuable diamonds than the first. Thus were discovered the rich diamond mines of Golconda from which the world-famous Koh-i-noor diamond came.

Every shovelful of every acre of Al Hafed's farm revealed the gems which he had left it to seek!

### Courage and Vision

An out-of-work carpenter, at his wits end to find the next meal for his family, sat on the beach in despair and absent-mindedly whittled a piece of driftwood into a chain with his penknife. His two children quarrelled over it, so he made another. The poor carpenter built up a great toy industry and finished up a very rich man.

Opportunities are not, as so many people imagine, the gifts of some fairy godmother. They are present all the time for those who have the courage, ability and vision to take advantage of them.

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## Test for the Over-Forties

LIFE is a period of development during which we should pass fairly easily from one phase to another. It can be fun all the way, but not when we become involved in a hopeless battle with the passing years, or encourage ourselves to grow old prematurely. In other words, we must be our age and learn to like it. At no time in our lives is this so important as during the 40-50 phase.

This test is specially designed for the over-forties. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Are you happy about people knowing your age?
- 2.—Do you dress as nicely as you can in a style to suit your type and age—neither younger nor older than you really should?
- 3.—Do you take a sensible interest in your weight, figure, appearance?
- 4.—Are you a vital full-blooded person who enjoys sex, without either thinking it all-important or believing yourself too old for it?
- 5.—Are your closest friends around the same age as yourself—neither much older nor very much younger?
- 6.—Can you enjoy the company of young people without criticising them or trying to domineer over them?
- 7.—Do you enjoy taking part in social and community activities?
- 8.—Do you try to bridge the gap between youth and age, by being interested in both and giving each your sympathetic understanding?
- 9.—Can you curb the tendency to think and say: "I'm too old for that now"?

- 10.—But have you accepted the fact that you lack the physical energy you had twenty years ago, and allowed for it in your daily programme by learning to relax at every spare moment?
- 11.—Are you, especially if you are a woman, controlling that tendency to complain about your aches and pains and ailments?
- 12.—Even though you may think there is a lot to be said for the "good old days," can you keep it to yourself and take a vital interest in today and tomorrow?
- 13.—Have you cultivated at least two worthwhile interests?
- 14.—Are you reasonably indifferent to criticism, with sufficient poise and self-confidence to live your life the way you want to live it?
- 15.—Have you learned that material success is not as important as happiness?
- 16.—At the same time, can you be reasonably proud of your career and achievements?
- 17.—Are you keeping yourself pliable and adaptable, open to new ideas and viewpoints?
- 18.—Can you talk to people without being formal or pompous, or, on the other hand, slangy or kittenish?
- 19.—Are you always ready to do things and go places without making a fuss or being a drag?
- 20.—Are you doing everything you can to ensure that you grow old gracefully?

Count five marks for each "yes." Over 70 is excellent and 60-70 is good; 50-60 is satisfactory; 40-50 may be regarded as fair but not good enough. Under 40 is poor.

## Book Reviews

# Religion Like a Battle

C. S. LEWIS is one of our most pungent broadcasters. Not so long ago he was a militant atheist. Now he is an ardent Christian believer, and uses his versatile and sparkling talent to further the cause of religion.

His *Mere Christianity* (Geoffrey Bles, 8s. 6d., postage 5d.) is a revised and enlarged edition of three earlier books, themselves the substance of a series of broadcast talks on religion. The racy, scintillating language of the original talks is preserved; the argument is logical and persuasive.

C. S. Lewis protests against our present tendency to confuse the word "Christian" with the word "good." We talk of a Christian act, or a

Christian man, when we mean the act or the man is good. But that is only confusion and misuse of language, Mr. Lewis protests. We should use the word "good" where we mean good; and when we use the word "Christian" we should confine it to the person who accepts the fundamental beliefs and traditions of Christianity. A Christian, in this sense, may sometimes prove a less worthy person than an atheist; but that still is no excuse for using confusing and woolly language.

Some convictions and experiences are common to both believer and non-believer. Thus, all ordinarily decent people, who retain any imagination and sensitivity of mind, recognise



an "ought." They "have this curious idea that they ought to behave in a certain way, and cannot really get rid of it."

True, they often break this law, this "ought," deep-written in the character of the universe; but the law itself is there. Nor is it to be confused with social custom or the discipline of our parents. "Ought" is not simply the influence of the herd instinct. It is simply that life and the universe are built that way. The moral law is as real on the psychic level as the law of gravitation is real on the physical level. And men neglect or disobey either at their peril.

From such considerations Lewis goes on to argue, with characteristic pungency and clarity of logic, that the universe is not an "it" but rather a "he." "What is behind the universe is more like a mind than it is like anything else we know." And from this he proceeds to expound the full Christian creed, the beliefs that are entertained by religious people as such.

In a later section of the book, again, the writer deals with Christian Behaviour—including such themes as social morality; morality and psycho-analysis; sexual morality; Christian marriage; and the like.

Anyone who believes that religion is a matter of nice sentiments, comforting superstitions, and woolly-headed illusions, would gain a vastly different conception of it from a reading of Lewis's book. Here he would find religion much more like a battle, and with the gloves off; an unrelenting intellectual inquiry, with nothing merely assumed or taken for granted; and a challenging encounter with all the facets of common human experience.

Lewis was heard with interest and delight by many thousands of listeners on the wireless. This book will doubtless delight and enlighten many thousands of equally grateful readers.—*R. W. W.*

**A**PART from the obvious doctrine of psycho-analysis, we still have much to learn from Freud when he turns his attention to a wider field. The recently published psycho-analytic epitomes are therefore very welcome as bringing his thought within easy reach of those who wish to learn.

Opening the first *General Selection* (Hogarth Press, 10s. 6d., postage 5d.) at random, we are struck by this which occurs in a discussion on criminality:—

"We arrive at the surprising conclusion that criminal deeds can be done precisely because they are forbidden, and because by carrying them out the doer enjoys a sense of mental relief. He suffered from an oppressive feeling of guilt, of which he did not know the origin, and after he had committed a misdeed the oppression was mitigated. The sense of guilt was at least in some way accounted for. I must maintain that the sense of guilt was present prior to the transgression, that it did not arise from this, but contrariwise, the transgression from a sense of guilt."

This has a direct bearing on the horrible compulsive crimes with which the public is becoming only too familiar.

Taking up *Epitome No. 4, on Civilisation, War, and Death* (Hogarth Press, 8s. 6d., postage 4d.) we find it full of matter which sheds light on the pressing problems of today.

The discussion with Professor Einstein on the causes of war may seem pessimistic, but they do give hope for the distant future.

"How long have we to wait before the rest of men turn pacifist? Impossible to say, and yet perhaps our hope that these two factors—man's cultural disposition and a well-founded dread of the form which future war will take—may serve to put an end to war in the near future is not chimerical. But by what ways or byways this will come about, we cannot guess. Meanwhile we may rest on the assurance that whatever makes for cultural development is working also against war."

Six years after these words were written the second World War broke out. Perhaps many of us alive today may live to see the day when the process has worked its way out and war is universally outlawed.—*R. MacD. L.*

**BRUNO BETTELHEIM** in *Love is not Enough* (Allen and Unwin, 32s. 6d., postage 6d.) has written a fascinating book on the treatment of emotionally disturbed children. The author approaches this subject on the assumption that fewer and fewer families appear able to provide a satisfying human environment for their children and that, consequently, it is extremely difficult for many modern children

## Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring.* This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. *All correspondence confidential.*

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to learn the skills which are so necessary for successful living.

Bruno Bettelheim and his fellow-workers have made a very serious attempt to help very emotionally disturbed children to solve the problems which keep them from succeeding in life. The Sonia Shankman Orthogenic School, run by the University of Chicago, was the place where this attempt was made. The book itself tries to give a broader understanding of exactly where in our society things go astray in the rearing of children. In this school an attempt was made to make a really worthwhile life for children who turned away from a world that had brought them too much misery.

It is interesting to note that there is no very elaborate procedure. The staff attempt to convince the children that this can be a good world to live in and they do this by helping them to succeed in those simple tasks of living which have somehow become difficult for them and have always, in the past, ended in defeat.

The school is frankly based on the insights of psycho-analysis, the staff applying this in a practical way all the time. Each child at the school when he wakes in the morning, when he baths, when he goes to the toilet and at all other times of the day is treated as if the psycho-therapist is part of his actual life and can help him at all his critical moments.

There is a deep understanding that the feeding situations, the night fears, the ability to be regular and clean were the very places where parental efforts were misinterpreted or perhaps too well understood. Behind many a rejecting parent there is an attitude of always doing, even when it means punishment, what is best for the child. So there has to be in almost all cases a thorough re-education.

Experiences, which in the past have proved unsatisfying, have to be experienced in different situations until they are satisfying. There is a very large measure of freedom in the school but throughout everything there is a friendly frankness. In the school the staff does not wait until the child brings his problems but they discuss issues with the child at the moment when it has revealed itself in behaviour or when it is most pressing.

One of the values of the book is that we can all learn from it. Many parents, bothered by the behaviour of their own children and even perhaps by their own behaviour can learn how to create a better state of affairs. Schools and other institutions can also learn much from this book. This is a very readable book. Its aim is very clearly described in its last paragraph:

"It is only in a society where the desirable

way of living and of living together is commonly accepted by the vast majority (and therefore conveyed to the child by his parents) that the school can restrict itself to the teaching of academic skills and knowledge. The most important of all skills, that of living well with oneself and with others, can be acquired only by living in an emotionally stable and satisfying human environment.

"If too many families no longer provide it, a vicious circle is created because parents cannot convey to their children what they have never learned themselves. This vicious circle must be broken. Experience gained from the deviate cases in a school such as ours may well prove useful to parents and to normal schools, and

**A** BOOK is like a garden carried in the pocket.—*Arabian Proverb*.

**T**O acquire the habit of reading is to construct for yourself a refuge from almost all the miseries of life.—*W. Somerset Maugham*.

**R**EADING is to the mind what exercise is to the body.—*Addison*.

eventually be of help to all children in acquiring that greatest art of all: how to live a socially useful and emotionally satisfying life."—*B. L.*

**F**OR some years I have been accustomed to recommending *The Intelligent Parents' Manual* as the best book on child care and upbringing which I know, but some may have found the price prohibitive. I am delighted therefore to see that it has now been reprinted (Penguin, 2s. 6d., postage 3d.) at a lower price.

Written for America by Florence Powdermaker and Louise Grimes, the book in its latest form has been skilfully adapted for the British public. It covers the whole period from infancy up to and including adolescence. While giving up all the factual information necessary on such matters as feeding, clothing, and diet it is always the child as a whole which the authors have in mind, and its healthy adaptations to personal relationships as it grows.

The psychological welfare of the child is seen to be not an afterthought but something implicit from the first in the way in which the child is received and welcomed, and which must be thought of all along. Parents are shown how to avoid making difficult children and not merely how to deal with the difficulties unimaginative handling may have caused.

"Another way of reducing a child's aggressive actions is to allow him to express his anger in words. Many people are shocked by utterances of a young child not realising how little he understands or means what he says."

Parents may be glad to find that the authors' attitude to punishment is realistic. Attention must be given to the temperament of the individual child. "Occasions when physical punishment should be used are rare, and with the majority of children who are intelligently brought up, such punishment need not be resorted to."

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## HYPNOTHERAPY

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"It must also be kept in mind that while certain children become quiet and relaxed by a struggle which has ended in a spanking, others become so incensed at physical punishment that they become hysterical with rage. To punish such children physically is a mistake, for it arouses such deep resentment and anger in them that it only promotes further rebelliousness."

Perhaps the most valuable section of the book is that on adolescence in which the emotional life and consequent difficulties of adjustment are discussed with wisdom and understanding. Every really intelligent parent will hasten to equip the household with this book.—R. MacD. L.

WHEN writing "we have to subject ourselves to the discipline of thought," explains G. H. Vallins in *Better English* (Pan Books, 2s., postage 3d.). This book, an excellent choice for everyone interested in literary expression, is a companion-volume to the same author's *Good English*.

In *Better English*, Vallins is concerned with the niceties of language rather than with basic principles of accident and syntax. With amusing illustrations from living writers he shows us how to develop clarity and style. Incidentally, how comforting it is to observe the mistakes which even practised writers make! —C. H. T.

EVEN after a lapse of forty years, Ferenczi's *First Contributions to Psycho-Analysis* (Hogarth Press, 30s., postage 7d.) still have validity and much to offer the serious student.

The opening contribution which links psycho-sexual impotence to the incest taboo is an example, and other contributions on dreams, and on the connection between homo-sexuality and paranoia are of equal importance.—R. MacD. L.

ARTHUR DUXBURY'S *Note Book for Speakers* (University of London Press, 10s. 6d., postage 4d.) will prove helpful to all those who speak in public. It contains material for speeches collected by the author during twenty-five years of teaching experience in the art of effective speaking, and gives a ready-made collection of stories, verses, quotations and illustrations under various general headings.

Under the heading of *Courage* is given this story: "A parson was visiting a poor old soul who lived in a single room. He noticed that the window faced north, and he said to the old lady, 'Does the sun ever shine in this room?' 'No, was the reply, 'but I can see it shining on the houses opposite.'"

Under *Endeavour*: "Perseverance is a prime quality in every pursuit. . . . Men fail much oftener from want of perseverance than from want of talent and good disposition."—Corbett.

Under *Friends*: "A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously,

and continues a friend unchangeably."—William Penn.

Under *Introductions*: "When I was asked to make this presentation and bid farewell to our retiring manager, I thought of Longfellow's lines: 'Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time.' Despite his blushes, I think these lines epitomise his career. The impression his personality has made on all who have come into contact with him are the footprints by which he will always be remembered."

Under *Kindness*: "Many people come to praise cherry trees in bloom but they are truly kind who visit them after the blossoms are fallen."—Japanese proverb.

This book is a treasure-house of bright thoughts for all who address their fellow men in public.—F. A.

FOR all who seek practical help and guidance in the development of a hobby, the "Craft Handbooks" are a very helpful series. Three new titles have just been added to the two dozen already published: *Raffia Work* by Rosemary Brinley, *Knitting* by Eunice Close, and *Metalcraft* by F. John (Frederick Muller, 6s. each, postage 3d.). Each book is very helpfully illustrated.—F. A.

A SMALL-SIZE dictionary entitled *20,000 Words, Spelled—Divided—Accented*, compiled by Louis A. Leslie and Roy P. Gasson (McGraw-Hill, 6s., postage 3d.) has a special usefulness in that it concentrates on the spelling of the words, gives no definitions, leaves out types of words that give no spelling difficulties and rare and obsolete words found in an ordinary dictionary, and so makes for quick and easy reference in finding the correct spelling of a word.—F. A.

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## Learning How to Shape Your Own Life

by Dr. R. Macdonald Ladell

THERE would not be much use in the study of psychology as a guide to living, if it did not mean that we have the power, at least to some extent, of shaping our lives.

Shakespeare, as always, is able to sum this up in a phrase: "Men at some time are masters of their fates." W. E. Henley proudly put it another way: "I am the master of my fate; I am the captain of my soul."

On the other hand, we learn from psychology that individuals are conditioned into being what they are, and that this conditioning takes place in early childhood. There seems a contradiction here.

The answer is in Shakespeare's use of the word "sometime." There is a moment, or moments, in the life of each of us when we can break away from the established pattern of living and use a different method of adaptation.

Sometimes religious conviction can be the turning point.

Courage to take chances and to put a greater drive into living can come through the experience of being loved.

Or some disaster which shows up our weaknesses may convince us that we have been following the wrong path.

With greater certainty does the insight given by psychology make us master of our fate. We cannot control circumstances, but we learn to control our reactions to them, and by so doing we are often able to select a different set of circumstances to form our environment.

It is noteworthy how often unenlightened

individuals go on repeating the same sort of mistakes, and getting into the same sort of muddles. They become entangled repeatedly in the same kind of sinister circumstances until they are convinced that they were "born under an unlucky star," when in fact it is their own attitude to life which has attracted such circumstances to them.

### Prohibited Love . . .

As an instance, one may give the common case of a girl who repeatedly finds herself emotionally mixed up with men who, for one reason or another, are unable to marry her. Usually they are men older than herself, married, and perhaps separated from a wife they are unable to divorce.

Psychology will show her that her readiness to respond to such men attracts them to her, and that this readiness comes from an infantile attachment to her father which she has not outgrown. An elder married man then becomes a substitute for the loved father, but in order to be such substitute he must be, like her father, inaccessible as a partner in life.

This is the feminine counterpart of the Oedipus Complex which attaches a man to his mother, so that his subsequent love affairs (if he is able to indulge them at all) are always abortive. He falls in love, pays court, and then suddenly loses interest because his love object is a mother substitute and so has become unthinkable as a mate.

In the same category are those whose emotional immaturity leads them to select as partners in marriage those who are like



### *Joy in Living*

**F**IRST and foremost I believe in life. It isn't only that I feel a passionate joy in living but I have faith in life. I have no dogmatic certainties which tell me where I came from or where I am going to, or why. But like a stream which doesn't know the source from which it sprang or the sea to which it flows I trust the current in my being, and I believe if I am true to it I shall not lose my way. And though I cannot chart the pattern of my course nor guess its purpose yet I am sure beyond a doubt that both exist.—*Lady Violet Bonham Carter.*

poisons the whole of your relationship with the person you have wronged.

The importance of avoiding or getting rid of unconscious guilt is recognised by all practising psychologists and by the great religions. The purpose of confession is to do away with the stain of wrong-doing, and baptism symbolises the washing away of the stain.

But it is not always necessary to go through an elaborate ritual in order to rid yourself of guilt. You can do it by admitting to yourself honestly that you have done something wrong, and asking to be forgiven by the person concerned.

There are two aspects to forgiveness. It must be asked and it must be given. So if your husband or wife has done something to upset you, and has apologised to you for it, you must complete the process by accepting the apology. You must mean what you say, and you must show that you mean it.

It is not enough to say "That's all right" in a voice which betrays that you do not think it is all right. It must be accompanied by a gesture of acceptance and welcome, for it is actions even more than words that influence the unconscious. The greatest use that can be made of a kiss is to seal the asking and giving of forgiveness.

Another thing to remember is that everyone has certain psychological needs. Everyone needs to be loved, admired, and praised. But it is from their wives or husbands that people need most. For example, a wife needs her husband to take the place of her mother, father and brother as well as to be a lover to her.

And a husband needs his wife to take the place of his mother and sister, as well as to be his lover. These needs are not always conscious; indeed, they are very often unconscious. But if we are starved of

satisfaction for them, our personality ceases to grow properly, and deep-seated dissatisfaction spoils our lives.

It follows from this that understanding the psychological needs of husband or wife is very important for the happiness of marriage. It is necessary to put oneself in the place of one's husband or wife and to ask oneself what he or she needs. If it is praise, then give it; if it is affection, then show it.

If a husband and wife can get from each other satisfaction for these deep psychological needs, they will *never* lose interest in each other.

There are many other ways in which husbands and wives must learn to understand each other. For instance, they must learn the times when the other wants affection and when he or she wants to be left alone. After all one cannot always be wanting to make love. And if you do feel like it and your wife or husband does not, then remember that sometimes you also feel the same as he or she is feeling at the moment.

The small enclosed world of marriage is not really different from the wider world of society. They both need patience and understanding if they are to be managed successfully and happily.

## A hobby will help you . . .

### Weaving

**W**OOL, linen, cotton, and silk are all materials suitable for weaving on handlooms.

The loom is the device used to hold one set of threads in position while working through them with another thread or threads. The simplest type which can be bought and set up in the home consists of a piece of wood, narrower than its length, with two smaller pieces of wood fixed at each end. A screw-eye is fitted into the top-left corner and another is screwed into the wood at the bottom right corner.

To "set up" the loom, the end of a piece of thread is tied to the screw-eye at the top-left corner, and the thread wound around the wooden frame. It must be wound tightly and with an even tension and the loose end tied to the screw-eye at the bottom of the frame. This is called the warp.

The weft is the long thread woven through the fixed threads (warp), while the material woven is called the web. There are many helpful books on the subject, but the best way to begin is to attend a class or have the technique demonstrated by a friend.



# THE PROBLEM OF YOUR HEREDITY

**H**EREDITY provides bricks, but environment decides the kind of edifice we erect with them. It is therefore a mistake for the individual to feel that he must necessarily reproduce in himself the *weaknesses* of either parent.

Yet a number of people handicap themselves in living by believing just that.

It is understandable that if the child is brought up in an atmosphere of domestic quarrels and incompatibility it may grow up with the feeling that married life has not much to offer. But there are men who go further and persuade themselves that "Because my father was quarrelsome, I must avoid marriage as I shall be the same." And girls who think: "I may become a nagger like my mother. It would not be fair to marry."

Sometimes it is the experience of having had to deal with a neurotic person in the family which has implanted a conviction in the individual that he or she must of necessity follow the same path.

Such was the case with the woman who wrote me some years back and who I have every reason to believe is now happily settled. She based her approach to life on what she saw of her father who became "completely unreasonable" before his death after suffering from "inferiority" all his life.

She herself has followed a business career and has proved herself capable of taking on real responsibility, but has always been haunted by the fear of a "split mind." So much so that on one occasion she is convinced she actually felt it "splitting!"

**I**T is not surprising that with this start she has, as she says, "suffered from every known fear and panic," although she has been able to conquer them through her own efforts.

This is one reason why I believe that her neurosis and phobias were due to self-suggestion rather than to serious complexes. Her mother's difficulties with her father led to her regarding marriage from a perfectionist viewpoint.

"Such things as looking after a man properly and making sure he got enough

to eat have always seemed to me terrifying problems. When in my teens I decided that I was not fit to have children and therefore must not get married, and I have discouraged every eligible man who wished to be friendly.

"I realise now I have turned thirty that marriage and children are the only real satisfactions in life, but my fear of a breakdown prevents me from seeking fulfilment."

When I replied to her I took what I believe was the right course and dissuaded her from staying in her uncongenial job in order to be near the psycho-analytic clinic at which she had registered at the bottom of a long waiting list.

What I wrote was something like this: "You are always looking for trouble. If you go through life as if it were a Chamber of Horrors it is not surprising that you meet with difficulties. There is nothing of the "split mind" (schizo-phrenic) about you. That is a very definite disease with symptoms as distinctive as those of measles or typhoid.

"You have no need to worry because you have daydreams. The use of the imagination in such dreaming is one of the ways in which we adjust ourselves to life. Daydreams can be a spur to achievement. They are in the nature of wish fulfilments, but it need not stop there. One can regard them as giving a goal at which to aim. Only when they are allowed to become a substitute for action do they impede progress.

"You do not need to have a long course of psycho-analysis to prove to you that your life has been centred round love and fear. In your depressing home with a mal-adjusted father your sympathies were always with him. In fact you were in love with him in spite of shrinking from his disabilities, and as must be the case with love, you identified yourself with him, so that you believed you were bound to repeat his experiences in your own life.

"With this sense of doom hanging over you, you have denied yourself fulfilment in life. By nature you are loving and sympathetic and you crave for home and children, but telling yourself you can never be fit for marriage you have turned your back



## EXERCISE YOUR MIND

**I**NTELLIGENT children take little for granted. They see details in many things that a grown-up overlooks. And they are apt to be devastatingly logical.

Consequently the questions asked by children can often provide excellent mental exercise for the adult who makes a real effort to provide satisfactory answers.

Take these three questions asked by a four-year-old. "How does a bumble-bee wash itself?" "Why doesn't a fly fall when it walks on the ceiling?" "How is soap made?"

They are simple questions about things most of us have seen hundreds of times. But how many of us have ever troubled to discover what a bee does to keep itself clean, or how a fly sticks to the ceiling, or what goes on in a soap factory?

To have to confess to a small child that we do not know the answers to such questions can be embarrassing. But if we let ourselves continue in ignorance it is sheer mental laziness. For the answers to most of the questions which children ask are to be found in books available in almost every public library.

on every path leading in that direction and have tried to find compensation in academic distinction.

"Of course, having this primary fear, your fears have grown like a snowball as must be the case when we allow unreason to guide our lives.

"You have been generously endowed by nature, and you have only to allow your real self to appear. You are not a replica of your father. What he became was the result of the pressure of particular circumstances on his particular individuality."

I have quoted sufficient to show the way in which those who have believed themselves to be similarly doomed can revise their thinking and gain mental health.

**J**UST to show that fulfilment in marriage and maternity does not mean "living happy ever after," I pass on to another letter which breathes, if not the same sense of doom, a sense of perpetual frustration which also can be traced to early home environment.

"I always have a sense of inferiority and feel myself to be a social failure," this woman writes. "I get that from the troubles at home. There were constant rows because my mother used to reproach my father with not providing her with the position in life

to which she was accustomed, and he was a proud domineering type who resented her attitude. As a result our comfort and even physical needs were sacrificed to appearances.

"My life seems one long regret of unfulfilled desires and dreams which will never come true. . . ."

It is a long letter and gives many details which enable me to see that her pattern of living is an endless attempt to compensate for her fancied inferiority.

This attempt has led to her continuing in her career and to toiling for success and distinction even though she is the mother of three children. At the same time she feels bound to show herself to be the "perfect" mother and housekeeper, and the children are fussed until they have no peace and the home is scrubbed until there is no comfort.

What commendation she wins outside the home is at once outweighed by her sense of failure within the home, and vice-versa.

As I explain to her, she has an urge to personal distinction which has the limitless quality of childhood imaginings, and therefore remains unsatisfied whatever her achievements. There will always be something beyond to try for—something out of reach which she must have in order to be happy.

Naturally her discontent spreads to those around and she lives in an unwholesome atmosphere, thus reproducing the conditions she was born into. She will have to revise her values and grow up. Personal distinctions end with death, but in her children she has made a full contribution to life and will live on in them and in their descendants.

**N**OW an example of the fatalistic attitude from a young man. "I was rejected from the Services on account of my nerves, which I no doubt inherited from my father who was very nervous as a young man."

He has the usual symptoms of shyness and awkwardness in social life, and tremors of the hand and many other signs of fear, and I am quoting him because I doubt whether the help I was able to offer has proved adequate.

He described himself as having "rather set views on things generally, such as politics, religion, married life, gambling, moral standards," although he believes himself to be a "deep thinker."

It is apparent that this latter is just what he is *not*. He has accepted the ready-made views of others and has a closed mind, which can be almost as disabling as a "split" one.



It would require a series of interviews to find a crack in his defences and to penetrate to his real self. The only clue I get is when he says that his nerves do not permit him to think of marriage.

When a person says "If it were not for my nerves I should do so-and-so" it is evident to psychologists that he is finding his nerves an excuse for not doing what he is basically afraid of doing. I am sure that this young man's troubles centre around sex, but he prefers to say that he was born that way, and so avoids the responsibility for mind-searching, and rechecking his values.

His nerves are the result of conflict between his ideal self and his repressed urges. It would probably turn out in the course of analysis that his inability to think for himself, coupled with his false belief that he is doing so, results from an infantile fixation on the mother. He has never been able to free himself psychologically from her "apron strings" and so remains a child.

HE asks me to help him by recommending books, but books have their limitations. You cannot argue with

the printed page and so you close your mind to what does not appeal to you. Or, as with sermons, you mentally apply the lessons to the other fellow, feeling sure that you yourself are different.

Psychology teaches the art of living, and books and magazines are valuable in calling attention to the common snags in life which trip people up. They show you the kind of things to look out for, and if they are to be of use it must be by helping people to discard false beliefs about themselves so that they can make adjustments on the plane of reality instead of make believe.

By reading about others and seeing how they have been making the wrong approach to life, you can learn a new pattern of living. The knowledge that others are going through the same sort of struggle is in itself heartening to those who have regarded themselves as being unique in their sensations and experiences.

But there will always be those who are so tied up by infantile fixations that they put up an unconscious resistance to self-examination and need personal analysis to get past their defences.

## Do You Believe in Yourself?

IF you do not believe in yourself, no one else will. It is one of life's hard facts that people usually judge us by our approach to them. If we are shy and hesitant, we give others the impression that we are unsure of ourselves and often find ourselves pushed aside in favour of someone else.

Try this test to see how you stand. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Do you believe that you are as capable in most things as the people you know?
- 2.—Do you think that most people like you?
- 3.—Do you expect to enjoy yourself at social gatherings?
- 4.—Can you assess criticism fairly so that it does not depress you unduly?
- 5.—Are you reasonably indifferent to what people think and say about you?
- 6.—Can you face up to the domineering-aggressive-sarcastic type without feeling "small?"
- 7.—Do you find it easy to adapt yourself to strangers, a new boss, a new job, new surroundings?
- 8.—Do you often speak first and attract people's notice?
- 9.—Do you blush rarely or not at all?
- 10.—Can you enjoy a joke at your expense?

- 11.—Can you talk about yourself without embarrassment?
- 12.—Can you carry on with a job quite happily when people are watching you?
- 13.—Do you find it easy to express an opinion?
- 14.—Can you maintain your point of view in an argument?
- 15.—Can you say that you are unduly influenced by your family, friends, public opinion?
- 16.—Are obstacles and setbacks a challenge, making you eager to fight back?
- 17.—Do you often take the initiative?
- 18.—Do you welcome responsibility as giving you a chance to show what you can do?
- 19.—Would you make a complaint in a shop or a restaurant if you really felt you should?
- 20.—Do you put your abilities to the test by trying to do things, rather than by dreaming about what you can do or will do—some day?

Count five marks for every "yes." A score of 70 and over is good; 60-70 is satisfactory; 50-60 fair. Under 50 is not satisfactory. If you score below 60, keep this test by you and try it at monthly intervals. See how quickly and try it at monthly intervals. For example, if you can improve your score. For example, if you answer "no" to Questions 4, 8, and 20, make a conscious habit of changing your reaction so that you can answer "yes."



Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

## THE PSYCHOLOGIST ADVICE BUREAU

### Afraid of People

*What do you consider is the difference between shyness and self-consciousness?*

*Is self-consciousness a form of shyness (a distrust of other people), or is it just guilt?*

*If it is distrust, then I can see that it can only be cured by trying to have a more rational feeling about people's intentions.*

*But if it is guilt, is it right to say to yourself that it is wrong to be afraid to show your faults and shortcomings?*

*I wish you could help me, as I've always been afraid of people and seem to be getting worse about it.*

YOU raise some interesting points, but we wish your question had been more specific and less general.

You do not even tell us your age! That is important because adolescence is a period in which an increase in self-awareness is natural. The changes in the body and glands call attention to themselves and the mind is seeking to understand the self and the environment.

To be conscious of oneself is necessary if one is to make good use of oneself. Such self-consciousness only becomes morbid when the consciousness is accompanied by comparing oneself unfavourably with others. There is an urge then to avoid the scrutiny of others and to avoid contact with them as far as possible.

As you rightly suggest such an attitude implies a feeling of guilt. As we are told in the Scriptures of Adam: "I hid myself because I was afraid."

Shyness is akin to morbid self-consciousness, but is essentially the outcome of two conflicting urges. The child is always wanting to call attention to himself. But he is

constantly told not to be a nuisance, not to show off, and so on. Hence the conflict between "Look at me" and "Don't look."

Morbid self-consciousness or morbid shyness is only possible if you are continuing to view the world through the eyes of a child who is continually expecting censure and blame. You need to realise that essentially people are friendly, and though people differ in abilities you have a right to be yourself.

This right is often weakened by a sense of guilt and owing to the way most of us are brought up, this sense of guilt almost always centres in part around sex. Children are taught to be ashamed of their bodies and ashamed of all thoughts and acts which concern some parts of the body. A matter of fact acceptance of sex and the rightness of sex, helps to give one self-confidence.

It is certainly wrong to hold back from life through fear of making mistakes and being criticised. There are "learners" in life as in other things. In fact the best of us continue to learn throughout life.

Only by the experience of living can you improve your technique. Don't be afraid any longer; advance boldly!

### Why Am I Ignored?

*I am an unmarried, middle-aged woman, and I go out to work.*

*Some years ago I had a man friend who was interested in me, but I discouraged him as I was ashamed of my home life. My father drank and the rows between him and my mother upset me very much. Also, I was afraid of my friend not seeing me at my best.*

*Now I live under a cloud of depression because I am unpopular and do not know why. I have no friends, and if I do meet anyone, after three or*



*four meetings they cut me dead in the street. If only I knew why, I should be a lot happier.*

IT is not too late for you to have a satisfying life. Because you have never had the right attitude to life, you find yourself lonely now—but the fault is not yours.

You could only get your ideas of life by what you saw in your own home. Naturally you could not see the beauty of the marriage relationship and find a place for sex in it, with such an example before you. You repelled advances even though you wanted them.

What you have to do is to alter your technique of life. Instead of wanting people to like you, you must show that you like people.

Learn to give a smile and a cheery greeting. It is not enough simply to be efficient in your job; try and give that little extra interest in your work which counts. Take and make opportunities for being helpful.

Show interest in the lives of others and encourage them to talk about themselves. Get around and meet people, going to places you have never been to. Teach yourself to share the interests of others, and join with them in cultural activities.

Always bear in mind that it is in finding a use for yourself that you develop personality and find a purpose in life.

### Pre-Marriage Worry

*I am tall, healthy, refined, educated and single. My age is over forty, and I come from an excellent home, being the elder son, with one younger brother.*

*I am engaged to be married to an intelligent, kind and noble-hearted girl, who I am sure will see that I do not lose what I have worked and struggled for all these years.*

*My worries are these. Bad trade, leaving my parents' home where everything is made easy for me; and being afraid to take on the responsibility of a complete new home of my own.*

*I have feelings of depression every morning, but seem to overcome them later on in the day. My girl advises me not to take things too seriously, but I should be pleased to have your advice.*

IT may help you to see yourself as having a typical eldest son complex, and therefore extremely apt to make heavy weather of life.

Up to the age of two you were "King Baby." You knew yourself to be the centre of attraction, the only object of loving care, and you felt nothing could go wrong. Then and you felt nothing could go wrong. Then all one day without warning you saw all interest switched off you on to a miserable

baby who monopolised your mother, usurped your place, occupied your throne.

You were told you must love your little brother, and you came in time to believe you did. But you also experienced hate, which you repressed. This masked hate made you feel that you must be unworthy of love and so deserved the fate which had fallen on you. You lost your zest in life, just as you lost your throne. Henceforth you had a feeling that you did not deserve to succeed, and so you "pulled your punches."

There was a feeling, too, that the world was unfair. Nothing could be relied on, so you felt it best not to venture far. To make matters worse you were told that it was your duty to set a good example. Whatever you did, it never seemed to be sufficient. You always asked yourself whether you ought not to have done better. You dared not venture where you were not certain of success; and this is still your attitude towards marriage.

How are you to combat all this?

Only by realising the infantile conditioning, and that you have been following a pattern of living based on this. You need a new philosophy of life.

You cannot expect to fall in love with the abandon of a youth but your love is very real and you can trust to that. Life, however, offers no security. It must be regarded as an adventure, and the satisfactions come through effort, not through finality.

If you have a girl who "will fight to see that you do not lose what you have worked for," it is up to you to see that she has a husband who is not easily daunted. Marriage means a full acceptance of life and its risks. It is not a harbour of refuge. By such acceptance you discover unsuspected qualities in yourself. By adventuring together you ensure happiness for both of you whatever difficulties arise.

If you cannot face re-adjustments, if you still hanker after security you had better stay single and congratulate your girl on a happy escape. But from the quality of your letter we do not believe that you will do that. Much happiness to you both!

### Fear of Blindness

*For years I have suffered from short-sightedness. My optician is quite satisfied with my corrected vision, and has told me that my eyes are reasonably healthy.*

*Nevertheless, I am haunted by a fear that my sight may still be worsening and become scared to look at distant objects in case I should not be able to see them as well as previously. Sometimes I am*



*afraid to lie in bed in a darkened room without continually looking at the window to assure myself that I have not gone blind.*

*Out of working hours, I am quite content to spend my leisure at home and have no desire to seek outside interests or company. I am male, aged twenty-five, unmarried and have no brothers or sisters.*

**Y**OUR fear regarding your eyesight is symbolic. That is, the wish to put things out of the mind is equivalent to an effort not to see them, and so you transfer mental blindness to the physical sphere.

There are psychologists who believe that a squint has a mental origin. It is the result of conflict—"I want to see, but I must not look." Needless to say, such conflict arises in childhood over forbidden sex curiosity. A properly enlightened child has no such conflict. There is always a close mental association between sex and vision, since it is through the eye that lust can arise. "If thine eye offend thee, pluck it out" is the maxim that the unconscious mind attempts to follow.

Probably as an only child you were kept un-instructed and denied the knowledge which you naturally wanted; you felt yourself guilty because you wanted it.

If, as you say, you "have no desire to seek outside interests or company," you are following the wrong technique in life by indulging such self-centredness. You are indeed following a shortsighted policy! It is through living a social life that your personality develops.

### Inferiority Feeling

*I suffer with an inferiority complex, and I am nervous and frightened to mix with other people, as I don't know how to converse very well.*

*Lately I don't seem to be interested in anything at all, and think life in general is not worth worrying about. At the same time I do worry as life has to be faced, I know.*

*Do you think I should see a specialist for nerves?*

**Y**OU tell us nothing of yourself, not even your age. All the same, there are many who feel as you do, and it may be possible to answer you satisfactorily on general lines.

Those who complain that they "cannot mix" are people who dislike themselves. The reason is that they look with envy on others and wish they were different, instead of accepting the fact that each of us is unique, and has a right to be himself. Some are natural talkers, others do best as listeners. The great thing is to be interested in other people.

Those who like yourself complain of inferiority feelings are only interested in themselves. Adjustment to social life comes through experience. It cannot come if you hold yourself apart in your corner. You acknowledge yourself a learner as to life, and then you can start to learn.

Often a man dislikes himself because he is unhappy about his sex urge. It is doubtful if you really need a psychiatrist. Find ways of using yourself and making others happier, instead of indulging in self-pity. If you do need one, it is for your doctor to refer you to the right man.

### Would Marriage Help?

*Until a couple of years ago I shuddered at the thought of a husband. The change in my attitude may be due to the change of life which I am now experiencing, but I do realise how much I have missed all these years in not having a home and children.*

*My mother brought me up under the impression that girls who went out with boys were "not nice," and I grew up practically friendless.*

*I am unhappy now because I have an urge to marry and do something to justify my existence. Perhaps to be a companion to some lonely man and have the companionship I crave.*

*Supposing I should meet a suitable mate, would marriage really solve my problem?*

*I have written a lot about myself, but I feel better already!*

**W**E share your regret that your mother's shortsightedness has robbed the world of a happy personality and your children. One can find happiness, however, on many different levels. In fact, happiness comes as a by-product of making use of one's personality, and you must not regard your life as finished.

Since you are now fully awake, it is possible that the best years are to come. You cannot have children of your own but you could complete some man's life for him and in doing so complete your own. It is wrong for a young married woman to believe that sexual union is all she needs, but that does not mean that a childless woman has not the right or is not able to enjoy sex.

You have allowed yourself all your life to waste your opportunities in lamentations that you were not as clever and good-looking as your sister, and so have failed to a great extent to develop your unique self.

There seems no reason why you should not adventure, carrying your capacity to earn a living to any part you fancy in Britain or overseas. On the other hand, it



may be that you have by no means thoroughly tested the social amenities of your own town in the winter. There must be churches, chapels, socials and children who need help. Giving personal service is the antidote to loneliness.

### Desire to Scream

*A few years ago I had a rather nasty experience. When I was out one day a feeling came over me as if I wanted to scream. This feeling persisted all the way home, and I have a constant dread that I will feel it again.*

*I never enjoy going out now as I used to. I am a girl in my twenties employed in a shop.*

**SCREAMING** is a child's reaction to frustration. It wants to do something, and is prevented, and its annoyance finds vent in screaming.

When you wanted to scream it must have

been from a similar cause. Life was not going well with you. Life was not bringing you what you wanted, or what you had dreamed of when a girl. You felt trapped by life, and you still do.

At a guess, we should say that you are restricted at home in some way; perhaps by a possessive mother or an invalid father. Your sense of duty conflicts with your need to lead your own life. Possibly you have abandoned some promising love affair.

Your fear of screaming is a symptom designed to reconcile you to your lot. You avoid social life and its temptations by being able to say to yourself that you are not fit to go out.

Realise your right to be yourself and to go forward in life. There are always arrangements which can be made for the older generation.

### Speaking Personally

by John May

## Roses round the Door

**WHEN** I first left home as a young man, I bought a climbing rose-tree with a large single yellow flower from a nursery and planted it at the front door of my new house. It flourished mightily, and spread its beauty as far as the front gate of my little garden.

People used to stop and admire the blooms on their way home from the railway station, and it grew so vigorously that I had to prune it hard every winter.

One day when I was working away at it with the secateurs, my parents came to see me. My mother picked up two of the shoots I had snipped off, took them home, and stuck them deep in the ground in her own garden.

That was several years ago. Now, over an archway in her garden, she has a vigorous and beautiful single-yellow climbing rose. Mine cost me quite a lot, and I left it behind when I moved.

My mother's cost her nothing.

There is a moral to this little tale, of course. It is that those of us who are lazy and impatient gardeners have to pay for our habits in hard cash. We forget to sow seeds at the right time, so we have to buy plants. A pound note, we find, goes nowhere in stocking a border where a shilling's worth of seeds in good time would have done as well or better.

On the other hand, real country gardeners seldom buy anything at all. They swoop, and save seeds, and take cuttings, and beg and borrow—and very often have gardens lovelier than those planted with pound notes.

This may not suit the nurseryman, but it is a jolly good fun. And now a gardener has written a fascinating book on the subject, called *Gardening on a Shoestring* (Phoenix, 10s. 6d., postage 4d.).

The author is H. L. V. Fletcher, a gardener-

author who has written some thirty different books. He is also a schoolmaster. As a gardener he says he is "just a happy old bungling amateur," which is a very nice thing to be.

At the beginning of his book he makes a confession. "I was a married man with a garden of my own before I realised that people actually bought things to plant in their gardens!"

It gave him a mild shock. "In the country community in which I was brought up," he says, "if you wanted roses you asked a neighbour for a cutting." He thought the old way was best, and he still does.

Now I am not going into detail about what his book tells you. Professionals will know. Amateurs ought to buy it. It is all about the joys of sowing seeds, planting cuttings, layering and dividing, budding and grafting trees, making bulbs multiply, and so on.

Creation and something for nothing at the same time!

Yes, amateurs will find it great fun to read, and greater fun still if they do some of the things Fletcher suggests. My mother has red climbing roses round her own front door, and recently I took three twelve-inch cuttings off these and stuck them in a border at my present home.

They are flowering now, and my affection for them is the greater because they seem much more my own than if I had bought them.

The only person who should buy this book and not read it, therefore, is the professional nurseryman. He should buy it and burn it! It is designed to do him out of his profits.

But, on second thoughts, that is hardly necessary. There is plenty of laziness still about to keep the nurseryman prosperous.



# Psychology as an Aid to Concentration

*by a Medical Psychologist*

ONE of the commonest symptoms that sufferers from nerve trouble complain of is "lack of concentration." They cannot give their minds to what they ought to be thinking of or doing, and many of them get distressed because they believe that this inability arises from a weakening of the brain power.

A few regard it as the first step towards idiocy. Such fear is, of course, quite unwarranted. Concentration means that you are giving something your full attention, and the degree in which you do that depends upon the importance which that thing holds for you at that particular time.

To concentrate is to focus one's attention. We can liken concentration to the rays of an electric torch. You cannot make it illuminate both your right hand and your left at the same time.

A sense of security and instinctual satisfaction is still what a man needs if he is to "concentrate" to advantage. Domestic stresses which threaten the security of the home life; the problem of making "both ends meet"; can come between a man or woman and the job, unless such a one possesses the useful power of detachment.

Some succeed admirably in keeping their private life and life as a worker quite apart, but such adjustment is always liable to break down under extra stress and the individual finds he "cannot concentrate."

It often happens that the individual is not really aware of the reality of his emotional problems. He may shut his eyes to the lack of basic harmony in his marriage and to the undisciplined urges which threaten to wreck it. He may believe that he "is not that sort of man," just as a spinster who has repressed her sex urges successfully for many years will not admit to herself that it is unfulfilled longings which come between her and her typewriter.

It is anxiety which is the enemy of concentration, and very frequently it is the anxiety to succeed in school, college and in a career which leads to failure.

Those who have the "examination temperament" are fortunate. They can mingle steady work with sufficient relaxation to keep them fresh. When the examination

comes they can look upon it as a pleasant change from the monotony of swotting, and with a brow free from anxiety they can even surprise themselves at the amount of knowledge which pours into the mind from some hidden store.

They will never have the experience of leaving a blank to a question and then, after the paper has been delivered up, realising that "I knew it all the time."

Concentration depends upon interest and the bored individual will let his interest flicker from one thing to another, following the gyrations of a fly or speculating about a distant aeroplane.

An automatic repetitive job does not demand concentration and some workers welcome it for that reason. It enables them to indulge in unlimited day-dreaming, and day dreaming is the reverse of concentration. If you find yourself day dreaming when you should be paying attention, it is worth while to notice the content of your dreaming, as perhaps you can control your wandering mind by linking up the job you are doing in some way with your fancies.

The qualities you are cultivating when you give your attention to the work in hand are qualities of patience and perseverance which can be stepping stones to promotion which will help your dreams to come true.

## WHAT TO DO

If your dreams are of personal distinction you can remind yourself that he who would command others must first command himself, and see your job as useful discipline.

If you fail to concentrate because you dream of lover's kisses while feeling that such experience will never be yours, ask yourself if there is not some constructive step you can take which will be a social advance. Having made your resolution, switch your thoughts resolutely back to your work.

If you can see that it is some emotional problem which is diverting your attention, remind yourself that there is a time and place for everything and determine to do something constructive about it as soon as you are free.

Self-pity is often a trap for wandering



thoughts. They go round and round, getting nowhere but preventing concentration. It is a destructive emotion. Disabilities can be a spur to achievement. Faith in oneself will remove mountains of obstacles. Get your values right and you will see that courtesy and kindness shown to others will give distinction to any life.

Concentration, even on unwelcome tasks, is a habit which can be learned early in life—provided the habit is made a source of pride and not attempted to be stamped in by fear.

Such copy book maxims as "First things first" and "Finish what you have to do" are not to be despised as inculcating the right principles. They can be invaluable in developing the examination temperament described above.

### PRIVATE STUDY

When it comes to homework or private study the art of concentration is all important. It is valuable in these circumstances to establish a routine of time and place and circumstance as far as possible.

It must be remembered, though, that human nature is infinitely adaptable, and auto-suggestion of the nature of "I must have this or that in order to study" should be avoided. It is easy to develop a sensitiveness which is disturbed by a ticking clock, and also fortunately it is possible to cultivate a detachment which allows one to study in a crowded room.

One's mind can be selective as to what it responds to. Notice how the domestic dog will sleep peacefully on the hearthrug undisturbed by conversation or blaring radio, but will awaken instantly when there is a sound of someone approaching the front door. Similarly a mother will sleep through noise of traffic, but is alert to her baby's whimper.

Since the advent of radio many people have discovered that a background of music to which they need not attend is more helpful to concentration than silence. Physiologists say that if the hearing is thus stimulated neutrally (as it were) there is a concentration of nervous energy which passes over to other brain centres and assists learning.

This is a very chastening thought for those who are apt to blame noise for their failure to concentrate and absorb what they read!

What makes most people seek psychological help is that they find they are losing a capacity to concentrate which they once had; and it is here that anxiety plays such a big part.

It is often when he is approaching his final examinations for a degree or diploma that the student gets alarmed, and—being scared—finds he has lost confidence and can no longer study as he used to do.

It can bring a measure of reassurance if he realises that the trouble is not entirely in himself but in the system. Examinations as a qualification for a career have a comparatively short history in social development. Study used to be an individual matter. There was nothing competitive or urgent about it.

It was undertaken for its own sake because the student wanted to find an answer to the things which puzzled him, and also because he found that using the intelligence has a pleasure of its own, just as has the use of the muscles.

The student of today, however, works under economic compulsion in the majority of cases. His whole career often depends upon satisfying the examiners, and in the case of many of the foreign students who come here, their status when they return to their own country depends upon academic success. It is because there is so much at stake that many get "windy" towards the close of a course, and so find they "cannot concentrate."

The modern student who has been forced up the educational ladder may become bitterly conscious of all that he has missed through having his eyes on his books. Wondering if it has all been worth while, he may feel a resentment and sense of frustration which may produce a mental conflict—again inhibiting his power of concentration.

The man whose power of learning has become stale needs to ease up on the side of study and allow some outlet for his starved emotions. He has somehow got to get the feeling that examinations are not the whole of life, and that the prime purpose of living should be an all round development of the personality.

### Can You Think?

ARE you willing to think? Consider carefully, for the answer to that question will largely determine your success or failure in life. If you would develop your judgment, use it. Exercise your power of judgment as often as you can, for the first rule of good judgment is practice. The functions of your mind, no less than the muscles of your body, receive their strength through repeated use.—*John M. Wilson.*



# HOW TO STOP BEING A WORRIER

*by a Psychotherapist*

IF you worry, it is not necessary because your problems are more severe and harassing than those of other people, but because in a subtle way *you are using worry as a means of getting substitute satisfactions for the fulfilment denied you in other ways.*

It is an unconscious process. You need to understand this unconscious pattern of mind, and to find a new pattern to replace the old.

There are three common kinds of worrier. There is (1) the anxious worrier, (2) the obsessive worrier, and (3) the masochistic worrier. If you worry, you may belong to any of these classes, and you may belong to them all. We will look at them one by one.

First, the anxious worrier. A woman I know, unmarried, lost her sister by death. They had been close companions, and had lived together for some years.

Time did not heal the wound. Instead she became inconsolable. She would tell you she had lost her faith in God and in life. Again and again she would go over the virtues of her sister, then say: "To think she is lying there, in the cemetery. I can't bear to think of it. I can't go near the place."

Friends gave her sympathy. Indeed, people put themselves to a great deal of trouble to make her happier, but all to no avail. The more sympathy she received, the more worried and tortured she became.

Why was this? The reason was not because of any peculiar bond of affection between her and her sister. The real reason was that she was a poor, lonely soul who, indeed, had often felt jealous of her sister's greater abilities, and now that her sister was gone, she feared that no one would bother now to take any notice of her.

So she had to *make* people take notice. Her grief and worry had to be so great that she would become a problem and concern to all her acquaintances. It was an attempt to get sympathetic attention for herself.

THIS mechanism operates regularly in anxious worry. The victim of this trouble is a person who feels himself quite overshadowed. He feels he is unloved, unwanted, unacceptable to his day and generation.

Why does he feel this way? Because in

the most formative years of life—the years of infancy—there was either a deficiency in the mother-love he received, or there was a serious frustration of his needs, or the standard set for him by his parents was altogether beyond his reach.

Now, he may encourage illness or even tragedy and accident to come his way, so that he can get sympathetic concern as a substitute for love.

*To have such concern always about him becomes the main unconscious goal of his life.* As a result, whenever his prestige or self-esteem is threatened in adult life, he becomes anxious and worried either about health or relatives or circumstances, and so throws the lime-light on himself.

If you are an anxious worrier, recognise this emotional trait in yourself. Trace this habit of focusing attention on yourself to its true source in infancy, and feel again the sense of need and frustration you felt then.

Once you have done this, you are in a position to reconstruct your life. Tell yourself that the love you were so urgently seeking in infant days was baby love. But now you are going to seek love that is mature and adult. Believe that you have attributes in your nature that do really make you acceptable to other people.

Then, having accepted yourself, throw your energies into some worthwhile project in life, and you will find that your worries will vanish.

NEXT, the obsessive worrier. Here is a mother who is over-anxious about her child. At the first sign of a sore throat the doctor is sent for. There is worry about whether the child is too hot or too cold, having the right food, getting enough sleep, and the poor child is smothered with an over-anxious affection that is far from healthy.

Or here is a mother terribly anxious about her mental state. She feels, during a mood of irritation, that she wants to throw her infant out of the window, and worries herself about it, or she finds herself troubled by the sight of knives and scissors.

Or here is a girl who is afraid of doing damage to people she loves, and so is uncertain and unable to make any decisions.



At the root of a mother's over-anxiety concerning her child or children is an unmastered childhood conflict involving hate or jealousy. The mother will not allow this feeling to come to the surface of her mind, simply because it is much too strong to be respectable or acceptable, so she pushes it back.

Indeed she is so anxious to get it right out of her system that she overdoes the process, and denies the hate or jealousy or aggression by becoming over-anxious for her child's welfare.

In the case of the girl who is worried about the possibility of doing harm to the people she loves, the fact is that infant years left her with a great deal of aggression in her make-up, anger against mother or father or sister or brother. But she was made to

**D**ARE to live in the presence of the best. Try for one week to live a distinguished life, surrounding yourself with the very best the world has to offer. Read an excellent poem. Begin the biography of a distinguished man. Study a painting by an old master. Hear a fine record. Listen to a classical radio programme or a symphony. See an uplifting play or film. Hear a stirring speaker. Meet an inspiring personality. See a sunrise and a sunset. Try to crowd out of your life unworthy thoughts, unworthy acts, unworthy contacts. Just see what will happen if, for a solid week, you fill your life only with the best—the very best in literature, the very best in art, the very best in nature! If only we would surround ourselves with the world's excellence, we would live like kings!—  
*William Danforth.*

feel condemned, guilty and ashamed of this anger, or she was thoroughly frightened by it, and she put it all behind her.

She pretended it wasn't there!

But by this time it had become necessary to her. She could not live without her aggression. And yet she could not allow it to express itself. So it comes up in a distorted way—she fears it, and worries about it. She becomes over-anxious about people, lest any action of hers might do them harm.

A similar kind of obsessive worry comes from a conflict between some form of fruitless sex urge and conscience.

Obsessive worry takes many forms, and indicates that in early childhood a strong instinctive drive (aggression or sex, for example) has been brought into conflict with the childhood conscience. Because the conflict was completely or partially repressed

or forgotten, it finds its way to expression in these distorted ways.

It is only by an understanding of this basic conflict that you can relieve yourself of this kind of worry.

**T**HE third kind is called the masochistic worrier not because he or she is a masochist in the true sense, but because this trouble bears relation to moral masochism. In this kind of anxious state, worry becomes the substitute for life.

Here is a little boy who finds that everything he wants to do is wrong. The frustrating parent says, "You'll suffer for this, my boy." Such is the strength of the suggestion that he does indeed suffer. And in his suffering he tells himself how unfortunate he is. No one in the world has to suffer as he has. He gives himself sympathy, he receives it from himself, and he lives on it!

But he can only live on it as he suffers. So everything goes wrong for this child. If he expresses and fulfills his desires, he "suffers for them." And if he denies himself, he suffers all the pangs of frustration in a good cause, so in either case he suffers.

This way of dealing with his desires forms itself into a kind of character trait. As he grows up the same technique operates.

If his desires are fulfilled, he feels uncomfortable until he has worried himself out of his happiness and into suffering. If he denies his desires, he worries and gives himself loads of sympathy because he is sure nobody else has to deny himself and suffer as he has!

Are you a worrier of this order? Then you must get out of this habit at all costs.

Emotionally you are still living under the domination of your parent, and you are still under the conviction that anything you really want is bad for you.

*If you want to be rid of this kind of domination, you can be.* Send your mind back to those frustrating years of childhood, and feel as you felt then. Recognise that the kind of worry you are indulging in now is just the adult equivalent of your "punishment" in those early days.

Then remember that you are grown up, you are free!

Happiness and a calm mind are just as possible for you as for any other living creature. Your burdens are really no greater than the burdens other people carry, and if you will stop giving yourself love and sympathy, and seek your satisfactions by pouring out your energies into expressing yourself and serving others, you can say goodbye to worry.

You will then have a happy and useful life ahead.



Competition

# "How a New Hobby Helped Me to a Fuller Life"

**D**URING the last war, I had a letter published in a magazine which brought me into touch with a family of the same name as myself in Australia. We have never managed to trace a direct link between our two families, but ever since our first exchange of letters, I have been in the habit of popping a magazine or two, and other small gifts, into the post for them each week.

It was this getting in touch with the Australian family that was really the beginning of my week-end mailing list. On the list are upwards of a dozen names, an uncle of ninety who is nearly blind, an uncle and aunt who are both over eighty, married friends, the Australian family itself, and others. And hardly a week passes without something going out to them, magazines, books, little things of use, usually quite inexpensive, but specially chosen for individual needs.

My week-end mailing list in fact brings me quite as much happiness as it does the recipients. Choosing the right thing to send, as well, gives a perpetual sense of its being Christmas.

When two married friends on this list just had a new addition to the family, and they began to receive a magazine on parenthood each month, without any indication of the sender, they told me they could only think of one person who would have sent it!

And when an elderly lady who had just undergone a serious operation received a bumper Spring-fashion magazine, the magazine went the round of the wards, ending up in the hands of the sister whose words were, "You would never dream of a man thinking of that!"

A weekly mailing list, then, makes one peculiarly susceptible to flattery. But it can make one's home a dynamic centre of useful activity.—*E. J. P., London, N.12.*

**C**IRCUMSTANCES changed rather suddenly for us so that, from having the constant companionship of my husband, I was absolutely alone for fifteen hours every day except Saturdays and Sundays.

My husband does not feel like talking in the mornings, and is too tired to do so at night. Not being able to talk to anybody, except the postman, together with the feeling of being a prisoner, as my husband had to have the car, began to get me down.

I took myself severely to task for allowing it to do so, listing my very numerous blessings, and so on. But it was no good, I became more and more depressed and miserable.

Then, one Saturday, I bought THE PSYCHOLOGIST MAGAZINE and realised that what I needed was something absorbing to occupy my mind while doing monotonous and repetitive jobs.

I tried the competition in THE PSYCHOLOGIST MAGAZINE and enjoyed doing it so much that I looked around for more competitions. Writing these re-aroused in me the urge to write something myself, and which previously I had been too apathetic to attempt.

Now the days pass all too quickly.—*Mrs. D. Gwynne, Chepstow.*

**I** TOOK up carpentry. It took me some time to produce a good dovetail joint, but the time and the efforts were amply repaid as in the end not only had I learned the joint but had also earned the friendship of the man who taught me.

Gradually I advanced my workmanship and when I made my first bookstand my satisfaction knew no bounds. Thenceforward I have made it a habit to create my own pleasure by making something new, repairing a neighbour's broken chair, and even sending a handicraft of my own workmanship as a present to a friend.

I have found this hobby particularly helpful for relieving mental strain and I have no hesitation in recommending it to those engaged in brainwork.—*F. Rutakyamirwa, Kampala, Uganda, East Africa.*

**R**EADING is a most interesting hobby. It is the highway to knowledge, and one of the tools of learning. These facts I know from my own experience as it has led me to a fuller and happier life.

Let me retrace the steps which led me to a realisation of the benefits to be gained from a study of the writings of famous authors.

On my first visit to a public library, I chanced to pick up THE PSYCHOLOGIST MAGAZINE. Every page seemed to have a message for me and to indicate certain weaknesses in my character, and the means of cultivating the qualities of leadership. As I laid the magazine down, I decided to "hitch my wagon to a star" and to emulate the deeds of famous.

Reading then became my chief hobby, and my spare time was for many months devoted to the perusal of popular magazines and the novels by famous authors, but on every possible occasion I reverted to a study of Psychology for the means of exercising the qualities therein recommended. In the school debating society and on the sports field I gained some eminence, but each day as the evening shadows fell, I resorted to my books to absorb more and more of the wonders of the mind.

I am now convinced that "Reading maketh the full man."—*Dhanji D. Shah, Nairobi, Kenya*

**M**Y creative urge was crying for fulfilment. I had an urge to write. A chance meeting with a friend culminated in my taking up a journalistic course in article writing.



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| Frustration      | Procrastination |
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|                  |                   |
|------------------|-------------------|
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All the clouds in the blue  
disappeared in a moment.  
Life became a bright  
was surprised to find in me. I  
writing for me. I have taken  
poultry-keeping.

*I find the hobby h  
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**M**ANY of us  
could sing or  
talk on the wirele  
exhibitions of sport o  
enjoy the limelight  
stage-fright.

Stage-fright is the name  
special fear that grips us when  
do something in front of others.  
people suffer from it just as much as  
and I appearing in our local drama show,  
getting up to say "a few words," or entering  
a crowded room.

It is the penalty we pay for wanting to  
make a good impression.

If we did not care two hoots one way or  
the other we would not suffer stage-fright.  
But we feel our reputation is at stake. To  
fail is to "lose face" in front of people,  
something we feel we will never live down.

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## Competition

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lives which makes us "different," people looking at us may symbolise to our subconscious "being put in the pillory."

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...helping ourselves

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All at once, the clouds parted, the blue disappeared, and the sun shone as never before. Life became interesting and bright. My family was surprised at the change in me. Now, besides writing for the press, I have taken up fish and poultry-keeping.

I find that a specialised hobby has its limitations at times, but a variety of interests leaves one no time for weariness and boredom—which are the lot of those who have nothing better to do than to sit and mope.—*Ooi Kee Beng, Perak, Malaya.*

**A**BOUT two years ago when we moved house I was allowed use of the garden. It was a barren square, twenty feet each way, overlooked on all sides by tall houses.

Luckily the aged couple to whom the house belonged possessed gardening implements, so I had no initial outlay in that connection. I dug two borders which I set with small plants purchased a few at a time.

They flourished. That was a real turning point in my life!

With the help of my husband I dug, raked and sifted the battened down earth and made a lawn in the centre of the square by growing grass seed. Each season we add annuals and perennials to the borders and the rockery we made at the top end, and have achieved a real pleasant garden where the old folk delight to sit in the sun, and the local cats come to nibble the only grass for some distance.

During these two years my hobby has steadily given me more knowledge, and a new topic for conversation. There is always something to be learned from people whose gardens may be larger and better stocked than mine.

## Next Competition

**M**ORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by September 24th. Winning entries will be published in the November magazine.

The subject is: "My method of keeping my mind alert and efficient."

But area does not matter. There is so much interest and satisfaction in just growing things and watching them develop, that even a window box could suffice.—*Mrs. Mollie Burns, London, N.4.*

**I**N my younger days my aim was to get the best out of life. Thus, my week-ends were spent in frequenting the cinemas, attending social parties, going for picnics or cycling.

However, deep down in my heart, no real satisfaction was to be found.

One day I accepted a friend's invitation to attend a song service held by young people. It was the wonderful singing of choruses and hymns that drew my interest, and the friendly atmosphere made me feel at home. Soon I was attending the gospel meetings and one evening I came to the wonderful saving knowledge of the Lord.

A fuller and happier life is mine now because "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Evangelism through the pen and through friendship has become my hobby. Truly life is sweet!—*Priscilla Tan, Singapore.*

## Ways to Overcome Stage-fright

by C. H. Teear, B.A.

**M**ANY of us—and maybe you, too—could sing or play the piano in public, talk on the wireless, make speeches, give exhibitions of sport or dancing, and generally enjoy the limelight . . . if it were not for stage-fright.

Stage-fright is the name we give to the special fear that grips us when we have to do something in front of others. Famous people suffer from it just as much as you and I appearing in our local drama show, getting up to say "a few words," or entering a crowded room.

It is the penalty we pay for wanting to make a good impression.

If we did not care two hoots one way or the other we would not suffer stage-fright. But we feel our reputation is at stake. To fail is to "lose face" in front of people, something we feel we will never live down.

The tragedy of this state is that, if it is too acute, it brings about the failure that we fear. What is the reason for it? And how can we overcome it?

There may be some other reason behind our fear, such as having insufficient confidence in ourselves and our ability, with perhaps the feeling that we lack training or experience. What is even more likely, we may shrink from revealing too much of ourselves to others.

Many people are inhibited by a fear of being laughed at. They are scared to "let go" because they think they may look silly or make a spectacle of themselves.

On a deeper level there may be subconscious guilt, a factor which is specially troublesome when we have to do anything that attracts attention. If we feel there is something wrong with us, something in our



lives which makes us "different," people looking at us may symbolise to our subconscious "being put in the pillory."

As one sufferer expressed it: "I get the feeling that people are not looking at what I am doing, but 'seeing' what I am like inside, all the things I want so desperately to hide from them."

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From this humble beginning you may develop the power to go on to the bigger thing. But do not force yourself, or worry if you have an occasional failure. Cultivate the habit of doing your best and leaving it at that.

### — Prepare for Success —

Do all you can to deserve success. If you are acting in a play, learn your part, attend rehearsals regularly, know every cue and every movement. If you are competing at some sport or playing in a match, be conscientious about your training.

If you have to speak or deliver a lecture, prepare what you are going to say. Do not leave it to chance or to last-minute inspiration. Work hard at it.

One of the best ways of helping ourselves

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### *Ways to Avoid that Tired Feeling*

**P**LAN your life. Always have a reason for what you do.

Have a definite period every day for quiet and relaxation—even if it is only a few minutes.

Concentrate on one job at a time.

Make a habit of breathing deeply.

Have a hobby as unlike your everyday job as possible.

Don't imagine you can do everything better than anyone else.

Make sure that you do not live with a discontented or jealous mind.

Don't brood too much on the shortcomings of others.

Don't let yourself get unreasonably worked up about trifles or things beyond your control.

Try to live one day at a time. Beware of brooding over mistakes and lost opportunities of the past.

is to do things so often that they cease to be "something special" and become part of our routine. If you want to feel comfortable facing an audience, face one regularly.

For instance, you might become a member of one or more local committees, an officer of your church or club, a lay-reader, a Sunday school teacher, a youth leader. Anything will do as long as it brings you out, and makes you talk and move and do things with and in front of people.

Get over your fear of being laughed at and making a spectacle of yourself. Someone once wrote of Dame Sybil Thorndike that she never worried about people laughing at her. They could laugh if they liked, but Dame Sybil still carried on and did what she wanted to do.

Most of us have a friend who will tell us whether we have any awkward or irritating mannerisms, and, as we become surer of ourselves we will gain more control over our movements and expressions.

One of the best ways to steady the nerves is to practice deep breathing. Do it first thing in the morning and whenever you feel nervous. Learn to relax your muscles as you think: "This is just another job. Whether I succeed or fail, I'll do my best, and that's all there is to it."

Side by side with practical effort must come psychological understanding. Go back over your life to see if there have been any experiences in the past which may have

made you frightened of criticism, of failure, of being laughed at, of "letting yourself go."

A narrow restricted childhood, too much supervision and harsh criticism, any repressive influence in your life may have developed nervous tension which becomes unbearable and makes you panic whenever you have to face an audience.

Try to understand it, but do not worry about it. Start in a small way among friendly people you know and like. Take an active part in conversation and discussion even if at first you can only manage a couple of short sentences. Then you might join your local drama club and help back-stage until you develop enough confidence to try a small part.

Once we become so interested that we forget ourselves the battle is over. Instead of thinking about our feelings and our fears, our attention is transferred to other people and other things.

People who do not mind others watching them are so wrapped up in what they are saying or doing that they forget to think about the way they look or what their audience is thinking of *them*. They are able to control any nervousness they may occasionally feel because they can so easily lose themselves in something they enjoy doing. They are not concentrating on themselves, the impression they are making, whether they will succeed or fail.

You can see how different this is from "showing off" which is, in fact, a neurotic symptom. The type of person who is always watching the effect he is making on people is especially liable to breakdown when things do not go his way. His apparent poise and self-confidence are easily punctured because beneath the outward show he is really very self-conscious.

### **— Forget Self —**

You must forget yourself to control stage-fright.

Finally, remember that even if you feel you have made a hopeless mess of things, people have short memories. Our successes and failures never have the same significance to others as they have to us. Often, people are indifferent and do not notice at all. But even when they do, most of them will admire us for trying.

Do things because you want to do them, not because you are anxious to prove how clever or how superior you are. Love the game for its own sake, not for your self-glorification. This is the way to control stage-fright.



# Understanding Dreams

by Dr. W. Béran Wolfe

**A**LTHOUGH Freud was the first to point out that the dream was determined by our unconscious, it remained for Adler to demonstrate that the dream had a useful function.

Like imagination, the dream always represents a bridge between the present and the future. It differs only slightly in its nature and processes from imagination and phantasy, and perhaps its most distinctive quality is the fact that its terms are the terms of archaic thought processes, similar to the thought world of the young child, or the savage.

The following important facts should be understood concerning what dreams are and what they mean.

1. *The dream is a metaphor written in phantastic terms.* As such it is always a distortion of reality. The distortion is designed to bridge the gap between our private pattern of life and the reality of common sense. It always points to the future, but is rooted in the past or in the present.

2. *The dream is often a trial solution of our problems.* It is as if we built a little marionette theatre, arranged the scenes and sets, and manipulated an effigy of ourselves along with the other actors.

It is an "as if" solution of a future difficulty.

3. *The dream is a visual process, and the metaphor must therefore be stated in visual terms.* People who are not used to thinking in visual terms do not dream much. The dream is usually built up of the material of everyday life and experience, which is often treated without reference to time, space, gravitation or historical relativity.

Much of the material is symbolised in a variety of "dream-shorthand" that anyone can learn with a little experience in interpretation.

4. *The important thing about the dream is not its pictorial, but its dynamic content.* To interpret a dream you must interpret its "dynamic drift."

5. *The purpose of a dream is often to establish an emotional mood by an illicit use of the dream metaphor.* If you wake up in terror after a nightmare, you need not look for any causes of the dream. Your unconscious has helped you reinforce your ordinary caution by

allowing you to identify yourself with a dangerous situation.

Thus the real meaning of a nightmare or other horrible dream is: "Take care! You are in danger!"

6. *We forget our dreams because we dare not examine the hocus-pocus by means of which we created our illusion.* The purpose of our dreams is to establish an unjustifiable mood by illicit means. We must deceive ourselves before we can deceive others.

7. *No dream can be interpreted unless you know something of the dreamer's dynamic pattern of life.* If his goal is an escape from reality the dream will mirror that escape and foster it. If he is ambitious, the dream will represent him conquering his obstacles, soaring over them without effort. If he is timid and fearful, the dream will encourage him to be cautious, and the like.

The correct interpretation of the dream is an artistic process. There may be several approximately correct interpretations of a

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to C. D. PARKER, M.A., LL.D., Director of Studies, Dept. EH85,

**WOLSEY HALL, OXFORD**



dream, just as there may be several approximately correct interpretations of a novel or a painting.

8. *The interpretation of a dream is never a cure for a mental disease.* The correct interpretation of any dream can only be the corroboration of the style of life which has been established by other facts in the individual's life. So far as the individual is concerned, he is constantly encouraging and reinforcing himself in his already established pattern of life by dreaming of dynamic situations in which his pattern is reinforced.

The so-called prophetic dreams fall into the "trial solution" type. If you try out several solutions in your dreams and later actually choose one of these solutions in reality, and it turns out just as you had dreamed it, there is nothing prophetic about it.

The dreamer alone can supply the magic key of associations which unlocks the hidden meaning of his dream.

Recurrent dreams are especially interesting because they demonstrate the unity of the dynamic pattern of the personality. All recurrent dreams have a common "drift." One of my patients, a steward in a great ocean liner, always dreamed that he appeared at captain's inspection with a dirty uniform, or with a button missing on his coat, or he got to the dock just as the ship was leaving.

His inferiority complex was related to his fear of his father, and his constant dread of being scolded. He trained himself in this recurrent, almost nightly dream of unpreparedness, to redouble his efforts to be perfect.

Very ambitious individuals often have recurrent dreams of flying, and fearful neurotics dream of descending from their high estate by falling from high buildings, cliffs, towers, or the like. The one thus trains himself to "Go ahead!", the other to "Be careful!"

If you do not dream at all—and most people do dream—you are either not at all visual-minded, which is rare, or you are a completely happy person who solves all his problems objectively during the day. This is also quite rare.

It is more probable that you do not remember your dreams because you are satisfied to awake with a definite mood in the morning, and not to question its origins. There are some people who dream a great deal at times, then solve their difficulties objectively, and thereafter do not need to dream.

Others, who learn the meaning of dreams,

and become more courageous, give up dreaming because they are content to face their difficulties without the artificial props which dreams offer them.

Short dreams indicate greater clarity and courage than long and complicated dreams. If you have long and complicated dreams it is probable that you are an individual who "muddles through" life rather than one who thinks his way clearly through obstacles.

For some, these long, complicated dreams are a substitute for living in a real world. Dreams offer cheap and easy triumphs; their risk is practically nothing, their responsibility is zero, and their subjective gratification seemingly high.

The training of memory, imagination, phantasy, and the dream are examples of

LET all your views in life be directed to a solid, however moderate, independence; without it no man can be happy, nor even honest.—*Junius*.

the unconscious training which we are constantly undergoing in our efforts to prepare ourselves for the solution of our problems. Other methods of training ourselves fall into the conscious sphere, and include the world of humour, the arts, sports, literature, and history.

The drama is no more than the crystallized dream of the dramatist. There are a great many men and women who have a veritable hunger for the theatre, because, in the observation of a dramatic spectacle, they are enabled not only to identify themselves with the players, and thus seem to reassure themselves of their own validity as human beings, but are enabled, moreover, to solve some of their own problems as well, or to get guidance from those who, in the last analysis, are better dreamers than themselves.

The tremendous vogue of the cinema represents a satisfaction of this need for guidance and identification. If you are an insatiable film fan it is probably because the business of existing in a workaday world fails to give normal satisfaction to your ego-feeling.

People need some tangible picture of power and security before them as an intermediate goal toward which to strive, and it makes very little difference whether it is a prince or a film star who offers the stimulus to renewed efforts.

As with the dream, the cinema may become the symptom of an escape from life into a world of phantasy and cheap triumph for those who are too discouraged to deal with reality.

(Next: *The Psychology of Humour.*)



# The Woman with Chronic Indigestion

A MIDDLE-AGED woman enters the analyst's consulting-room. Her face is thin and drawn as though she has suffered a good deal of pain. She comes straight to the point.

"My trouble is chronic indigestion."

"And how long have you had it?"

"Years. I've been under observation in hospital and endured agonies from those tests. I seem to improve a little after each course of treatment, but the cure is never lasting."

"You have seen a number of doctors, then?"

"I can't tell you how many. I'm always most careful to follow their instructions and when a diet is prescribed I keep strictly to it."

"I should like to know something about yourself and the kind of life you lead."

She is puzzled. "Why do you want to know about me? Can't you just cure me?"

"Cure you? You haven't been here five minutes."

"You're a psychologist, aren't you? I've been reading about psychology in the papers—how you hypnotise people or talk to them and they're cured. After all I'm a good patient. The doctors all say so. I do exactly as I'm told. Surely you can cure me."

"I'm afraid I'm not that kind of psychologist. My job is to help people to make themselves well. You have tried physical treatment without permanent result. Probably the trouble lies more in your mind than your digestive organs."

"You mean mind over matter. I've often thought that if I could will myself to be well I should be well."

"That's not quite what I mean. Perhaps you need to understand in what way your mind is having this bad effect on your body. There is evidently some disturbance in your digestive secretions. Did you know that resentful feelings towards people, acid feelings, can give rise to acidity?"

She laughs immoderately. "What nonsense! I have no bad feelings for anyone. I only want to get rid of this pain. . . . I feel I'm wasting my time here."

She departs. Unlike many of her kind, however, who depart never to return, she comes back the following week.

"I'm afraid I wasn't very polite to you. I'm sorry."

"We'll forget that."

"I've had so much pain lately, and there seems no one to turn to. Besides, I couldn't help thinking of what you said about acid feelings causing an acid stomach. What did you mean?"

"You said, didn't you, that you have no bad feelings for anyone. I wonder if that is quite true."

"I think it's true."

"That's what I mean. It's not the feelings we are aware of that make us ill. We can deal with them by admitting honestly that we are resentful. Very often, however, we pretend to ourselves that we are on good terms with everyone when we are actually angry with them. When that happens the poison in our minds affects our bodies. Sometimes

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**M**EN are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—*Walpole.*

*those buried feelings come halfway to the surface in dreams—"*

"That reminds me!" (She suddenly becomes interested.) "Several times lately I've had a dream which worries me. My parents are dead, and I live with my sister. But I dream that I am quarrelling with all three of them. I wake up trembling and angry about something—I can't remember what. Why should I have such a bad dream when I always got on so well with my family?"

"It does seem strange, doesn't it?"

You don't say that as if you meant it!

*"Countless men and women who live peaceably with their families have had that dream."*

"Please tell me what it means."

*"Do you remember what I said last week—that it is my job to help people to cure themselves?"*

"Ye-es."

*"I can't tell you what the dream means, but I can suggest a likely meaning. If I am right you will probably agree with me sooner or later. I don't want you to feel you have to accept what I say against your better judgment."*

She looks doubtful. "You've studied these things. How can I know better than you?"

*"We'll see. I think your dream shows that you did not really get on well with your family. Often you would have liked to quarrel with them."*

"... I can't agree with that."

For the moment that avenue of approach seems closed then.

*"Is your sister older than you?"*

"She is two years younger. She goes to an office while I look after things at home—when I'm well enough. She is clever, not at all like me, and as a child she was rather rude and disobedient. I was often held up to her as a model child. But she was the favourite."

*"How was that?"*

"Every parent prefers a clever, pretty child."

*"Didn't you resent this favouritism?"*

"I don't think so."

*"If you had children of your own would you love the clever one more than the rest?"*

"I don't know."

*"And yet you never wanted to quarrel with your parents when they favoured your sister?"*

"I don't know." She shows signs of distress but pulls herself together. "I took it for granted in those days that my sister should have the best of everything. I re-

member once, we were just going to a party when mother was taken ill. One of us had to stay at home. My sister said it had better be me as *she* had a new frock and simply must wear it. Of course I agreed to stay behind."

*"You must have been very disappointed."*

"I was and I wasn't. I consoled myself with the thought that at least I was being unselfish."

In the silence that follows the analyst rapidly puts two and two together.

*"When did this digestive trouble begin?"*

"I think it was soon after the party incident."

*"Very likely. The acid feelings aroused by your family's acceptance of your unselfishness were driven underground."*

She looks round as though caught in a trap. "I can't bear this. I shall have to go."

For the second time she makes an abrupt departure. But this time she does not attempt to deny the truth about her family relationships. She prefers to be alone with the distress which she can no longer conceal.

She is quite calm when she returns a few days later. "When I left here I vowed I would never see you again. You disturb me so. I felt angry all the way home. Angry with you and specially with—them. It was the kind of anger that makes you cry all the time. Then a strange thing happened."

"I was so taken up with these unfamiliar emotions that I forgot about my indigestion and began to eat a big supper. My sister warned me to be careful. I told her to mind her own business and just went on eating. I think she was too surprised to say more!"

"But stranger still, although I cried myself to sleep I slept well and woke up feeling better than I have done for years. I see what you mean about helping people to cure themselves. It's painful emotionally, though, isn't it?"

*"Yes. That is why so many people fear to allow their buried feelings to rise to the surface."*

"I would never have believed that being emotional could actually cause the digestive juices to work normally again."

*"For years you have been holding in your tears, and when that happens other secretions are apt to be inhibited at the same time. If you had shed angry tears when you could not go to the party, instead of keeping up your reputation for being the good girl of the family, you would probably have been spared the digestive trouble."*

*"That incident must have been the last straw added to an already heavy burden of small injustices. How is the pain now?"*

"It has come back a little. I remember other times when I allowed myself to be



treated like a doormat. I'm afraid I don't want to think of them if they are going to upset me so badly. I want to get quite rid of the pain—yet I feel I want to put off talking about painful memories."

"I understand. If all your grievances were to come to the surface at once you would be prostrate from emotional exhaustion. Presently the injustices will cease to be important. Then you will feel able to forgive your sister. After all, you have to live with her. Could you talk to her about your early days?"

"We never talk about ourselves."

"It might be worth your while to try and get on more intimate terms with her. You will find that she, too, has grievances. She may even feel that you were the favourite."

"Impossible!"

"I'm serious. How do you suppose she felt when you were held up as a model of good behaviour?"

"I hadn't looked at it in that light. Yes, I will talk to her. . . . Do you think you can cure me—I mean help me to cure myself?"

"Definitely! I agree with the doctors who have found you a good patient. You certainly do your best to give suggestions a trial."

## Become a Good Conversationalist

GOOD talkers command respect. They are always in demand. In business, lucid forceful speech brings advancement.

Few people are naturally brilliant conversationalists. But the art of conversation can be cultivated. Here are some useful hints.

Control the urge to be the life and soul of the party to the exclusion of everyone else. Rather visualise yourself drawing out and encouraging the others.

Regard conversation as a game and pass the subject backwards and forwards like a ball, until all present have had a chance with it.

Practise divining the interest of other people. Strike a man's pet subject and he'll open up at once.

If a subject is worth while stay with it until everyone has had an opportunity to say something.

Keep a few topical themes up your sleeve for the "awkward silence." The longer the lull, the more difficult it is to get going again.

If there is someone in the company who is an authority on a particular subject, encourage him to talk about it. Do the same with someone who has had an interesting experience. Such people are often afraid of being thought boastful or superior, and require encouragement.

If you know a good story, and can tell it well, do so. But make sure that it is relevant to the conversation.

Be ruthless with the bore. In this case there is every justification for changing the subject—and quickly! "That reminds me" is a useful wedge, if you can follow up. Failing this, fire a question at someone else.

Don't dwell at length on illness or mis-

fortune. There is no more effective way of depressing a gathering. If you must discuss these subjects, do so from the positive angle. Reports of new techniques or new drugs used in medicine can be interesting.

And do not despise weather observations altogether. As opening gambits they are unsurpassed—but keep them as such.

*Charles Manning*

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# A Programme to Raise Low Spirits

by Marjorie Boulton, M.A.

IF you are liable to fits of depression that have no obvious cause, it is nothing to be ashamed or alarmed about. The trouble is a common one, but it can often be avoided.

Here are *three* facts that may help, *four* warnings against ways of mishandling low spirits, and lastly *five* practical suggestions for positive action.

*Fact No. 1. Our Life is Cyclic.* It is obvious to a woman that her physical life runs in cycles, each of which lasts approximately twenty-eight days. It seems also to be true that a man has a less obvious physical cycle. This physical cycle includes certain chemical changes in the body and may affect our mental life.

Some people have attacks of irritability or depression very regularly; such attacks may be blamed upon our bodies, and once we have found a trivial cause for depression we can almost laugh at it. We can also sometimes prepare ourselves for these times so as to save ourselves needless strain.

\*

*Fact No. 2. The Laws of Health Apply.* Our body may also affect our mind by some slight deviation from perfect health. If we are depressed when we have influenza or jaundice, we should remember that the illness is all that is really wrong. Certain drugs used in medical treatment are depressing—the doctor usually warns us of this.

But are we perhaps depressed because of some foolish disregard of the ordinary rules of hygiene? Lack of exercise, an unbalanced diet, chronic severe constipation, lack of fresh air, overheated rooms, continuous noise and lack of adequate sleep are common causes of depression.

We can be too much concerned about our bodies, but "Self-love, my liege, is not so vile a sin As self-neglecting." If our spirits are low for no obvious reason of grief or anxiety, we should reflect on the possibility of a bodily cause.

\*

*Fact No. 3. All Depression Has a Cause.* We need never mentally kick ourselves for being depressed with no cause. If there is

no bodily cause, and we can see no real reason to be in low spirits, we may be sure that something in the unconscious mind is troubling us.

We cannot normally look into this part of the mind without special and rather difficult techniques or the help of a psychoanalyst; but if we recognize that the trouble lies here we can often look on it as a mere ailment.

The real cause may be some buried resentment or suppressed wish. For ordinary healthy people an occasional poke from the unreasonable subconscious does not matter; but it is helpful to know that the trouble has a cause.

Now for four warnings!

\*

*Warning No. 1. Don't Brood—You Won't Hatch Anything!* The way to prolong an attack of low spirits is to sit alone, perhaps by a hot fire, and think how miserable you are. Find something to do, if it is only the crossword or reading a light novel.

The religious person may be helped by prayer and anyone is helped by constructive thought. But a mere disconnected train of dreary reflections should be broken as quickly as possible.

*Warning No. 2. Strong Spirits are No Cure for Low Spirits.* I am very far from being a teetotaler; but alcohol should not be used for the relief of low spirits.

The trouble is that it may be too effective! Then it becomes a habit and the habit may develop into a real threat to happiness.

The same rule applies to cigarettes and drugs such as aspirin. Most indulgences are harmless in moderation; but our judgment is at its weakest when we are in low spirits.

\*

*Warning No. 3. Don't Enrage Your Conscience.* Feelings of guilt are a common cause or partial cause of low spirits. Unfortunately our unconscious mind is quite irrational, and may plague us as much for being rude to mother at the age of five, or being caught in some furtive experiment, as for a grave crime.

If we try to distract ourselves by activities that we cannot really approve, we add to



the vicious circle of guilt and anxiety and thus make room for future low spirits!

Ill-tempered, wilful indulgence only makes things worse.

\*

*Warning No. 4. Don't Take it Out on the Dog.* Nearly everyone sometimes feels out of harmony with the rest of the world. But as it is not usually the rest of the world's fault it is hardly fair to vent our ill-temper on the family or outsiders.

I used to do this, and it is one of the few things that I really regret.

When we can scarcely put up with ourselves, we have no right to expect other people to be more patient. If we should happen to lose control of ourselves and snap at someone else, we should at least explain afterwards that the fault did not lie with the other person.

Now, what positive treatments can we apply to low spirits?

\*

*Treatment No. 1. Face Facts.* Ask yourself, "Why do I feel so low?" Perhaps the reason may be physical; if so commonsense will provide a remedy. It may be impossible to find a reason; if so, you will not take your low spirits too seriously, knowing that the unconscious mind is fidgeting again down below. A flippant attitude may help here.

However, suppose there is a real trouble? Its shadow over your shoulder is much bigger and blacker than the thing itself; turn round and take a good look at it. Fear of war, of death, of disease, of not getting married, of losing a job, of poverty, of malicious tongues—these are real causes of anxiety for many people.

Yet if we face the worst that can happen we can generally think of some practical step that could be taken. I always find it consoling to remember that it is impossible for all the things I fear to happen to me. A premature death and a lonely old age, for example, are never inflicted on one person!

\*

*Treatment No. 2. Cultivate Hobbies.* Bernard Shaw points out somewhere that the way to be miserable is to have plenty of time in which to wonder if you are happy. Books, music, art, science, collecting, crafts, studies, pets or a garden, take our minds off our worries and help to bring restless emotions under control.

"A change is as good as a rest," and often a change from mental to manual, or manual to mental work will clear up a fit of depression.

Our present civilisation employs many

people in clerical and administrative work where they see no obvious results; for such people especially, the pursuit of some craft such as woodcarving, knitting, modelling or rugmaking may provide great satisfaction as well as, often, a small supplementary income. People who are depressed partly by being in blind alley jobs, may find a course of spare-time study a double-edged weapon against low spirits, for it provides not only a new interest but new hope.

There is a certain kind of time-wasting to which we are particularly prone when in low spirits. We may read columns of advertisements that do not really interest us, doodle glumly on scraps of paper, potter with the knobs on the wireless, play with some small object; it is better to find something definite and worthwhile to do!

\*

*Treatment No. 3. Talk!* We have no right to inflict our bad moods on all and sundry; but we ought to have some true friend who is prepared to take us as we are even when we are not very lovable. (The best way to find a true friend, of course, is to be one.)

Often if we merely admit to a friend, "I feel rather low today," we feel better,

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and any normal friend will make an attempt to cheer us up. It is a wholesome discipline to learn to "put a good face on things" in front of others; but such an imposed "face" is only a mask, and to wear it all the time is not good for us. Often silence and solitude increase low spirits till they seem an almost intolerable weight upon us; good company lightens the burden.

\*

*Treatment No. 4. Service to Others.* Psychology teaches that we should seek to be our true selves and live our own lives. This is not the same as leading a selfish life, for a selfish life is almost invariably a dull, dismal, dissatisfied life.

It is a natural instinct to mix with others and seek to help them. Sometimes when we are in low spirits it may be because we are leading an unnaturally self-centred life and so denying an instinct that demands fulfilment.

There are plenty of people in the world more unfortunate than ourselves; what can we do to cheer and help someone else? By helping others we shall lift ourselves out of our lowness.

\*

*Treatment No. 5. Look Forward.* Many people, including myself, are liable to be depressed when they think about the past with its mistakes, humiliations and sufferings. Others are afraid of a precarious

future. But to think of unpleasant things that we cannot prevent is futile. It is better to switch our mind to looking forward to some good we know will happen soon, even if it is only pay-day, an evening at the pictures, gingerbread for tea or the prospect of a sunny day tomorrow!

Pleasant pictures in the mind, however trivial, change the direction of our thoughts and help us to see the cheerful side of life. Before now I have helped myself out of a fit of low spirits by thinking about the refreshments I planned to serve at an approaching party!

This leads to the best kind of forward-looking thoughts. It is good merely to think about future pleasures; but it is much better to engage in positive planning on the subject. We can take paper and pencil to plan our next holiday, the menu for our next party, a scheme of study, or take the map and work out some new walks. This kind of constructive, almost creative looking forward, is one of the best antidotes to low spirits.

Finally, if you are constantly troubled by low spirits without adequate cause and cannot do anything to relieve them, you should consult a doctor and, if necessary, seek help from a qualified psychiatrist. However, it is quite natural and normal to have a blue fit now and then, and the technique outlined above should help to make it unimportant.

## *How to Make Your Life an Adventure*

*by Phyllis Young*

WHEN I met a friend for lunch recently, I heard an exciting account of how she had flown to Switzerland and spent a week-end there, and of her plans to fly to America for her summer holiday. The previous time I met her I listened with envy to how she had spent her last summer holiday motoring with friends through France, Spain, Switzerland, and Italy.

My life seemed drab and monotonous beside hers. "I wish I could have an adventurous life like Mary's!" I exclaimed to my mother that evening.

I sunk into the armchair and picked up a magazine to read. The article which caught my eye was "Wishing Instead of Working!" That was just what I was doing—wishing

for adventure instead of working for it! I resolved to change.

The next morning I started my day with eyes wide open to the possibilities of novelty. These are a few of the results in the months since.

- 1.—I have undertaken two new hobbies—needlework and photography.
- 2.—I have attended a course of lectures on a subject new to me—philosophy.
- 3.—I have made six new friends.
- 4.—I have found what are for me four new forms of pleasure—visiting art galleries; playing cards; country-dancing; and ice-skating.
- 5.—I have discovered five ways of varying my route to the office in the morning (one way for each working day of the week).



Now I *never* get up in the morning with the bored feeling of "another day of the same old routine." I rise with the thought: "I wonder what's in store for me today?" A new attitude of expectancy, a wondering what is round the corner, has entered into my life.

If you want to change *your* life from one of routine to one of adventure, you can do so by resolving to make some small difference in your life from day to day, week to week, and month to month. Here are some suggestions:

1.—Read a different newspaper or magazine, a different kind of book—perhaps travel, biography, or philosophy if you usually read fiction.

2.—Go to a different place for lunch, or perhaps once a week eat a snack in the office and use your lunch hour to make an outing to the shops, news cinema, or a park.

3.—If you are at home all day, vary your routine. Perhaps go out sometimes on a Monday and leave the washing until another day.

4.—Reverse your usual evening procedure once a week—go out for a meal instead of rushing straight home, or perhaps bath or garden directly you get home and have a meal an hour or two later than usual.

5.—Change the furniture or the pictures in your bedroom, or sleep in a different room for a few weeks so that you get up with a different outlook in the morning.

6.—For your summer holiday, try something quite different. If you usually have a seaside holiday, try a cruise, a coach tour, or a yachting, hiking or climbing holiday.

7.—Consider whether you are doing the best for yourself by staying in your present job. If you are not progressing, but are merely lulled into a sense of security, would not it be worth while to make a change and avail yourself of the valuable varied experiences life has to offer you?

It is not only our own lives which are made stale and uninteresting through lack of change; fixed habits make us boring to those with whom we live and mix.

### Boring Sweets

Mrs. James, who has been married for some years, tells me that ever since she has been married her husband has brought her home regularly every Friday night a box of exactly the same kind of sweets.

"If only he would think of something different!" she sighs. "He's the same with his jokes. I get the same old jokes time, time and again until I'm sick of them!"

It is only by definitely resolving to make some kind of difference in our lives that we can avoid becoming fixed in our habits, our conversation, and our jokes.

What holds most of us back from making changes, and so being able to avail ourselves of the varied experiences life has to offer, is fear. We realise that changes or fresh ventures entail a risk. What we fail to realise is that while in most cases the real risk is so slight as to be negligible, the benefits to be derived from the change are invaluable.

### Experiment!

One of the biggest fears we all have is the fear of making a mistake. But mistakes should never be feared! They are a valuable part of our experience, and they are important stepping-stones to success.

We all need to cultivate the attitude of the man who made an ice-machine. After all his trouble and expense, he found it did not work. A friend said to him:

"I was sorry to hear that your ice-machine was a failure!"

"Who told you it was a failure?" the ice-machine maker said with surprise.

## Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them* altogether by eradicating from your Subconscious Mind the trouble from which they spring. This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. *All correspondence confidential.*

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"Why, I heard it wouldn't work!"

"Oh, true enough! But it was a great success as an experiment."

As you introduce more changes into your life, as you make experiments and mistakes,

you will gain more of the spirit of adventure. And you will find not only that life will become more interesting to you, but also that you will become a more interesting and attractive personality to others, too.

## Reviews

# How to Eat Wisely

"NUTRITIONAL scientists, along with the biochemists, are proving more conclusively every day that most of your ills have their beginnings in poor eating habits," says Lelord Kordel in *Eat and Grow Younger* (Jenkins, 15s., postage 5d.).

"After the age of thirty, and most certainly after forty, you must begin taking stock of your eating habits." This should mean more protein and vitamin-rich fruits and vegetables, with drastic curtailment of high-starch foods.

"The matter of food likes—and dislikes—is largely a matter of habit," Dr. Kordel explains. "Therefore, train yourself to like the foods that do the most towards preserving your youth. For example, instead of thinking, 'But I don't like cheese,' start thinking for a change, 'I want to feel and look younger, and cheese is a protein food that can help.'"

Breakfast is the nutritional foundation of your day. Breakfast and lunch should never be hastily snatched snacks. "And your evening meal should be a light one—although nutritious—so that the unburned energy foods eaten at that later hour are not allowed to store up overnight as unwanted fat around the waistline, or in that most dangerous of all places, the arteries."

Meals cannot be thoroughly digested and assimilated into the bloodstream—"the first and only place where your food can begin its work of nourishing the body cells"—if you eat them in a state of emotional disturbance. "Good spirits are essential for proper digestion," so try to keep happy while you eat.

You need high-grade proteins in abundance. These can be obtained not only from meat, but from fish, eggs, cheese, milk, seed cereals. You also require sufficient minerals like calcium and potassium (as found in powdered skim milk), and vitamins. Eat only a minimum of carbohydrates—starchy sweet foods like white bread, cakes, pastries, sweets, alcohol, and carbonated drinks.

"If you're not alive to all the powers that are yours as a living thinking human being, then something is wrong with the chemistry of your body," Dr. Kordel declares. Usually, the cause is a wrong diet that does not supply the materials necessary to keep the body tissues in good health.

In this excellent book he pin-points the remedy. He is not a food faddist but a man who obviously enjoys good eating so that he includes many tempting recipes. Even more important, he shows how we can make ourselves healthier and happier by choosing foods that

are reasonable in price and available to everyone.—C. H. T.

"THERE seems to be a real need for a book on psychology for beginners that incorporates the accuracy and scientific viewpoint of the college text and yet is written in such a way as to be thoroughly understandable by readers who have not the benefit of the college classroom. This book aims to fill that need."

In *Practical Psychology* (McGraw-Hill, 30s. postage 6d.), Karl S. Bernhardt has certainly achieved this aim, giving us a book which is scientific and accurate, and yet easy and delightful to read because of his avoidance of unnecessary technical jargon.

The chapter on "Emotional Control" is a good example of the author's contention that "psychology can have a valuable practical application to the everyday business of living." How much misery is caused in human relationships by uncontrolled outbursts of temper, or by fear in the form of worry!

"Some people have the habit of doing things three times—first in anticipation, dread and apprehension; then in actual experience; and finally in regretting, repining, and might-have-been after the event." The fact is that emotions and feelings, fear, anger, inferiority and the rest, need training and education no less than the mind, and the author indicates how this may be done.

Part IV of the book on "relations with other people" is particularly helpful. "To get along with other people, it is necessary to take into account a number of basic features of human nature. Every person wants to feel important. Every person dislikes being made to feel small and unimportant. Everyone is striving for a place in the sun. Everyone wants to be liked and well thought of. These simple facts should help us to understand why we sometimes succeed and sometimes fail in our contacts with others."

The principles of effective human relationships are then stated and applied to marriage and social relations.

The general scope of the book may best be indicated by asking a few questions. Would you like to know how to read and study efficiently? Would you like to learn how to speak more effectively in public? Are you a parent concerned with the bringing up of children? Are you wondering for what job you are best suited? Is your problem the control of fear or temper? Do you know how to get on well with others?



All these, and many other problems are dealt with in this readable, informative and most helpful book.—S. F. W.

**SERMONS** on love are likely to be lush and sentimentalistic. But a recent study of St. Paul's Hymn to Love (1 Cor. xiii), *A More Excellent Way*, by Leslie J. Tizard (Independent Press, 7s. 6d., postage 4d.) is eminently realistic and practical, and full of psychological insight. Nothing could be farther from sentimentality than this robust, sound, and inspiring book.

The chapter-headings are intriguing: The Lure of the Limelight; When Faith becomes a Bully; The Attractiveness of Martyrdom; Envy Has No Holidays; and How Bad is Bad Temper?, and so on.

At the very beginning Leslie Tizard deals with that "impulse to self-display that vitiates much Christian service and worship." He contrasts St. Francis Xavier, "of whom it was said that he would have liked to reform the world without his existence being known," with an artist delineated by Bernard Shaw in a play, who, as his last words, asked "Is the newspaper man here?"

"If self-display is the dominant motive," says the author, I am really serving myself even when I put up an appearance of serving others." Yet, "Love does not mean that we must all be scrambling for the back seats." It means only that "love thinks first of others, and therefore by its very nature can make no parade."

There is, again, an intellectual pride that is blind both to the opinions and to the sensitiveness of others. "A man may be so sure—so cocksure—of his beliefs that he becomes contemptuous of the doubts and difficulties of others . . . he may become overbearing and try to bludgeon the other, and as he believes weaker, minds into agreement." Knowledge, and faith, "without love can become self-centred."

There is great liveliness and psychological insight again when Tizard deals with the morbid attraction to martyrdom. "We have all known people who like to make martyrs of themselves." "Underneath is a deep and bitter hostility against life and people." "Not infrequently the martyr pose is a weapon in the struggle for power."

Jealousy is a vice, "and it is nearly always due to immaturity, emotional dependence, and lack of security." ". . . the habitually bad-tempered person is bad-tempered because he is completely self-centred." But anger against evil is "an essential element in really Christian character," and love is not to be equated with flabbiness.

It is well to be aware that "the iniquity of other people can give me a comfortable feeling of moral superiority," and maybe a spurious one!

The above quotations are random gleanings from a book that clergymen will find a veritable mine of information and suggestion, and one that all desiring psychological insight will read with great profit.—R. W. W.

**T**HE enormous range of interests covered by the science of psychology and its importance in the world of today is shown by a summary of the papers presented to the British Association meeting in 1951 and now published under the title of *Current Trends in British Psychology* (Methuen, 15s., postage 6d.).

Most of the papers are of the nature to interest the expert alone, but the general reader cannot fail to be interested in the chapter on the social psychology of everyday life, presented by T. H. Pear.

"There are still important subjects which have received relatively little attention from social psychologists," he says. "Of these the most obvious are peace and war, since today almost all problems of planning are affected by the possibility of another war."

"Another neglected subject in Britain is social stratification. To the study of these matters there certainly exist strong resistances; to discover and account for them is an interesting task for the social psychology of the future."

Those who think of psychology as merely solving their own problems of living will find this book an eye-opener.—R. MacD. L.

**PLAYTIME IN THE FIRST FIVE YEARS** (Allen and Unwin, 12s. 6d., postage 6d.) is charmingly written by Hilary Page, the designer of Kiddicraft toys. As a father of twin daughters, he has material at home on which to make observations and experiment.

## A Doctor Talks to Boys and Girls about Sex

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The drawings and photos which illustrate the work are as charming as the text. In spite of its charm there is nothing sloppy or sentimental about this work which is a serious contribution to helping the child to develop on the right lines.

Everyone should seriously consider the implications of the author's warning that: "If we really want to abolish war and juvenile crime, we must realise that it can only be done by starting at the right end. Care should be taken that young children are not encouraged to glamorise shooting, killing, and cruelty."

"Only when the demand for films, radio, television programmes and comics revelling in these sordid subjects has been eliminated, can there be any hope that future generations of children will grow up more naturally to be peace-loving and law-abiding citizens."

There should be a big demand for this attractive and valuable book.—*R. MacD. L.*

**C**ONTRARY to what one might expect from the title, *How to Have a Baby* (Peter Nevill, 10s. 6d., postage 5d.), is not a treatise on midwifery, but is advice to those couples who wish for a baby and have not been successful in conceiving one.

The authors, Klein and Schuman, treat the matter scientifically and in great detail. But they acknowledge that when all has been said or done the psychological factor may be the most important.—*R. MacD. L.*

**N**OBODY who has taken a partner in marriage "for better, for worse" can fail to be interested in the principles that underlie that institution. Dr. David R. Mace, formerly secretary of the National Marriage Guidance Council, has done great service to sociology by producing a most valuable contribution to the history of marriage, in his book—*Hebrew Marriage* (Epworth Press, 21s., postage 6d.).

To the Hebrews, marriage was the basis of the social order, taking precedence over all other human relationships, because it guaranteed the survival of the race, tribe and family by the birth of sons.

Some of the strange customs of the Hebrews—in their levirate marriages, polygamy, divorce, harsh penalties for the unfaithful wife, the sexual freedom of the husband—"all these"—says Dr. Mace—"become natural and indeed inevitable when once the great driving motive has been clearly grasped. Much that would be otherwise obscure falls into its proper place once the importance of male succession is clearly understood."

This book is too good to miss. Take this, for instance, from Dr. Mace's conclusions: "I

would like to comment on the notable absence in the Old Testament of any kind of sexual asceticism. The entirely positive attitude to sex which the Hebrews adopted was to me an unexpected discovery. It is true that I had always been struck by the unembarrassed plainness of speech with which they discussed sexual matters. But I had not fully realised that it had its roots in an essentially 'clean' conception of the essential goodness of the sexual function.

"This is something very difficult for us to grasp, reared as we have been in a tradition which has produced in many minds the rooted

"THE true university of these days is a collection of books."—*Carlyle.*

idea that sex is essentially sinful. That sex can be a gift of God, to be received with gratitude and enjoyed freely, is a truth too long forgotten, and sorely in need of revival."

Dr. Mace's scholarship is sound, his material is absorbing, and his style is clear. I commend this book unreservedly, but especially to those who have an interest in the Bible.—*C. E. B.*

**H**OBBY books are always interesting. *Feltwork* by Rosemary Brinley (Muller, 6s., postage 4d.) shows us how to make a variety of useful articles ranging from slippers and bags to handbags and waistcoats.

This craft has its roots in the colourful peasant crafts of the old European and Scandinavian countries, so bright colours and contrasts are the rule. Felt is not an expensive material and there is a wonderful variety of shades. It can be bought by the yard in widths of 36 and 54 inches, or in squares of various sizes. Bags of scraps are obtainable.

Almost every kind of fancy stitching is suitable, while beads and sequins are an effective decoration on dark felts used to make belts, handbags, and capes, for evening wear.

Here is an excellent how-to-make book for everyone with clever fingers. Incidentally, these articles when well-made are sure of a sale at craft shops or in church bazaars.—*C. H. T.*

**A** STUDY OF CHILDHOOD AND YOUTH (Pilgrim Press, 6s., postage 4d.) is described by the author, E. Mildred Nevill, as written especially for those working with children who have not had the advantage of a full course of training in psychology.

There must be a great many, including parents, who are in that position and will enjoy reading and will benefit by this pleasantly written book.

The author does not set out to answer all the questions which are bound to arise when handling children. But she shows the kind of attitude which will prevent problems arising.

Speaking of the pre-school child she says: "It is right and proper that a child should be capable of becoming angry. At first his anger is restricted to occasions when he himself is thwarted; it is some time before he can enter into other people's feelings that he can be angry on their behalf.

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"If a child becomes angry too often, the cause should be sought. It often means that insufficient outlet is being given to the child's developing personality, or that the demands being made are too heavy."

Mildred Nevill stresses the importance of example rather than precept in inculcating politeness and truth-telling, when speaking about the child of "junior" age and advises parents not to be aghast at "the crudeness of the junior's sense of humour."

The chapter on adolescence is noteworthy for its sympathetic insight. "If only adults would be less afraid of these young people, franker with them, less concerned with 'doing them good' yet more concerned with giving them a sympathetic ear and telling them what they want to know, a great deal of misery and maladjustment would be prevented."

The suggestions for discussion at the end of each chapter will be found valuable for those who are studying this book as a group.—*R. MacD. L.*

**F**OR some time the medical world has been aware of the fact that a disability is not necessarily entirely physical. Often it is nothing more than a forgotten or dormant ability—an inability to know how to make use of a particular part or function of the body."

It is on these lines that Dr. Victor Browd has written his book on *The New Way to Better Hearing* (Faber, 12s. 6d., postage 5d.) for those who suffer from deafness.

While it discusses causes and the anatomy and physiology of hearing, and also gives advice on choosing an aid, the main part of the book is concerned with the patient's attitude to his disability, and prescribes exercises for rehabilitating the damaged function.

One can readily believe that many people who have abandoned as hopeless the attempt to take part in social life will be able to stage a "come back" through the use of these methods.—*R. MacD. L.*

**W**EDDINGS, christenings, anniversaries, family reunions, funerals, all these occasions depend so much on knowing what to do and how to do it. For example, could you take charge of the church side of the arrangement at a wedding, seat the guests correctly at the reception, arrange for photographs to be taken, propose the toast to the bride's parents?

*Wedding Etiquette and Family Occasions*, by John Kennedy (World's Work, 5s., postage 4d.) deals with all these problems as well as tackling such important questions as what things to consider when you name your child, and how to arrange a golden wedding celebration for elderly parents.

It is a helpful, friendly book that will save its readers many headaches.

Incidentally, Kennedy includes much sound psychological advice. "Don't think that love is

enough without (sex) knowledge," he tells young married people and people about to be married. "Don't blame; seek to understand. Don't forget that joy is as holy as pain and that one of the objects of marriage is joy in one another."—*C. H. T.*

**N**O one is born with a discordant voice, even though through habit or environment such may have been acquired," says Zoe Rorke Cree in *Improve Your Diction and Voice Production* (Foulsham, 3s., postage 3d.). Miss Cree adds that habit can always be overcome by habit, and that we are never too old or too bad to improve.

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# THE PSYCHOLOGIST MAGAZINE

FOR PRACTICAL AND PERSONAL PSYCHOLOGY

SEPTEMBER 1953

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by Dr. R. W. Wilde, M.A., B.Sc.

✓ Psy 27.10.53  
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What to Do About Inferiority Feelings

by Geoffrey A. Dudley, B.A.

INFERIORITY feelings can be harnessed and brought under control by the individual achieving self-expression in his work, his love life and his social life.

In other words, he must do the work that he wants to do, he must have a successful love relation with a member of the opposite sex, and he must get on well with other people.

A good adjustment in these three fields means that the life-style is properly oriented for the achievement of happiness.

(1) *Confidence is derived from doing work that one finds congenial.*

For example, a young man who did not like his job as a telephone engineer said: "I am depressed because I feel I shall not succeed." When promoted to a more congenial type of work, he reported: "Now that I can take a greater interest in my job, I have more confidence and a happier state of mind."

How Work Helps

A shorthand-typist suffered from a fear of ridicule and lack of self-confidence. These are both common symptoms of inferiority feelings. She was not happy as a private secretary. When she succeeded in changing to something else, she found that she was no longer troubled by these symptoms.

In his *Civilization and its Discontents* Freud points out that work is not only indispensable for subsistence and a means of justifying one's place in the world. It is no less valuable, he adds, for the opportunity it gives of discharging emotional impulses of the kind that have frequently been repressed or banished from consciousness.

(2) *Confidence is derived from loving and being loved.*

"The capacity of the ego to ward off anxiety," says a modern writer, "is enlarged if the ego has considerable affection for his fellows and a positive goal to help them." Or, as St. John puts it, "perfect love casteth out fear."

The effect on a person's confidence of the sense of security produced by a happy love life is illustrated by a widow. "After I got married I seemed gradually to get away from the repressive influence of my family," she said. "My husband's care and love got rid of many of the effects of it." That the increase of confidence was a direct result of happy marriage is confirmed by her further observation: "It is since I lost my husband that I find the old nervous dread coming back."

"If you suffer from fear and do not want it to paralyse your life," says the French writer, Georges Barbarin, "cure yourself by the divine antidote: love. If you only decide from to-day to have thoughts, words and deeds of love, if you put on an appearance of love, a mind and a heart of love, you will see the obstacles that beset you go down in defeat. Your friends, your neighbours, your relations will be gradually transformed. Your whole existence will be set fair for a happy outcome. And there will come a moment when you will be unable to believe that fear ever found a place in you."

(3) *Confidence is derived from getting on friendly terms with people.*

Feelings of inferiority are engendered in an individual when he finds himself incapable of living up to his own expectations in social

Your Crusade

I WANT you to start a crusade in your life—to dare to be your best. I maintain that you are a better, more capable person than you have demonstrated so far. The only reason you are not the person you should be is that you don't dare to be. Once you dare, once you stop drifting with the crowd and face life courageously, life takes on a new significance. New forces take shape within you. New powers harness themselves for your service.—*William Danforth.*

relationships. One of the commonest forms of this troublesome disorder is that which is manifested in feelings of shyness and self-consciousness.

Self-consciousness is a form of conceit, and, of all the habits which repel people whom we would like to attract, conceit is one of the worst. We know from our own experience that we would sooner make friends with a person who is interested in us than with one who is constantly interested in himself.

It follows, therefore, that if we wish to get on friendly terms with other people and especially the opposite sex, we must stop looking for the imperfections in our own character and begin to help others to discover themselves.

"I find that people are more interested in me," stated a young man, "and in what I have to say, because I have become more interested in them." Previously he had complained that he had "no social life at all" and that he was "afraid of people."

Your Move!

In compensating for and overcoming inferiority feelings, as in all cases of self-help, the initiative lies with the individual himself. The answer to the problem is given in the words of Alfred Adler: "Individual psychology considers the essence of therapy to lie in making the individual aware of his lack of co-operative power."

To Adler all problems were the results of conflicts in the relations of people among themselves. His method is founded upon a view of the individual as a whole and an indivisible unit of human society. He saw the individual not as a separate phenomenon, but as an integral part of society.

Adler set forth the principle, "We have no problems in our lives but social problems; and those problems can be solved only if we are interested in others." In contrast to those who believe in working *with* people, he points out that "the individual who is not

interested in his fellow men has the greatest difficulties in life and provides the greatest injury to others."

We may not all agree about Adler's selection of work, love and society as the major life tasks. Some would prefer to extend his list of three into a list of five by adding play and religion.

In other words, in order to overcome his sense of inferiority, it is desirable that a person should not only successfully do a congenial job, that he should be well-adjusted in his love life, and that he should be on friendly terms with other people. It is also important that when he is not working, making love or helping others, he should have something to occupy him in his spare time, such as hobbies, sports, recreations, amusements. And he should also have a sense of religion to guide him.

Religion should be interpreted not only in the narrow sense of belonging to a particular church or chapel, but also in the broader sense of having accepted some belief concerning the three major questions with which religion attempts to deal. These are "Who am I?" "What am I here for?" and "What will happen to me when I die?"

A hobby will help you . . .

Wooden Toys

HERE is an ideal hobby for the handy family man. Or a group of enthusiasts could form a "toy club" to make Christmas toys for children in hospital or children without parents.

As far as natural timber is concerned, don't use oak because it has a dangerous tendency to splinter. Beech is a favourite wood since its hardness and close grain make possible a clean smooth finish with the minimum of trouble. The usual source of supply is off-cuts, but watch carefully for nails which may break off saw teeth or gash the plane-iron. Apart from natural timber, plywood and hardboard are specially suitable materials.

You can buy wooden and metal wheels in several sizes, while the most commonly used adhesive is animal glue. It is manufactured under reliable proprietary brands which do not require heating.

Be sure that there are no rough edges and that screws are flush in the wood. It is better to suggest rather than attempt close detail. A motor-car must have a steering wheel, but the radiator might be suggested with black paint and the headlamps with white.

Children love all colours, but don't outrage their sense of colour fitness. No child would "believe" in a fire engine that was not painted red!

The Importance of Loyalty in Marriage

by D. Darlington

OPPPOSITE my home there is a large church, and every Saturday throughout the year, no matter what the weather, the wedding bells peal, the cars with their white ribbons flying drive up to the door, and afterwards the wedding parties assemble in the porch and arrange themselves on the steps while the photographer takes photographs.

The bride is always beautifully dressed in traditional white and radiantly happy; the bridesmaids gay in their pretty head-dresses and coloured gowns, the bridegroom proudly smiling—sometimes a little bashful and self-conscious—as he tucks his bride's hand safely into the crook of his arm.

Occasionally I watch from my window and wonder what the two young people will take with them into the years ahead, besides their untried love and the blessing of the Church.

Boy meets girl, they fall in love and marry: all very normal and as God intended for the furtherance of the human race. Enthusiasm runs high and they are convinced their marriage is "different." Of course it is, but they have it in common with others that when the wedding day is over and the honeymoon a golden memory, they must find a foundation on which to build their future everyday life together.

Perfect Unity

If one of these young brides were to ask me to name just one quality that will help any inexperienced couple successfully to achieve the perfect unity that is true marriage, I would reply without hesitation, "Loyalty." More than ever in these days of easy divorce and difficult living conditions, it is marriage founded on mutual loyalty that will survive the attractions, the distractions, the temptations to be found on every side.

Loyalty in its very widest sense should be the cornerstone not only for marriage but for the family life which the pair will naturally wish to build from it. And loyalty is a jewel with many facets.

We all know the wife who will raise her righteous eyes to heaven in horror at the word "adultery," but who will not hesitate

to catalogue her husband's shortcomings to her friends. We know the wife who will disparage her husband in front of friends or children, undermining his authority, killing his self-respect. There is the wife, too, who will belittle her husband in the circles, perhaps, in which he would most wish to shine, in order to focus attention on herself.

Husbands also can be guilty of this want of loyalty when they moan to friends or relatives that "My wife is all right, but she just doesn't understand me." Quite possibly his wife understands him only too well and loves him just the same!

Mature Love

A house is just a building with a roof and four walls, and no more—until, given as its head a good man with a loyal wife and mother, it becomes something infinitely more satisfying and beautiful: a home, a bulwark, a shield against disappointment, strife, anxiety and care.

Loyalty embodies so many of the virtues necessary to happy family life—love, fidelity, tolerance, courtesy, spiritual comfort, the ability to laugh at failures, the strength to support weakness, the courage to overcome difficulties and make sacrifices if need be, the capacity to use defeat as a stepping-stone to success.

Last, but not by any means least, the children of a marriage based on loyalty have the one great blessing which is denied to so many today by quarrelling, separation and divorce—security. They have the assurance that whatever happens outside, no unpleasantness, no disaster can affect them once they reach the shelter of home, where father and mother are ready to listen, to sympathise, to advise, and loyally to uphold them or point out the error of their ways.

And when the early years of marriage are past, when a serene and loving companionship has matured and emerged from those first rapturous days, husband and wife will be able to look upon their achievements and in their hearts find them good.

LET not your heart be troubled, neither let it be afraid.—*John 14: 27.*

How You Became What You Are Today

by Dr. Macdonald Ladell

AN interesting experiment was once started by a Roman Emperor. He had two infants isolated on an island with a deaf and dumb nurse in order to find out what language they would speak when they started to talk. We have no record of the result of the experiment, but we know now that the children would not speak any known language as they grew up, but would probably use signs varied perhaps by grunts and cries to show emotion.

The old Roman probably believed that language is innate, and "comes to the surface," as it were, with the passage of time. He was wrong. What the child brings into the world is not a ready-made language but the inherited power to acquire speech.

What else does a child bring with it? If its development is normal, it brings *intellect*, which is the capacity to relate itself to its environment and to relate things to each other. Without intellect the individual would never be able to say "I am I, and this is a tree."

Intellect depends upon the size and health of the brain, and man had developed his brain so much that it has had to be crumpled up in the skull in order to make room for it. The crumples are called convolutions. Other animals have them but not to the same extent. It is by the use of his hands to do things with, instead of walking on them like four-legged animals, that man has developed a super-brain.

Again, the child brings with it, like other living creatures, the capacity to feel fear and to respond to it; the need for warmth, shelter, and food, and also the ability to love and hate. It also shares with other animals the power to enjoy sensations arising from its own body. To these one can add a social sense, a need to be accepted by its own kind; and an ability to co-operate.

Here we have the foundations of our civilisation. One has to admit also to an aggressive destructive urge which is aroused by frustration, though its original purpose is to enable the creature to overcome difficulties.

Now let us return to the individual. Besides its racial inheritance, it has a personal one, deriving not only from its parents but from a long line of ancestors to which it

may occasionally "throw back." This is responsible for physical characteristics such as height and general conformation, and many tendencies which if developed lead people to say "he takes after so-and-so," though it is noteworthy that a child will "take after" those it loves and admires, even if they are not its parents.

There are innate differences in temperament too due to subtle influences which are imperfectly understood. They are related to the action of the endocrine glands (thyroid, adrenal, pituitary, etc.) which should all work in harmonious relation with each other, and which have an intimate relation to the emotions, so that fear and worry in particular upset the balance.

When the human egg is fertilised, the sex (male or female) of the coming baby is decided at the moment of conception, but some very complex mixing goes on of the *genes* which carry inheritable qualities, and the possibilities are infinite. If you take a spoonful of tea at random and pour boiling water on it, some leaves will rise to the surface, but you cannot say beforehand how many or which. Which genes will be operative in any individual is something which is similarly unpredictable.



Each individual has a unique heredity. There has never been his like before or will be again. This should be a wholesome thought for those who are in the habit of thinking "I ought to be like —. Why am I not?" It is also a chastening reflection for those who think the child should be a replica of themselves, and who try to mould it according to their own ideas.

An intensely human characteristic is *adaptability*, so that man can live amidst the snows of the Arctic or on the line of the Equator. He develops the qualities which make for survival in whatever environment he happens to be.

Now, its home and its parents, its brothers and sisters, its grandparents, aunts and uncles, school mates and teachers make up the environment of the child. Out of the infinite possibilities, it unconsciously selects those qualities and attitudes which seem to promise the greatest satisfaction to itself.

This is what makes the home life so important for the individual's future.

Conditions there decide whether the child has a basic feeling of security which gives it confidence in its essential value and so encourages it to experiment and cope with life, or whether it grows up timid, fearful, afraid to take a lead.

Some parents, in their anxiety not to promote vanity (which is emptiness) withhold praise when it is deserved, and so one gets a discouraged child feeling "What's the use?"

Sometimes these very parents are among those who will take infinite pains to dress a child for a party and to emphasise a curl, and will call in the neighbours to admire—"Doesn't she look lovely!"—and then send off the child with repeated admonitions to "take care of your frock." A child trained in this way is apt to grow up exceedingly self-conscious, and attributing value to outward show instead of to attainment.



A child is not born self-conscious, subject to painful blushing or stammering, given to lying or pilfering, painstaking or careless, a good sport or a cheat. These are the sort of things which are *conditioned* by its surroundings and treatment. A child will accept punishment and correction if these are given in the right spirit and it feels sure of love; but it can be disastrous to subject it to snubbing and ridicule so that it feels it has no real place in the scheme of things.

Growing up implies a transference of values. The pleasure of immediate gratification and possession is changed to the pleasure of approval and achievement, and sensuality finds an outlet in aesthetic appreciation and artistic creativity. Sex, however, needs to be accepted as an indispensable background to life, with a responsibility for not using it anti-socially.

I should like to quote here from a correspondent who writes from bitter experience: "Each of us has a right to his own way of life and to more tolerance of his differences. We must cut out those dreadful family meals where the one who is a little different is made to look silly or scolded before the rest of the family, with everyone staring and listening, and no place to hide his 'bloody but unbowed' head."

"Little wonder that so many of us suffer from gastric ulcers or are prone to nervous dyspepsia!

"And can one wonder at the people who grow up to be shamed and inhibited over sex when their first pathetic silly little love

Best Things in Life

THE best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.

affair that seemed so incredibly beautiful, or, when it goes awry, such an overwhelming tragedy, is dragged into the sneering, joking light of the family breakfast table? Sex becomes something contemptible, rather naughty too, when it is made a mystery, and adolescents are puzzled as to how their parents could have brought them into the world."

The most important aspect of life is our personal relationships, and as my correspondent says, these can be poisoned at the outset by clumsy treatment.

Few of us can look back on a really ideal childhood. Our development to useful stable citizenship has been in many cases in spite of mishandling. Those who are still fumbling and stumbling, those who are feeling themselves misfits, those who are saying "I can never be like others" need to look back to their childhood to see how they have been twisted from what they might have been.

Don't say, "I see it all now, and I wish I had known sooner; it is too late." Say instead, "I see now that I have never shown the real *me*. Henceforth I am going to be what Nature, not nurture, made me!"



Well, this is all right. But what about the many difficult people who are unenlightened and perhaps are making life a hell for others? Has our home-made psychology any lessons for them? It certainly has, if they can be brought to learn them, but the difficulty is to get near enough to such to explain them to themselves.

This woman, for instance, was not born spiteful, with a malicious tongue, and a delight in causing mischief. She was once an innocent baby, but a baby born like each of us with a need to have some sort of power to assert its personality. The baby cry which brings service illustrates that need, and perhaps this particular baby was allowed to cry unheeded.

Later on, perhaps, she found herself pushed on one side for a favoured brother or sister. Denied the feeling of having value in

6 herself and given tasks but never opportunity to co-operate, she discovered that she had always one resource, and that was in the use of her tongue. There was always some achievement within her reach and that was to upset others, and to make trouble.

Once started on that course, she found it not difficult to justify it. "She ought to be told where she was wrong." "They deserved what they got." "Others ought to know what he is like," etc. She is able to persuade herself that by being outspoken she is a benefactor, and would scorn the suggestion that she is getting any satisfaction from her own behaviour.

With one's eyes open to possibilities, it is possible to be more tolerant to such people and to try to get to know them better instead of resenting their manner and hating them. Try to understand this woman, and

in time you will probably get to know of other frustrations and bitter disappointments which have turned her sour.

If you can get close enough to her you will find, as the psychologist does, that understanding is leading to something akin to love, and love is what this woman really needs. That, in fact, is what all of the misfits in life need—although it may be hard to give it.

When cheated of love, people are apt to clamour for power. Having power, they want yet more power, since the greater the power and the more the possessions, the more is the insecurity, and its companion fear.

Only love can bring peace to the troubled mind, and only God can love what seems hateful. Yet we can make the attempt, knowing that that is the only way.

Speaking Personally

by John May

Advice for Cinderella

MOST of us who want to change and improve ourselves would like to have it happen overnight. We want miracles. A touch of Cinderella in our lives, we think, would be just the job. You know—"The Fairy Godmother waved her wand, and the pumpkin immediately turned into a beautiful glass coach!"

Of course, things seldom if ever happen that way in real life. And in our perverse fashion, we are always ready to assume that because a miraculous change is impossible, then no change is possible at all.

Which is silly. Nearly everything that is good happens slowly. Even the flower which bursts forth to greet the sunshine in Springtime has been growing and swelling quietly as a baby bud for long weeks and months.

I sat on the coast of North Norfolk a few weeks back, and what I saw there brought all this to mind. Behind were the sand dunes, with pretty plants of sea holly growing wild on it. And in front of me were the wide sands and shallow pools of low tide. There were mussel beds over there, and cockle beds the other way, and far out was the long sandbank where the seals bask in the sun.

"Over there," said the man I was talking to, "is where the village used to be. It's submerged beneath the sea now, and people find crabs in the holes beneath the dead trees."

He pointed out, too, Hunstanton cliff away to the left, and said that he used to play cricket there as a boy. "There doesn't look room for a game of cricket," I said. And then he told me how the sea is continually nibbling away at this part of the coast, and carrying the scourings southwards to make sandbanks in the sea off Great Yarmouth.

Yarmouth itself sits on a sandbank formed in just this way. England, which people inland usually assume to be fixed and changeless, is in fact gradually altering in shape all the time.

As our minds, our personalities and our bodies are doing, too!

Anyone who is overweight, for example, has put on his fat in fractions of an ounce at a time, even though now he weighs two or three stones more than he should. Anyone who is well-read, too, has not studied all the classics overnight; he has read them and savoured them a word at a time over many months and years.

What is the moral?

Sitting on the sand, looking out over the blue sea, I watched a smudge of sooty smoke on the horizon, a ship forging on its way to King's Lynn. And I thought then that the path of a ship is a long line, curving in places, but with no sudden changes, no sidestepping.

By working out such a course, and following it smoothly, a ship comes at last safely to its harbour. And surely we, if we are wise, are the same? Surely we should stick to a course that will take us where we want to go—instead of recklessly going on to sandbanks, and then hoping for miracles to fetch us off again!

Whether we realise it or not, we are, of course, working out a future for ourselves all the time. We cannot NOT steer a course. For even if we drift, we are drifting somewhere. Change goes on.

The thing is, if we would like a Cinderella miracle for ourselves next year, we need to start working up the magic now. Nobody successfully becomes a princess or a prince at the wave of a wand in real life without being very well prepared for the change in advance!

THE PROBLEM OF AGED PARENTS

LETTERS I have received lately suggest that there is a growing concern as to the management of old people. Now this is a matter of interest to all, since we most of us hope for a long life, and so shall ourselves be numbered some day with the aged. Meanwhile many have parents or relatives dependent on them in the home.

The people who ask for advice are naturally those who find such dependants a burden.

One woman writes: "I am very much attached to my mother, aged 72, but she is most unreasonable, and insists upon controlling my actions as if I were a child."

Another says: "We have to live with my mother-in-law who is getting on in years, but she makes a lot of mischief between my husband and myself. She is crippled by rheumatism and so we have to wait on her to some extent, though I sometimes think she could try to do more. She is always suggesting to my husband that I do not look after him properly and that my house-keeping methods are all wrong."

Yet another asks: "Is it necessary that those who are getting old should be a nuisance to those they live with? My father is full of fads and insists that everything should be done just as he likes it. Yet he is most inconsiderate, and is untidy in his habits of eating and dressing. He takes up far more time than I can spare, and is never in the least bit grateful."

THE problem of the aged can be looked at from two points of view. As a social problem, and as an individual problem.

Readers of this magazine are not so much concerned with the first, except in so far as the many new organisations which are occupied with the welfare of the aged open out a fresh field of social service. There is much to be done in seeking out and visiting the lonely old people, and with helping at the old people's clubs. Enquiry at church or chapel, or local shops, can soon put one on the trail and provide opportunity for being a good neighbour.

A low birth-rate combined with increased expectation of life means that the problem

of the aged will become more and more acute. We are on the way to becoming a nation of old people. In industry this is being countered by an attempt to retain a place for those who have been too hastily assumed to be too old for productive work, while doctors are devoting much time to the rehabilitation of the aged, finding that even amongst those who have been considered hopelessly bedridden there are many who are happier for being trained to resume a more active life.

But what my readers are most concerned with is how to adjust themselves to sharing a home with old people who may be proving difficult. Increasing age does not necessarily bring mellowness. Living a long time does not always bring wisdom. In many cases time seems but to emphasise the angularities of character, rather than to smooth them.

PEOPLE on the whole tend to retain the basic pattern of living which has become habitual.

The self-centred and domineering become more so as the years go by. Selfishness can become more ingrained, and jealousy more inordinate. Querulousness and self-pity can be uppermost when age brings its limitations, if the individual has never learned acceptance.

The secret of growing old gracefully is to live gracefully all one's life, and this means that one must find life interesting and worthwhile. There are many men and women in the late seventies and eighties whom it is delightful to meet because their obvious joy in living triumphs over their physical infirmities.

There are "grannies" who have an honoured and valued place in the family, and who are listened to the more readily because they have learned from life not to be dogmatic. Experience has taught them that things do not always turn out as expected and strange effects can come from unsuspected causes.

Old age sits best on those who can look back on a life of fulfilment. This does not mean that all ambitions have been satisfied, or financial security won, but that they

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have found a use for themselves. Biological fulfilment is the most rewarding, and the man or woman who can see the children's children growing up should have no difficulty in reconciling self to the march of time.

If, however, we leave the ideal, what do we find?

Too often the condition of things described by my correspondents, where the aged relative is a burden and a disintegrating factor in the household.

THE commonest situation is that of an unmarried woman who is living with a widowed mother. The set-up has evolved naturally, and it seems to be a natural solution to the problem of living.

Actually, however, it is not so, since the natural thing is for the child to grow away from the parent. It is difficult under such circumstances for the mother not to be too demanding and the daughter too compliant. Unless the daughter is *really* free to lead her own life, to come and go unquestioned, to entertain her own friends, the situation is full of tensions.

It is not good for one's self respect to be living with someone who is in a position to remind one of the naughtinesses and follies of one's youth and who is unable to see one as now adult. Often the mother, while saying "It's time you got married" will unconsciously do all she can to set the girl against marriage and to lessen her opportunities of meeting eligibles in order to retain her hold on her daughter.

No, it is not a natural situation and it is better if it should never arise.

If the family is scattered it is better that they should subscribe to pay for the services of a stranger rather than let one of the family be exploited. The woman whose failing is possessiveness is apt to become more so when she has daughter or son living with her, and real or fancied ill-health becomes a potent means of blackmail.

A sense of "duty" makes the younger generation very vulnerable to such blackmail, and it is difficult sometimes to know where to draw the line between firmness and cruelty—between selfishness and a right to one's own life.

DISCIPLINE can be as good for the old as for the child, whom in fact the old often resemble, and, as with the child, the discipline must be consistent and not a matter to be argued over.

The true state of health of the dependant who uses illness as a threat should always be

ascertained. Even if the patient is not a "malade imaginaire" she should be held responsible to some extent for her health. "If you make a fuss and get upset it will be your own fault, but I am going to do so and so."

It can be a great help if the family doctor can be enlisted on the side of the younger generation, but too often he thinks he has done his duty when he has said "You must take great care of yourself, Mrs. X." Probably she has been taking too much care of herself all her life! What she needs to be told is "You must forget yourself."

The mother-in-law can be a splendid person, but there are also those who are mischief makers at all ages. Increasing disability, pain, and loss of sleep have to be taken into account when judging the behaviour of such. But non-interference between husband and wife must be insisted on. Many can quote Bible texts to their own advantage, but there is scriptural warrant for putting the interests of husband and wife as overriding the duty of child to parent.

If the aged are to be disciplined like children, then also, like children, they

TIPS ON TACT

TRAIN yourself to remember faces and names.

Try to build up people's belief in themselves. Help them to feel braver and happier for having met you.

Tell people when they look nice. Congratulate them when they are successful. Show them what they do is noticed and appreciated by at least one person.

Always put yourself in the other fellow's place. Be as considerate to others as you would like them to be to you.

Know when to leave people alone and when to be silent. Cultivate a sensitivity that will warn you when you are in danger of out-staying your welcome.

Don't be dogmatic. Don't criticize. Don't try to be superior, or funny at someone else's expense.

Never carry tales—what she said to him, or how he behaved, or what the neighbours think.

Confidences are sacred. But even when people have not asked you to keep it a secret, never pass on the extra little personal things they may tell you about themselves.

Watch your tongue all the time. It is so easy to hurt people unintentionally.

Make a habit of reasonableness and human understanding in all your dealings with people.

should be provided with interests and amusements. Definite tasks within their capacity should be allotted to them within the household, and they should be encouraged to join outside social organisations.

The value of constructive work cannot be overrated, and many who have considered their eyesight too dim or their fingers too clumsy can be coaxed to successful attempts at rough embroidery or rug-making. Sometimes it may be possible to acquire the services of a schoolgirl who will pass on to the old lady some handicraft learned at school. The "eleven plus" child is apt to be very patient with the old, and proud of being of use.

THOSE doctors who study geriatrics (the science of the old) emphasise the wonderful improvement in morale which follows the use of the self by any man or woman who has given up hope of ever being any good again. It is on these lines that those who suffer from the tyranny of the old should look for assistance.

It is not always true that "While there's life there's hope," but it is true that while there's life there is the need to feel wanted and to fill some niche in the world. If merely as recorders of the past, the old have their value and it is helpful to listen patiently to long and repetitive tales of their young days and to put up with their denunciations of the present.

Failure of intellectual powers is not inevitable as old age creeps on, but the memory gets more selective. It is no proof of mental weakness that the old man cannot remember the name of the man who lives next door, but can recall his class-mates when a boy. The earliest impressions cut deepest, but as we go through life we learn to push out of the way those which are not immediately useful. We have to clear the decks, as it were, for more useful cargo, but the memories thus buried come back readily to the mind when there is no longer need to take on new stuff.

It is not failure of memory which makes an old man confuse generations and refer to his daughter by the name of his sister. It is a revival of the earliest method of association by means of the emotions. A child learns to identify its mother in the first place because she arouses the same sort of feeling every time she appears. Because granddaughter Annie arouses the same feeling of love that he used to experience for his sister Susan it becomes easy and natural for the old man to address the former by the name of the latter.

He is not really confusing the personalities.

WE live longer than we used to do. In the time of Elizabeth the First, a man of sixty was regarded as quite an old man, and if he lived longer it would commonly be to fulfil the picture Shakespeare gives of being "Sans eyes, sans teeth, sans hair, sans everything."

Because we live longer the old have to be reckoned with and can no longer be tucked away in the chimney corner.

The secret of serenity in old age is to preserve a mind which is continuously interested in people and things. Perhaps one may say that curiosity is the most vital function. The desire to know what happens next and why can keep the mind alert, and this is quite compatible with preserving an open mind regarding the next world.

There is naturally a change of values as one gets older, and in a senile condition, when sight is dim and hands are shaky, it does not seem to matter very much that food is dropped and clothes get messy. Even elementary decency loses its point when one has done the same thing so many times.

You may be able to drill Grandpa into being more careful, but you cannot bully him into it. Second childhood can be just as difficult to deal with as early childhood, but is less rewarding because there is less future in it. The requisites are the same—patience and understanding.

The jealous, the possessive, the cantankerous, are at the bottom unhappy personalities when old as when young. It is worthwhile to enquire why they should be so, to listen to the tales of their childhood and, in the light of psychology, to try to see where they first went wrong.

But sometimes, as in dealing with problem children, those who find a problem in aged parents should examine their own reactions!

Power of Emotion

OUR emotions are the driving powers of our lives. When we are aroused emotionally, unless we do something great and good, we are in danger of letting our emotions become perverted. William James used to tell the story of a Russian woman who sat weeping at the tragic fate of the hero in the opera while her coachman froze to death outside.—*Earl Riney.*

BE careful what you set your heart upon, because it will surely be yours.—*Ralph Waldo Emerson.*

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of *fact*, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Terribly Depressed

I did not have a very happy childhood. I had a devoted mother, but my father took no interest in me. When I left school, I had to stay at home to keep house until I married.

My children are all married and away from home, and I looked after my old mother until she died recently.

I am very worried about myself and am very unhappy. Domestic overwork and the change of life have brought on mental strain and I get terribly depressed. At times my head feels hazy and aches continuously, and I seem to worry over everything.

IT is worry, not work, which takes toll. If you could make friends with yourself, you would be able to do fully as much and yet have leisure.

From the details you give it appears that you have always been over-conscientious, always wondering whether you are doing right, and that you had very little carefree play in your childhood. In fact, I doubt whether you have ever learned to play.

You have been first a little mother, and then a big mother, and all the time you have felt like a mother to your own mother. Now she is dead and your children are growing away from you there is nothing to call out your mothering urge and you feel lost.

To redress the balance you need someone to mother you, or to father you preferably.

If you can only let go, and realise that you have a right to enjoy yourself, to do things just because they amuse you without thinking you are wasting time or being selfish, it would do you a lot of good.

Give yourself treats. Buy new clothes. Be extravagant and don't think too much of preparing for a rainy day. Learn to under-

stand yourself and to consciously make different adaptations to life.

You deserve a good time now, and you should take it.

My Racing Heart

When my mother died, she asked me to look after my father, but he would not come to live with us, and after staying with him for some months, I eventually found someone else to look after him.

My trouble is now that I cannot relax, and some mornings I awake trembling with a racing heart. I seem to be afraid of losing my senses, and think of all sorts of terrible things.

I am happy with my husband, and we have one son at school. We lost a baby two years ago, shortly after birth. What should I do?

TAKE stock of your life as a whole, and find out what is missing, and what are the actual problems.

No doubt your disappointment at losing your baby has been a factor. One son is not enough to satisfy your natural maternal instinct, particularly if you yourself were a member of a large family. Your instinct would be to surround yourself with a similar family.

Then there has been a conflict between your sense of duty to your father and your duty to your husband. This problem appears to have been solved, but it is possible that you still have the feeling that you ought not to have left your father. Self-reproach for the neglect of some fancied "duty" can help to cause nervous illness.

You need something to fill your life and that means you should join in the social life of church or institute, or find yourself a job.

Lack of interest in your life can be a cause of illness.

Finally there is the question of sexual satisfaction. Anxiety can arise through failure to have and to enjoy sex relations.

See if you can hit upon a plan for leading a fuller and more satisfying life.

Impending Doom

I have an inferiority complex due to psoriasis (a disease with patches of red, scaly skin) which I have had since I was a schoolboy. The disease was mentioned with bated breath, and I never tell anyone about it even now.

This trouble has produced an extremely negative attitude. No gardening. Invitations to week-end parties, amateur dramatics, etc., I always turn down.

At forty, I have a feeling of impending doom and I lack self-confidence in dealing with things. I do not get on with my colleagues, and as a boy I dodged all sport although I am tall and well built.

I am worried over one of my children, too. He suffers from asthma and has a pronounced defeatist attitude.

Is the cause of the psoriasis emotional?

YOU appear to have been saying "No" to yourself all your life, so it is not surprising that you find yourself where you do not want to be.

In endowing you with the capacity for tallness, Nature no doubt intended you to develop a muscular physique to correspond and the potentiality to excel in sport of all kind. Instead of this you force yourself into the role of a looker-on and thus debar yourself from sharing in the chief interest of the schoolboy world.

By not identifying yourself with your colleagues, you create a barrier and much of the hostility you sense may be the reflection of your dislike of yourself.

How all this has come about is fairly clear. Under the heading of psycho-somatic medicine doctors are now studying the effects of emotional states on the body. Owing to their common origin the skin and the nervous system are closely connected and the eczemas and psoriasis are the physical manifestation of emotional disturbance.

We imagine you were a lonely and somewhat timid child even before you were appalled by the prospect of facing the wide world. Psoriasis was the outcome of your fear. In itself it was nothing to be ashamed of. There should have been nothing "hush-hush" about it. The fact that you regarded it (and still do) as something shameful suggests that you probably associate it (consciously or unconsciously) with sexual matters.

You probably felt that to let people see your skin condition would be to proclaim habits you were ashamed of, and from that time on your style of life was built around your skin complaint.

You have let it prevent you from following your natural bent. You have let it make you more and more a-social. Like asthma and other allergic reactions your psoriasis probably had a physiological basis in some inherited tendency, but without your inferiority feelings it would not have persisted.

It is an ever-ready excuse for not having been more successful in life. No doubt your child inherits the same tendency to allergy, and he takes his cue as to how to deal with life through what he senses about you. He will be liable to follow your own emotional pattern rather than your teaching. He might do better away from home in one of the smaller "free" schools where rules are at a minimum.

As for yourself, it is perhaps worthwhile asking yourself if you ever really wished to take up the work you are in, or if your comparative failure is not due to a lack of real interest.

We do not say it is impossible for you to adapt yourself to it, but it is certainly impossible for you to do that when you allow your skin trouble to dictate your life. Perhaps your Unconscious is trying through your skin trouble to manoeuvre you out of a job you dislike.

If you were willing to face loss of prestige there may be some other job you could really enjoy. Don't consider at forty that you are bound to stay put.

Girlish Woman

I am over thirty, but I have the youthful gait and mode of dress of a girl half my age.

It seems beyond my power to mix freely with people, however hard I try. I live at home with my parents and an elder sister. My brother is five years older than me and is married.

As regards my childhood, the only happenings I can remember are being told that I "came from the gypsies," and being forced to wear a garment many sizes too large for me. This made the children at school laugh at me.

TO dress like a woman of thirty instead of a child of sixteen would give you more confidence in your relations with social contacts, male and female.

Your trouble seems to be that you have never learned you have a right to be yourself. In your mind's eye you see yourself as you used to appear to your elder sister and parents. Probably the trouble is that they

still see you as a child and you take your lead from them. You have probably accepted the situation from fear of unpleasantness and criticism.

You have to learn to assert your individual personality in spite of their attitude. A mother who is so unimaginative as to make a child wear clothing which provokes derision is not likely to have been a good guide in other ways. Your parents have not realised that you are a distinct personality with the right to express it in your own way. They are constantly making you feel inferior, and naturally a lack of belief in yourself makes you shy of mixing.

If you really like yourself, as at least capable of finding a place in social life, you will not be afraid to be yourself and to expose yourself to criticism. You will learn too that people on the whole are more kindly than cruel, and also are mostly too concerned with themselves to be critical.

Probably you have a fear of sex which makes you ape the juvenile as a protection. Dress appropriately and have a lighter touch in such matters so that you can release tension through flirtation. Be yourself, and be your age!

A Plan for Life?

I am the eldest male in the family. Most of my troubles are my work, myself and my future to be. I am always daydreaming and can't keep my mind on my job properly.

I have always been shy with women, although I feel that I would be much happier if I was married and settled down now as I am in my thirties.

My memory is bad, and I feel tensed and suffer from headaches.

Could you please give me a plan to work on?

THE reason why you are making heavy weather of life is that you are still feeling as you did when a child. You have not grown up emotionally, but only physically.

Here again the thing which holds you back to childhood is sex, in the broadest sense. You have not adjusted yourself to your love life. As the first born you are bound to have been very attached to your mother, and when another baby arrived you felt it very much that this other should be claiming her attention.

This has made you discouraged. You felt life had let you down, and also it gave you the feeling of not being loved. You had no joy therefore in the responsibilities which, "as the eldest," you had thrust on you, and felt unequal to "setting a good example."

You are hating yourself and so you avoid company. You cannot properly avoid re-

sponsibilities in this life. To keep yourself secluded from your fellows is to encourage the serious disease of in-growing selfishness. We come into life to share the life of the community, to give rather than to get, and you must take your place.

You may be helped to do this if you change your living and get lodgings elsewhere so that you will not by constant living "at home" be made to feel still a child. You have to make constantly wider adjustments to life if you are to make yourself feel a responsible adult.

You have no reason to feel inferior to others. You have value in your own personality and your own way of contributing to life. Others have had the same sort of struggles and conflicts. Take your own value for granted and develop yourself.

A sociable life is what you need, and when love comes, as it will, you will be fully equal to the responsibility of married life and children.

No Luck with Girls

I seem to have no luck whatsoever with girls. There were several in my life, but so far they have all turned me down.

I am a bachelor in my twenties, and I have a great circle of friends. What I really need is a nice homely girl who will be happy with me.

Sometimes I think I am not worthy. What is wrong with me?

YOU too readily assume that there is something wrong with you.

Most men have numerous experiences in love before finding the girl who is willing to marry.

Love which leads to marriage comes as fulfilment, and to mature personalities. Such maturity consists in an ability to tolerate frustration so that one is never at a loss. The man who says "I must have" or "I cannot do without" is still childish.

You can enjoy the company of girls and flirt a bit, and meanwhile you will be growing emotionally. It is likely that your ideas as to a suitable girl to marry will change as you go on.

You have plenty of time. Trust yourself and trust life.

THE man who is worthy of being a leader of men will never complain of the stupidity of his helpers, of the ingratitude of mankind, or of the inappreciation of the public. These things are all a part of the great game of life, and to meet them and not go down before them in discouragement and defeat, is the final proof of power.—Elbert Hubbard.

HOW TO USE PSYCHOLOGY

by a Medical Psychologist

MANY people think that the study of psychology, except by experts, is either unnecessarily highbrow or morbid. The truth, on the contrary, is that those who have attained to a working knowledge of the subject are conscious of a sense of liberation.

They feel they have entered into a new and fascinating country, and the further they go the more absorbing it is. They are no longer confined within the narrow limits of self-consciousness, but having attained a mastery of self, they are able to forget self, and use themselves effectively in life.

Psychology does not displace religion, it still leaves room for God. It fosters the emotions of wonder, and reverence, and awe, and it can be helpful to those whose religion has been a negative rather than a positive factor in their lives.

Moreover, psychology explains so much—our reasons, our passions, our prejudices, our hopes and fears, our loves and hates. Psychology can explain why you don't like porridge, equally well with why you always feel so guilty before your boss. Latterly it has taken to explaining why you are so often ill, and the meaning of your headaches and dyspepsias.

Psychology can be studied with the intellect or with the emotions. It is possible to read excellent textbooks on the subject without being any wiser as to how to improve your relations with your fellows or with yourself. It is only when you start to apply what you have learned that you make any progress. You then learn through feeling as well as intellect.

* Childish Self *

You read that our conscious self represents only a small part of our mental energy, and that we have an unconscious part of the mind—and you vaguely think of this as a store-house of things you have temporarily forgotten.

It is not until you realise that when you slipped and turned your ankle on your way to see X, it was because you did not really wish to see him; or that you forgot to give your wife's message to J. because you were feeling annoyed with your wife at the time she asked you to do so—it is not until then that you see that it may be true that you are not altogether master of your actions,

and that your unconscious mind may be pulling strings!

You see then what is meant by the unconscious part of the mind being *dynamic*, full of energy, and not a mere store-house.

Perhaps you can see, too, that this unconscious mind of yours is behaving like a spoiled child. And then you see further and know it for the part of yourself which never has grown up, and which retains the values of a child. It becomes apparent, then, that the more you can bring this childish self under control the more you will be master of yourself.

When you get more expert, you will learn to recognise this childish self showing in your dreams, and you can use the dreams to show you what you are really aiming at in life, and what are the defects which keep you back.

Perhaps the first step in psychology is to pay attention to one's moods. Things have not gone well at factory, shop or office and you have got "fed up." When you come home it seems as if your wife and children are doing all they can to annoy you. In fact, it is yourself who is carrying into the home the pent-up aggressiveness and resentments for which you have had no outlet, and so you "take it out" of those who are innocent of offence.

It is so easy to "pass it on"! Even your cat seems to get in your way on purpose when you are in that mood.

You have to learn to beware of the *projection*, of attributing to others your own weaknesses of mood or character. That is why some people are misfits in social life. They have been snubbed and slighted in early youth and are full of unexpressed resentments, and they attribute these feelings, to others, feeling sure that others will take the malicious delight in "getting their own back" which the individual knows that he would experience if given the chance.

Other causes of being a poor mixer may be that following the pattern of early life the individual has come to expect hostility from others. It concerns not only the individual but the State that people should become aware that aggressiveness and hostility to others can be brought about through unconscious hatred of oneself. This provides a reservoir of aggressiveness and pugnacity

which can readily be tapped by politicians and statesmen.

The study of the mind is full of surprises because it is like having a tray full of coins of which you can only see one side. Turn them over and you see that the reverse is quite different from the obverse, and yet the two sides make one coin!

The aspects of the mind of which we are unconscious are those aspects which we dislike, and so try not to see. It is easier to say "My mind is not like that; I know all about myself" than it is to try to see the other side. There is a natural *resistance* which has to be overcome before we can even get a glimpse of what we have successfully hidden.

Psycho-analysis is primarily a technique for overcoming this resistance so that the warring parts of the personality can be reconciled; but psycho-analysis for everyone is not a practical possibility. If it were it might not be desirable, since it would be a drab world if we ironed out all the imperfections of human nature.

It is the reservoir of instinctive energy which has been dammed up which often becomes canalised into the creative channels of art, poetry, and architecture. The childish urge to "show off" may be apparent in the valuable achievements of the statesman.

* Watching Moods *

There is no mean to which we "ought" to conform, and so psychology rightly lays stress upon each individual attaining self-determination. He must himself find the most rewarding channels of self-expression. It is only those whose instinctive urges are so tied down to childish things or values (unknown to themselves), and who are therefore *inhibited* from going forward on life who require analysis.

These are the neurotic, the unstable, the anxiety ridden. But because there are many whose need is great, it does not follow that the more fortunate should maintain that he has nothing to gain from psychology. Enlightened self study and awareness of self can prevent many mistakes and smooth one's path through life.

There is nothing morbid about self observation which is directed to finding "How good a tool I am!" instead of maintaining "What a poor tool I am; I shall break if I attempt anything."

When one has the habit of observing one's moods, it is possible to "watch one's step," so that one no longer allows moods to

Emotion Control

WE know that an emotion can be lessened by refusing to express it. If I am thoroughly scared I may show all the physical signs of terror—my breath comes quickly, my palms sweat, my knees knock together! I have an almost irresistible impulse to run away. If I take a firm hold of myself, make myself breathe slowly and control my impulse to run, I at least lessen my fear so that I can control it and perhaps get rid of it altogether. The reverse is equally true: I can increase an emotion by expressing it. If I do a kindness to a person whom I have actively disliked, I may find that my aversion is decreased. If I persist I shall very likely find to my surprise that he is really quite a loveable fellow after all. He may help this change of feeling by responding to me, but in any case the fact that I have expressed goodwill is enough to begin it.—*Leslie J. Tizard.*

govern one's actions, or to tyrannise over others.

You can realise that you are one person when you are tired or hungry and quite another when you are rested and fed. Having made that observation, you proceed to put it into practice and not only control yourself but apply it to others, and make allowances for them too.

When you are disappointed or discouraged, that is the time when germs find you suitable soil to grow in, and you catch cold readily or succumb to influenza or bronchitis.

Some people who are described as *regressive* slip back easily into the pattern of childhood. Do you remember when sickness or headache seemed a small price to pay for the comfort of being fussed over in bed, and not having to go to school? If you do not consciously remember, the memory lives in the unconscious, and illness, real illness with temperature and pain, can be wished on yourself at awkward crises of life.

It is a great advance in health when you learn to take some responsibility for your own illnesses. You may think that you are completely grown up, but in dozens of ways your habits and reactions to life are based on what you were told by your parents and others. They are not the result of your own observations and experience at all.

Your tastes in food, your habits of dress, your hours of sleep, your politics and opinions are either taken over ready-made from your parents or from others who influenced you when young. Or they are *reactions* to such teaching. You have chosen

to be defiant and opposite. Seldom can we truly say, "I have found this out for myself."

It is always easy to find reasons for acting in a way in which we want to act, and that is the way in which the mind works much of the time. We make our decisions under the influence of our unconscious wishes, and then we elaborate our reasons. This is what is meant by *rationalisation*.

You may find good sound architectural reasons for choosing this house rather than that, but the decision was really made when you caught a glimpse from the upstairs window of a tree which stirred memories of a happy holiday when you were a child.

You can readily see that this unconscious childish self can land you into awkward situations. Self observation and self analysis in the light of psychology will teach you how to manage it.

It is such a pity that we normally take a great deal of trouble to sap the healthy natural self-confidence of a child. Faith in oneself is the most valuable asset one can have in life but we constantly tell the child "You're too young to do this," "You mustn't attempt to do that," "How silly you are," "How naughty you are," and we tell stories before it of the blunders it has made, the faults it has committed.

If you have been brought up that way, remind yourself of it next time you are afraid to voice an opinion or to take the initiative. To be afraid of making mistakes, to be afraid of ridicule, shows that the discouraged child still lives on in you and controls your actions. We can always profit by mistakes. We can always learn from criticism, and you have a right to your opinion.

* Sex Problems *

Whether you are man or woman it is always worthwhile to consider what is your attitude to sex. If you have been brought up on the "hush-hush" principle, and left to find out things for yourself in a furtive underhand way, it will always be difficult for you to accept sex fully as clean and wholesome.

You have probably retained guilt feelings which can give a sense of "wrongness" to your whole personality, and can keep you from making yourself what you could be. Psychology does not encourage promiscuity. With full knowledge comes a sense of responsibility and control. But it does allow of the exercise of sex without fear or anxiety.

If, after reading this, you believe that psychology has something to offer you, how are you going to follow this up? There are

psychology clubs, some good and some bad. In the good ones you will be able to take part in discussions and to listen to lectures which have a genuine scientific basis; in others you will find a blend of "higher thought" and mysticism which leads to "woolliness" and confusion. You will have to learn to distinguish, and your reading will help you.

If your motive in study is to improve your personality and human relationships, the best approach can be articles such as this and the handbooks published by THE PSYCHOLOGIST MAGAZINE.

* What to Read *

Sooner or later you will want to read Freud, but it had better be later. He ranks with Newton, Darwin, and Einstein as one of those who has made a revolutionary contribution to human thought and progress. But you will need to be inoculated with psychology before you can walk confidently in the topsy-turvy "looking-glass" world to which he introduces you.

Perhaps one can make an exception and recommend for early reading Freud's *Psychopathology of Everyday Life* which shows you how and why you make mistakes and have accidents. If you apply the knowledge it will convince you of the reality of the dynamic unconscious.

Alfred Adler accepted much from Freud but his books have a direct appeal which all can understand and profit by, and one can say the same of his pupil and translator Béran Wolfe. Jung was a contemporary of Freud who is still alive. His books have a mystic twist which give them a special appeal to those who are inclined that way.

Those who wish to know what it is all about will find an authoritative and readable account in *Psychiatry Today* by Stafford-Clarke (Pelican, 2s. 6d., postage 3d.). There are many textbooks which treat psychology in a dispassionate way as an examination subject. One of the best and most recent is that by Rex Knight.

William McDougall's *Social Psychology* is very readable and gives the biological approach, but much of his theory is outdated. He should however be read by any serious student. Another Englishman, Flugel, continues to make important contributions to psychology in its social setting, and those capable of enlarging their vocabulary and broadening their minds will find good solid fare elegantly served in his *Men, Morals, and Society*.

I have led you to the gateway of a new world. I invite you to step in.

Would You Give Yourself a Rise in Salary

SELF TEST

HAVE you ever checked your *real* value as an employee in terms of attitude and co-operation? In other words, would you give yourself a job, let alone give yourself a rise in salary?

Try this test, putting a tick against the way you would react before turning to the key at the end.

1. *You start in a new job or new department.*

A. You watch how it is done; listen carefully to instructions; ask questions tactfully. You are eager to learn and to be an asset.

B. How can you be expected to know? Anyway, you do not care as long as you get by and the money is right.

2. *Your attitude to work generally.*

A. You are proud of earning your living, and of being a useful active member of the community.

B. Work—ugh! You only do it because you have to—as little as possible, of course.

3. *Your attitude to your employer.*

A. He gets your respect and your attention. If you cannot give him your respect, you change your job.

B. You may or may not be respectful to his face, but you are not slow about calling him names and ridiculing him.

4. *Your efficiency.*

A. You check and analyse your methods periodically, especially if you are engaged on routine work. You make sure you are not wasting time and energy on superfluous movement or unnecessary detail. You are keen on keeping up to date and interested in new developments.

B. You have got into the habit of doing your job a certain way. You are not going to bother to change your method now. If you have to, it is like pushing a car with the brakes on.

5. *The future.*

A. Your aim is promotion, a better job, self-improvement. You look out for helpful courses of study and useful books. You welcome responsibility and every chance to widen your experience and grasp of the business.

B. You like the kind of job where someone else has to do the worrying. This, of course, includes the burden of seeing that you do your share of the work.

6. *Your colleagues.*

A. You are a pleasant cheerful happy in-

fluence. You are as co-operative as possible and you do not gossip about people.

B. You may be the type who wants to grab all the credit, or you may give poor and grudging co-operation. You gossip, complain, make trouble, quarrel.

7. *Something goes wrong.*

A. If it is a mistake you have made, you own up and apologise. If it is a misunderstanding, you talk it over with the people concerned. If it is trouble among other people, you try to be a peace-maker.

B. You are an expert at wriggling and bluffing your way out of owning up to mistakes. If you are misunderstood, you lose your temper or burst into tears. When there is trouble among other people, you enjoy making it worse than it need be.

8. *The customer.*

A. It is a privilege to be of service. You want him to be satisfied and come back for more.

B. Here is someone else to put you to trouble and make you run around, but you are not going to worry yourself. If the firm goes bankrupt, you can always get another job.

9. *The customer complains.*

A. It is important that he should feel that everything possible has been done to satisfy his requirements. You may tactfully try to persuade but you do not argue.

B. It is a nuisance and a bore and you do not care if he knows it. You are as irritable with him as he is with you.

10. *The firm and outsiders.*

A. You believe in your firm and its products. You speak highly of it to outsiders.

B. It is just a job and there is no interest. Or, there are lots of things you hate and you do not care who knows it.

Count five marks for every ticked A. You should be able to score 50 marks but 40-50 may be counted satisfactory; 30-40 is a poor fair. You should do better than this, so be careful about those points where you are letting yourself and the firm down.

If you score under 30, then I for one would not employ you. If you are honest, you would not even employ yourself! Change your attitude without further delay.

THERE is only one time that is important—*now*. It is the most important time, because it is the only time when we have any power.—*Tolstoy*.

ACHIEVING HAPPINESS IN LIFE

by a Psychotherapist

EVERYONE wants happiness. Yet there is no subject in the world more misunderstood. Let us first get rid of some common misconceptions about it.

Happiness does not depend upon the possession of any of these things:

(a) *Money*. The greatest philosopher of all time said—"A man's life does not consist in the abundance of the things he possesses."

(b) *Youth*. Life does not cease when we reach thirty years, or even forty. If a man or woman is properly adjusted to life, then maturity comes at fifty, wisdom at sixty, and a lovely ripeness and dignity with old age.

Nor does happiness depend on (c) *glamour or good looks*. One of the most devoted husbands I know, is married to one of the most plain and unattractive women I have ever come across.

We can say the same about (d) *luck*. Happiness does not depend on anything so whimsical. It is not something that just happens to you. Happiness is an achievement in which you play a positive part.

Happiness does not depend either on (e) *pleasure*. A television set, a yacht in the Mediterranean, a naughty night out, or a win on the 2.30 race—any of these may bring pleasure, but they cannot achieve happiness.

Similarly (f) *our circumstances* have little to do with our happiness. The fact is, human nature is infinitely adaptable to circumstances. I can think of some people who enjoyed life during the London blitz, with all its terrors, much more than they enjoy the peace.

What then, is the secret of happiness? It is just this. If you bend your energies to the pursuit of happiness, you will not find it. Happiness comes when your back is turned, and its coming depends on a right adjustment to life and to yourself.

There are four major adjustments we need to make in order to achieve happiness.

(1) *You need to accept life and love*. During the latter part of his life, Freud had a great deal to say about "life and death" instincts. What did he mean? When a helpless baby is born, it needs the warm sensuality of maternal affection, and it needs security and

food. If these boons are granted, the deep instinctual energies of the baby respond with a great surge of love and satisfaction. The baby is happy.

If, however, there is an inhibition of maternal affection, if the baby feels insecure or rejected or perpetually hungry, the baby's deep instinctual response is anger and hate, and suspicion.

Now these first few months of life are all the baby has to go on as far as a knowledge of the ways of life is concerned, and before long this attitude of the baby begins to settle into a pattern of life. Either the infant is happy because loved and satisfied, or he is basically angry and hateful and finds his substitute satisfactions in his anger and aggression.

Aggressiveness

If you have never found happiness, the reason may be found here. It is possible that owing to frustration in babyhood or early infancy, you learned to find your satisfaction in aggression, or in sulking and self-pity. If so, something inside you still wants the satisfaction you get by aggression, sulking and self-pity, and you gain them at the expense of true happiness.

Now, if you recognise quite clearly that your instinctive readiness to be aggressive or sulky is just a reaction to, and compensation for, the feeling that you are not loved, you are in a position to revise your subtle habits of mind. The fact is, you *are* loved a great deal. You *are* wanted and needed. And you will be wanted and needed much more as you bring love and cheerfulness to people who surround you.

Check up on this feeling, again and again, of "being left out"! See this feeling of "Nobody cares" for what it is. It is baby-love living on in an adult person, frustrated and demanding satisfaction!

Baby-love is cupboard love. It says "I want, I want!" It says "If I don't get the fuss and attention I want, I'll scream and hate you." Adult love is quite different. Adult love says: "I care and I need you. So I give and share. And in response I receive and am happy."

Don't be satisfied to live in adulthood with

the kind of love that babies have. Aggression and self-pity and unhappiness all come that way. Be adult in your attitude to people. Care for them. Share with them. And happiness will come.

(2) *Get rid of your bogeys.* Professor Flugel in one of his books speaks of the "Polycrates complex." Polycrates was a dictator-monarch who lived more than two thousand years ago, and became so successful that his empire grew and his wealth was enormous. Then he became obsessed with the fear that the gods might play a trick on him. They were making him successful, proud and wealthy only in order that, sooner or later, they might encompass his utter ruin. He was advised to make terms with the gods, by sacrificing something very precious to him.

He took a most costly ring, and with much ceremony, threw it into the sea. The ring was swallowed by a fish, and that very fish was served up to him in his palace at dinner. The gods, he concluded, had rejected both him and his sacrifice. He was in such despair that his enemies took advantage of his pre-occupation, and soon his empire was in ruins.

The Price

Many people, says Flugel, are like Polycrates. They have everything that should bring them happiness, but they are afraid to enjoy it. They feel uncomfortable, as if some unseen fate was waiting to pounce on them and take away all they count dear.

If you are one of these, you feel that you cannot receive life and the good things that have come your way *unless you pay in some way*. You may pay by feeling miserable, or by having aches and pains, or by suffering from sleeplessness, or by worrying about ill-health or someone's untimely death.

Even though—like Polycrates—you "drop your ring into the sea," you are none the happier. And you never will be happy until you deal courageously with the bogey of fate that threatens you.

If you try to trace the source of this feeling of fear, you will discover it comes from childhood days when mother or father gave you the impression that anything you wanted was bad for you. If you indulged in too many ice-creams or chocolates you were told "you'll make yourself ill." If you were adventurous, you would feel the parental condemnation ringing in your ears "You'll pay for this!" And this condemnation has followed you into adult years.

Recognise this fear for what it is. Throw it off completely. Know that the gifts of life are to be accepted, appreciated and

enjoyed, and allow yourself the happiness they bring with a good conscience.

(3) *Make necessary sexual adjustments.* Much unhappiness comes from an inability to accept the place of sex in life. Sex is not "original sin," and if you are trying to live as if sex feelings were foreign to you, you are sitting on the edge of a volcano.

The sexual instinct is a very important part of this beneficent creation, and must be accepted. This does mean, of course, that all sexual expression is good. Marriage laws and morality exist for the well-being of the whole community, but within these laws sex is to be accepted as something that is essentially wholesome and clean, as something that makes a valuable contribution to our happiness and peace of mind.

Your Purpose

Unmarried people are often worried by what used to be called "the lonely sin." If there is conflict here, it can reach very serious proportions, and ruin happiness, though there is ample medical evidence that it brings no ill effects.

Be proud of your sex. Keep yourself clean from immoral and dangerous alliances. Mix socially with members of both sexes, and your way to happiness will be clear.

(4) *Make sure of a purpose for life.* If your aim in life is merely your *own* happiness, you will become balked and frustrated. That kind of infantile aim never achieves happiness. Indeed, the more enthusiasm you can put into *giving* happiness and contentment to other people, the more you will find comes to you.

Treat every problem as a circumstance that will—if you will allow it—help you to

THIS is what I found out about religion: It gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to a higher Power. Only by trust in God can a man carrying responsibility find repose.—Dwight D. Eisenhower

grow in depth and maturity of personality. And have courage to sort out what is your essential faith and philosophy of life. Make an adventure of working out your own convictions in experience.

I can assure you of this: you will make mistakes, and your ideas of life will change. But change will mean growth and maturity and a much greater sense of the worth-while nature of life.

And you will wake up, sooner or later, to the fact that you are outrageously, gloriously happy!

Competition

"How Auto-Suggestion Has Helped Me"

HOUR by hour and day by day, I'm getting better in every way. I read it, I repeated it, I thought about it. I began to wonder how auto-suggestion might help me in my circumstances.

My father wanted me to be a saw doctor (an engineer who sharpens and mends band saws and circular saws in a sawmill) because he felt that he could pass on to me much of the knowledge that he had gained from long experience. The foreman wanted me to be a machine man because, with only two years' experience, I was already doing the work of a man. And I wanted to be a joiner because I felt that there was a wider field of opportunity in it for me.

One day, when I was sawing a piece of wood, the auto-suggestion idea came back to me. With each stroke of the saw I found myself repeating "Hour by hour and day by day, I'm gaining speed in every way."

At that time speed and accuracy were absolutely essential to keep a job. So I made a conscious effort to keep in mind this idea, "I'm gaining speed in every way," whenever I was sawing a piece of wood.

It stood me in good stead. With the idea of gaining a wider practical knowledge of the trade, I entered the different branches—house building, ship building, shop fitting. The auto-suggestion of gaining speed worked in my subconscious mind, and left my conscious mind free to plan ahead. I am sure that it is this which has helped me to my present position.—*Joiner, Stirlingshire, Scotland.*

AUTO-SUGGESTION has helped me to acquire the habit of early rising and to overcome sleeplessness.

Regarding the latter, I allowed an hour or so to elapse between work and going to bed. In this interval I jotted down the things that needed my attention and the time when I would tackle them. I then went to bed, lay on my back, stretched my legs, breathed deeply and induced complete relaxation from my toes upwards to my neck.

When I had completely relaxed, I pictured myself asleep and recited inwardly: "I am now relaxed and sleeping gradually." About fifty recitations were necessary at first to send me to sleep, but now some fifteen of them are as good as chloroform.

Having mastered control over my going to sleep, I directed my attention upon rising early. Before going to bed, I opened my book, read a little of the chapter I wanted to read in the morning and left the book open. In bed when relaxed just before sleeping I recited, "I am now sleeping and will be reading chapter . . . at six o'clock."

Naturally, my first attempts were not very successful but now I continue to open my book and without recitations I find myself awake at six o'clock.—*F. Rutakyamirwa, Kampala, Uganda, East Africa.*

A FEW years ago I stumbled on a copy of *THE PSYCHOLOGIST MAGAZINE* in which I found an article on auto-suggestion. That day marked for me the beginning of a new era.

The first time I applied the principles was for an entrance examination. I imagined myself already at the college, enjoying the amenities and going home on holidays as a student. The examination came, and I passed with flying colours.

At the end of the course, I again applied auto-suggestion. With the confident hope it installed into me, I left the college with my certificate, having creditably acquitted myself.

To-day, whenever I have to meet an unpleasant or difficult task, I apply auto-suggestion. I conjure up in my mind a definite picture of what I want. I eliminate all objections and persist with the suggestion. By this method I have formed useful new habits, overcome bad ones, learned to conduct myself better in interviews, gained confidence, and achieved success.—*J. O. Kanu, Umuahia, Nigeria.*

BEFORE entering the examination room I often lost my powers of speech altogether. This situation was not improved when I took my first accountancy examination—and failed. When I sat down in the quiet of my home afterwards I could have kicked myself for the mistakes I had made solely through nervousness.

One day I bought a small book entitled *How to Practise Auto-Suggestion*. Having read it, I decided to try what the book suggested. Night and morning, and at odd times during the day, I repeated my formula over and over again. I used to fall asleep with the words still on my lips.

The next examination loomed near, but this time I found that nerves did not bother me quite as much—though still *too* much. I failed once again through stupid mistakes.

By the time the examination came round again I was much more at ease and this time I passed. But for auto-suggestion I might still be sitting for it year after year!

The method of auto-suggestion that I used was as follows:

1.—Sit down and think out exactly what is required.

2.—Work out a suitable formula, which when repeated gives you confidence. Careful wording is necessary so that the mere repetition of the words creates the desired mental image of what you wish to be or do.

3.—Every night as you go to bed, read the words on the slip of paper, let them sink in, and then turn off the light and, as you go to sleep, turn the words over in your mind and *feel* their meaning.

4.—When lying in bed in the morning, think about your object and resolve that what you desire will come to be.

5.—Have confidence that everything will work out as you wish.

6.—Repeat the words at odd times during the day, when travelling on a bus for example.—*G. Dobbs, Bristol.*

A FEW years ago I would have laughed had anyone told me about auto-suggestion. Then, after numerous upsets resulting in nervous breakdown, I sought the help of the one person that could help—a psychologist. In my “straightening out” process, he used hetero-suggestion, and then gradually turned the job over to me by teaching me auto-suggestion.

Now, instead of the restless hours of laying awake, I lie quietly. If sleep fails to come, I then tell myself that even if not asleep, my body is resting, that I am comfortable, and my worries will keep until the morning, and at that time of night there is nothing I can do about them. Then I tell myself I am warm, comfortable, and sleep is coming. This I repeat in different phrasing to myself—and the next thing I know it is morning!

I had to undergo a small operation a while back, and was very nervous over it. The doctor suggested I had nothing to worry about, and at the time of the operation I backed up his with my own auto-suggestion. I went to the operation without any fear.

I have gone to an interview, knees knocking, but then started strong auto-suggestion. Result: interview successful, and myself confident.

Believe me, auto-suggestion is a fine thing to practise.—*J. B., Oxford.*

I WAS inclined to be sceptical about the claims which I had seen made on behalf of auto-suggestion. However, being a victim of the smoking habit and most anxious to release myself from its clutches, I decided to try auto-suggestion. Some idea of the magnitude of the task before me may be gained from the knowledge that at that time I was smoking from 20–30 cigarettes a day, and had been for years—with the consequent bad effects on my health and purse.

Each night on retiring I concentrated on the fact that I really didn't want to smoke and used to repeat to myself over and over until I fell asleep: “I don't want to smoke; why should I?” After about two nights of this treatment I decided to put myself to the test to see if I were ready to stop smoking.

I was—but only for a matter of about four hours!

But when I succumbed to the temptation of a friend I didn't despair. That night, just as on the previous ones, I repeated my little speech to myself and refused to allow myself to be disheartened just because I had failed the first time.

In less than a week I got through a whole day without a cigarette and, what is more important, without feeling like a drug addict whose supplies have been cut off—as I had done on other occasions.

So the net result of my experiment in auto-suggestion is that since that day (over nine months ago) I have not smoked a single cigarette nor even longed for one, and I am happy to add that physically and financially I am in a much more sound condition. To say nothing of the fillip it gives my ego when I remember that now I am master of myself instead of as heretofore a slave to a little thing like a cigarette.—*M. P. R., Belfast.*

MY method of using auto-suggestion is to say loudly to myself when going to bed, and again the first thing in the morning, such words as “I will succeed” or “I will not smoke” several times.

I have also found it very useful to write my auto-suggestion on two pieces of paper in big block letters, keeping these on my dressing-table and study desk. Thus the directions that I give to myself are kept most of the time before my eyes and I read them aloud or to myself many times a day.

By these means, I have curbed my smoking habit, conquered an attraction which was only infatuation, and kept my chin up in times of adversity.—*D. Haldar, Leeds.*

SINCE I read Dr. R. Macdonald Ladell's article on “How Auto-Suggestion Can Help in Your Daily Life” (*THE PSYCHOLOGIST MAGAZINE*, January, 1953) I have become an entirely changed man in the field of public speaking.

Formerly, as a stammerer, I thought I could never address any audience. But after reading the Doctor's suggestions, I adopted the following motto:

“I speak easily and naturally upon all occasions. I do not mind if I blush; it does no harm. I shall be calm and collected and able to appear at my best.”

Before I began a speech, I made a practice of saying to myself “In quietness and in confidence shall be my strength.” Before I left the house I had a mental picture of myself standing amidst a great audience and enjoying the lecture delivered to them. The effect was, and is, amazing!—*Benedict Onubogu, Nigeria, British West Africa.*

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by October 24th. Winning entries will be published in the December magazine.

The subject is: “Ways in which Psychology Has Helped me to Overcome ‘Nerves.’”

The Psychology of Humour

by Dr. W. Béran Wolfe

THE old proverb, "Laugh and the world laughs with you, weep and you weep alone" indicates that humour is one of the most important devices for securing a deeper solidarity between civilised human beings.

The fact that man is the only laughing animal is neither accidental nor irrelevant. We are not only the weakest mammals that inhabit this crust of earth; we have also the greatest difficulties in maintaining body and soul together that any living organism must face.

Were it not for the saving grace of our appreciation of the comic and the saving trait of a sense of humour we should all logically commit suicide. With imagination and the dream, humour is part of our unconscious training toward our individual goal in life.

Like the dream, which may degenerate into the day-dream (useless wish-fulfilment and escape from reality), and like imagination, which may deteriorate into delusion and hallucination (breaking loose from its essential purpose of testing reality in advance), so humour may be diverted from its common-sense purpose of lightening the burdens of existence, and become an instrument of cruelty and social disintegration.

The joke is a method of ego-inflation which is effective in giving one an easily attained sense of subjective greatness, without the consequent responsibility of attaining that greatness and power by the application of common-sense training to the problems of life.

— Joke Pattern —

Examine any joke and you will find that it requires four people. The hero-protagonist, the villain-victim, the teller, and the listener. The teller of the joke always identifies himself in a position of power with the hero-protagonist which elevates him subjectively above the villain-victim.

If the listener thinks it is a good joke he must be able to identify himself with the teller and with the hero-protagonist. Otherwise, he feels hurt, because the position of the villain-victim is his own situation.

Under these circumstances he feels that it is a bad joke.

An example: A man visits a lunatic

asylum and becomes interested in one of the inmates who seems perfectly normal. He tells the inmate, who is the asylum watchmaker, that he would like to get him out of the asylum.

"Could you earn your living outside, my good man?" he asks.

"Of course I could," answers the insane man. "You see, I am a very good watchmaker, and I could always earn my living in a watch-repairing shop. In addition, I am an excellent mechanic and could work in a garage.

"And if the worst came to the worst," adds the paranoiac by way of emphasis, holding one hand on his hip and stretching his other arm out in a graceful curve, "I could always be a teapot!"

— Can You Laugh? —

The obvious incongruity of this man's statement with his belief in his sanity, immediately puts the listener in a superior situation. The transition from a common-sense system of thought to the private autistic logic of the lunatic is imperceptible, but his conclusions are so far-fetched that the listener immediately senses the incongruity, and laughs, because he feels safe in his security and sanity.

The joke would not appeal to a paranoid patient in an asylum who was normal in everything but his *idée fixe*.

There are some people who bolster their ego with an extensive repertoire of stories told at the expense and humiliation of someone else.

Others—especially in some forms of manic-depressive insanity or in dementia praecox—support their private autistic logic by the belief that the whole world is a joke. This "senseless laughter" of the isolated schizophrenic patient is one of the earmarks of that form of insanity.

Others again cannot laugh at any joke because they take their own lives so tragically. These men and women "have no sense of humour" because they refuse to build the bridge of encouragement to their fellow-men by participating in the wholesome laughter which, without humiliating anyone, lightens the burden of life by letting it appear as a comic paradox.

The telling of smutty stories exemplifies

Instead of Strain . . .

WHENEVER I felt the clutch of anxiety, particularly in relation to my work, whenever I felt a flood of inferiority lest I should never be able to reach the good I was aiming at . . . instead of straining harder, as I always felt an impulse to do when things were getting difficult, I said: "I am nothing, I know nothing, I want nothing"—and, with a momentary gesture, wiped away all sense of my own existence. The result surprised me so that I could not for the first few times believe it; for not only would all my anxiety fall away, leaving me serene and happy, but also, within a short period, sometimes after only a few minutes, my mind would begin, entirely of itself, throwing up useful ideas on the very problem which I had been struggling with.—*Joanna Field.*

the attempt of the discouraged to inflate their ego by the defamation of a member of the opposite sex. Whether it is a man or a woman who tells a dirty story makes no difference. They betray their inferiority complex by demonstrating their tendency to achieve an easy triumph at the expense of the other sex.

The sophisticated tell stories about the ignorant, whites tell jokes about negroes, Gentiles tell jokes about Jews, adults tell jokes about children, Englishmen tell jokes about Germans, and so on down the line.

Dostoevsky once wrote that he could tell more about a man by listening to his laughter than he could learn from a long psychological examination. If you wish to test the dynamic patterns of your neighbour—it is wise to try this out on yourself first—ask for his three favourite stories, interpret the "dynamic drift" in much the same way that you would interpret a dream, and you will learn his goal and his technique of life very quickly.

— Tell a Story —

Like the dream which establishes a mood or an emotional attitude by the use of an illicit, unconscious metaphor, the joke, the pun, the humorous anecdote, achieves its end, as training of the personality in its path toward its individual goal, by the cheap means of an irresponsible ego-inflation.

Like the neurosis, wit and the joke utilise common-sense facts as the premises of the story, but, by a species of psychic ledger-deman, substitute a system of private logic which is tangent with the common-sense

premise at various points, and thus lead the listener imperceptibly into a situation which vouchsafes him an illicit sense of power derived from the depreciation and humiliation of the villain-antagonist in the inferior situation.

The cultivation of laughter and a sense of humour is excellent training for the good life. There is no better method of establishing a bond between yourself and your fellow-men than to cultivate a genial and humorous personality. Only those who feel reasonably safe and successful can afford to laugh.

The forced tragedy of the lives of the unhappy is usually the result of their isolation. No man can laugh when he is isolated from his fellows, because he is in immediate danger of mental strangulation.

To those who find the rewards of isolation very meagre we prescribe the following: find a good story and tell it to at least one person during the day. If the first person you tell the story to does not laugh, continue until you have made someone laugh.

If you cannot find anyone to laugh at your stories there is a danger that your sense of humour is perverted. Get someone to tell you a story that he thinks amusing. Tell this story to someone else until you have established the communal bond of good humour.

Continue this prescription until you have experienced the reward of citizenship in the republic of laughter.

— Vitamins of Life —

As we train ourselves by going to the theatre and identifying ourselves with the players, so we train ourselves unconsciously by the books and magazines we read. Some read stories only with happy endings because they cannot bear to look at the realities of life. Men and women with a martyr complex read only tragedies so that they can intensify their hopelessness.

Some cannot listen to "serious" music because such listening requires a surrender of the ego to the dynamic pattern of the composer, others refuse to listen to popular music because a certain musical snobbishness impels them to protect the feeling of uniqueness which they consider essential to happiness.

It is as necessary to have a well-balanced mental diet as it is to have a well-balanced menu.

Courage and good-humour are the vitamins of the good life.

(Next: *The Psychology of Sport.*)

DO YOU COUNT IN LIFE?

How To Achieve Your Secret Ambition

THE secret ambition of thousands of men and women is to live a life that counts for something. They may not give any vocal expression to this ambition but it is there all the time beneath their daily hours.

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The Way to Build Bridges of Friendship

by Dr. R. W. Wilde, M.A., B.Sc.

AT the heart of each of us there is a great loneliness. In the deepest sense our thoughts and experiences are incommunicable. We are a myriad islands, surrounded by a sea of mystery.

Yet, separate as we inevitably are, we need not be entirely isolated. We can build bridges from island to island, from self to self, so that there are communications and contacts between one life and another. Bridges of friendship. Friendship redeems men from their loneliness; it transforms islands into a continent.

"A faithful friend," wrote an unknown Hebrew sage of the second century B.C., "is the medicine of life." "Without friends," said Aristotle, the Greek philosopher of the fourth century B.C., "no man would choose to live, even though he had all other goods." "Keep thy friends," wrote Shakespeare, "under thy own life's key."

What poets and philosophers have intuitively discerned, modern psychology has amply confirmed and endorsed. There is something wrong with a human personality that is without friends. Life goes awry for the man or woman who, whatever the reason, persists in being solitary and alone.

When you have a friend to think about you cannot be enmeshed entirely within yourself. A friend, as we say, takes us out of ourselves, prevents us from being too severely introspective and self-immersed. No joy but is heightened by being shared with a friend; and no sorrow so abysmal but is lightened by the sympathy of a companion spirit.

"Friendship," said Bacon, "redoubleth joys and cutteth griefs in halves."

SHYNESS

But if we make friends with someone *merely* because he is likely to be useful to us, or in order to secure concessions from him, we are strangers to the real meaning of friendship.

Friendship can never issue from a one-sided attitude. To have friends you must show yourself friendly. "The only way to make a friend is to be one," says Emerson.

It is worth remembering that almost everybody is troubled with an initial shyness. Bridges are not built without effort. It

is useless to remain entrenched in the island of your own selfhood and expect the other person to make all the advances and do all the building.

Years ago a young woman complained to me that she was studiously avoided in company and that no one ever befriended her. I discovered on enquiry that her technique at a social function was to sit grimly as a wallflower and just wait for the gifts of friendship to fall miraculously into her lap. All the bridges were to be built from the other side!

I suggested to her that friendship is a two-way business, and that at least some of the overtures must come from her side. She adopted a new technique, went out to be and to show herself a friendly person, and in a comparatively short time she found herself surrounded by people only too willing to take an interest in her.

CRITICISM

Nor must we demand, as the price of our friendship, unqualified approval and the absence of all criticism. Indeed, one of the great values of friendship is the honest and kindly criticism it may offer. Which is better—the quiet, honest criticism of a friend, offered in love, or the harsh judgment and ruthless denunciation of an enemy?

It is foolish to demand unwavering flattery as the price of friendship.

It is said that Napoleon, who was short of stature, would never have any one tall in his entourage. A similar attitude is reported on the part of Mussolini. But Napoleon and Mussolini were dictators, and dictatorship is reared upon unreality. Sane and balanced people do not attempt to "play God"; they are content to be human. And since to be human is to be imperfect, sensible people welcome the constructive criticism of a friend, and use it to correct their errors and to strengthen their virtues.

Deep, intimate friendship is, doubtless, possible only with a few. But a friendly attitude can and should be cultivated towards our fellow-men at all times and in all places. It costs so little to smile, needs such small effort to speak a cheery word. Yet a smile can send someone singing on his way,

and a cheery kindly word may kindle hope and courage in a mind depressed.

Dr. Alfred Adler used to tell his worst hospital patients, whom some experts would have considered incurable, that he could get them right if only they would fulfil one condition. Every day, he said, they must do some little thing to make someone else a little happier!

A cheery "Good morning!" to a neighbour; a smile to the postman; a genuine word of appreciation to a shop assistant—how little these things cost in time and effort! Yet there are people who go through life as if, to all intents and purposes, their fellow human beings were so much dead furniture or pieces of machinery.

A machine will work whether you speak a kindly word to it or not. But human beings are not machines. In home and shop and factory appreciation and friendliness can work wonders. Dr. Ferdynand Zweig, in a brilliant study of workers and working conditions, has said that not wages, but simply being treated like a human being, matters most to the overwhelming majority of workers.

None of us likes to be treated as a thing. Best of all it is if our friendship goes into dark and untravelled places. There are lonely old people house-bound in their own homes, to whom an occasional visit would prove a godsend. It is not money that such people most desperately need. Rather, their need is of those things that money cannot buy.

How can the brotherhood of man come about unless we start to build it with our next-door neighbours? How can peace and goodwill be ensured among the nations if we cannot create them with the men and women that we rub shoulders with in our daily experience?

ISLANDS

It has been said that the terrible attack on Pearl Harbour came about partly because years ago, in a small American town, a Japanese emigrant was crudely received and insulted by a white-skinned shopkeeper. That obscure Japanese emigrant became, by a strange irony of history, in after years the personal adviser of the Emperor of Manchuria. In his heart there had slumbered a resentment against the white races and in particular against Americans. The war brought him a chance to avenge the stored-up wrong.

On the face of it there would seem to be little connection between how a small-town shopkeeper treats a foreign customer, and events on a world-scale dimension. But

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great doors may swing on little hinges, and world-shattering events may flow from obscure and trivial causes.

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Why not build a few bridges between the island that is you and a few other islands in the sea of mystery that we call life?

Revitalise Your Mind by Reading

by Robert J. Lumsden, B.A.

"BORROW it by all means," said my friend. The book was Arnold Bennett's *Literary Taste*. It proved to be my gateway to awareness. It introduced me to the vast realms of literature, and via them to more vital and satisfying living.

In the first place, *Literary Taste* made me book conscious. I began to take an interest in bindings, print and paper. I began to have books about me; to regard them not as things to be ploughed through, but as old friends. They were minds subtle, sensitive, aware—a thousand times more so than my own. I began to build up a modest library.

Soon I set aside a little money each week. I found that some of the best books in the world, in attractive bindings, were available for a few shillings. I embarked upon a five year plan. For the price of a packet of cigarettes each week, I became the possessor of 150 masterpieces!

Meantime, I had made contact with the great. Carefully as any nursemaid introducing a child to the surf for its first dip, Arnold Bennett introduced the novice to the wide seas of literature.

The introduction is indelibly impressed on my mind. It was Charles Lamb's winsome little essay *Dream Children: a Reverie*. That and several other essays together with a biography made Lamb come alive. I had met a noble, gentle, sensitive spirit. No one can have that experience without a subtle refinement to his own character. Wordsworth, I remember, was next. So I was led on.

I determined that for one year I would read at least one accepted classic each week. Books I should have read years ago were systematically tackled: Charles Reade's *The Cloister and the Hearth*, George Eliot's *Silas Marner*, Izaak Walton's *The Compleat Angler*.

Then came *Jane Eyre*, *Pickwick Papers*, *The Vicar of Wakefield*, *Tess of the d'Urbervilles*, and *Lorna Doone*.

Of course, there was some Shakespeare—

Macbeth, *Anthony and Cleopatra*, *As You Like It*, And some moderns—Conrad, Forster, Barrie Priestley, Mary Webb.

Looking back on that year, I found that the classics had done their job, as Arnold Bennett had prophesied. Quietly, imperceptibly, they had worked like leaven. I found I had become aware. I was capable of standing back as it were, and looking at myself objectively. Scales had dropped from my eyes. I was conscious of new glories in the world around me, a new interest in other people. I felt more acutely. I was bigger in spirit, wiser, more tolerant.

I have since taken a degree and a professional course at a university. But I believe that my year with the masters of literature did as much towards my cultural development as four years of intensive study. Certainly I gained more from my college course as a result of the mental awakening the classics had brought me.

I recall two valuable pieces of advice in *Literary Taste*. The first is that if we fail to appreciate a classic, the fault lies with us. We are in the presence of a mental superior. If we find him dull, it is because we are too obtuse to enjoy his keen wit, too dull to appreciate his subtlety.

The second was more in the nature of a warning. We must not expect violent pleasure from a classic. It is the uncultivated who desire violent pleasures. We were not very mature when we enjoyed the slapstick rowdiness of a Punch and Judy show. We must let the author of a classic lift us to his level and not expect him to descend to ours.

Finally, Arnold Bennett made a plea for meditation. To spend less time meditating upon a book than reading it was an insult to the author. Only by unhurried thought were we able to receive the enrichment that the author was waiting to bestow.

"People who would sooner hibernate than feel intensely," says Arnold Bennett, "will be wise to eschew literature."

How to Improve Your Memory

by Robin E. Gregory, B.A.

TO retain anything that you specially want to remember, try to cultivate an interest in it.

If the subject is not normally of interest to you (perhaps you have to learn up a lot of facts to pass an examination for entry into a job that particularly attracts you) try to relate it to something that is interesting. Relate the facts to the job that you hope to obtain, for example.

In this way, the associations will help you to recall the necessary details.

Normally people think that it is better to learn long speeches or poems in parts; in consequence they generally break the material to be learnt into sections of about four lines each. But tests have shown that in all but a few cases it is better to learn by reading the whole thing through repeatedly from beginning to end. In this way the danger of experiencing a mental block at the end of any section is removed.

It has been found that as many as 240 lines of verse can be learnt more quickly by reading them through many times from beginning to end than by breaking them up into sections.

The process of remembering is better understood if we look at the phenomenon of forgetting. Nature has provided a useful safety-valve in that unpleasant events are generally forgotten far more rapidly than pleasant ones. The only exception is an event that is so unpleasant that it completely upsets the nervous system; it is then firmly stamped on the mind, and conscious effort is needed to force it into the oblivion of forgetfulness.

Analyst's Method

But even when we have succeeded in forgetting it, this unpleasant event has not been driven out of the mind altogether. It has merely been driven out of the conscious part. It continues to harrow the unconscious.

Now suppose that after a time a neurosis has developed as a result of the repression of an unpleasant memory. The patient, having unconsciously forced himself to forget it, cannot bring to mind the event that has caused the disturbance. The psychiatrist must find out. He can often do this by "free association": by encouraging the patient's thoughts to wander freely until

they call up associations that bring the particular event from the unconscious to the conscious part of the mind.

In other words, until it is *remembered*.

We should remember the psychiatrist's technique when we are trying to recall, say, somebody's name that is "on the tip of our tongue." We should let our thoughts wander freely, the only direction being towards objects and events *connected with* the person whose name we wish to recall. It is no use trying specifically to direct our thought towards his name, for the fact that it is forgotten means, in effect, that we have *nothing* towards which to direct our thoughts.

By directing our ideas to things we can recall and which we know to be connected with him, an association will suddenly "click," and the name will flash into consciousness.

We have inferred that memory is a two-fold process: committing to memory, and recalling. Learning by wholes rather than by parts and cultivating interest were useful

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tips for committing to memory; free association will help in recall. Now we must look at something that is important to both processes: intention, or "set."

Events that merely flit by will register upon our mind, but will probably not be recalled at a later date. All that will be recalled are main "pegs," upon which further details will be hung. We can see here the danger of placing too much emphasis on the evidence of a chance witness of a crime. Though he will not do so intentionally, he will probably "remember" a great deal that never occurred at all.

Thus when we are trying to commit

something to memory, we should be ever mindful of the fact that we intend to recall it at a later date. In this way we shall concentrate on "pegs" that will help us towards accurate recall at a later date. In other words, we must "set" our thoughts towards remembering the most useful things; we must be selective.

There is no such thing as "training the memory." It is there all the time; it needs no training!

What we must do is train ourselves to make the best use of it. Memory is the mind's treasure-chest: be determined to use it efficiently and you will be able to do so.

Try Trusting Yourself!

by Phyllis W. Young

IF only we would place as much faith in ourselves as many place in football pools, legacies, and fortune-tellers' prophecies, we would reap far more certain and far richer rewards!

Let me give an example. Ronald is a young man whose desire was to have money to buy a car and to send his two sons to a public school. His mother-in-law was an old and wealthy woman, and he looked forward to the fulfilment of his desires through the legacy he anticipated his wife would receive.

When his mother-in-law died, she left all her money to an orphanage!

Disappointing as this at first seemed to Ronald, it was a blessing in disguise. It taught him that it was no good waiting for other people to help him attain his ambitions; he had to depend upon himself.

Somehow he felt he had no faith in his own powers of achievement, and so he turned to a wise old friend of the family for advice and help. It was after this that he felt able to embark on a course of training in accountancy and management so as to improve his position and earn a larger income.

Ever since Ronald has looked to *himself*, rather than to others or outside circumstances, for the attainment of his desires, his wishes have gradually been fulfilled in a wonderful way.

Why was it that at first Ronald had such little trust in himself that he wasted time

waiting for luck or a legacy to bring him the fulfilment of his desires?

The answer goes back to his childhood days, and lies in two factors.

The first is that his father was a domineering and over-strict man, who made the child feel guilty on the slightest provocation.

The second is that in the first seven years of his life, his mother fussed over him far too much. Then, when at seven years of age a baby brother came into his life, Ronald found that much of his mother's affection was transferred. Consequently, he felt that his mother no longer loved him, and so it seemed to him that he must be wicked.

This sense of guilt, and the stern super-ego arising from the father's over-strictness, gave the child the feeling that whatever happiness or success he desired, he did not deserve and would never attain. This was entirely unreasonable; but because it was in Ronald's unconscious mind, it was beyond his powers of control and reasoning.

So you see how unjustified Ronald's lack of trust in himself was! He had all the

THE best way to test the mettle of a man is to give him a difficult task or job and let him fight his way through to accomplishment. The immature man, the childlike man, is always quitting in the face of difficulties. . . . The fully matured man gives battle to the very end for the things he believes right. He fights one more round.—W. H. Aulenbach.

ability he required to attain his ambitions, but he was held back by erroneous beliefs.

Is it lack of trust in yourself which is holding you back in life? Do you place more faith in outside circumstances and help from other people than you place in yourself?

Your Chance . . .

If so, you are missing the most wonderful chances life has in store for you! Any inferiority feelings you may have are almost certain to be based more on erroneous beliefs than on actual fact. These erroneous beliefs have probably arisen from impressions gained in your childhood days.

It may be that you, like Ronald, felt that you were the less favoured of two children. Perhaps you had a brother or a sister who was the centre of attention, leaving you in the background all the time. If so, there may have registered in your unconscious mind the thought that you were guilty and undeserving of the good things of life, or that you were inferior and incapable of attaining them.

Sigmund Freud says: "The child feels itself inferior when it perceives that it is not loved, and so does the adult. . . . But the major part of the sense of inferiority springs from the relationship of the ego to its super-ego, and, like the sense of guilt, it is an expression of the tension between them. The sense of inferiority and the sense of guilt are exceedingly difficult to distinguish."

If you can trace the root of your lack of trust in yourself to some impression gained in your childhood days, you will realise how erroneous your belief about your lack of ability in your adult life is.

Success for You . . .

A politician, named W. J. Brown, has written a book entitled *Success Your Birthright*. Meditate on that title for a few minutes each day for the next few days. That title applies to you; success is your birthright!

To avail yourself of that birthright, you must make some effort—first to believe that you have some talent; secondly, to discover what it is; and thirdly, to use it.

Whatever special talents you may or may not have, you are certain to have a talent in some form or another for social usefulness. It is by using your powers of service to others that you will win the most and the highest approbation from your fellowmen and so gain most confidence in yourself.

A friend of mine came to me the other day full of pride and satisfaction because

she had been successful in removing a splinter from a small girl's finger. She said to me:

"I feel more satisfied with that simple deed than I should have done if I had won the first prize in a competition or examination."

It was the feeling of being socially useful that gave my friend such deep satisfaction.

Alfred Adler in *What Life Should Mean to You* says: "The only individuals who can really meet and master the problems of life are those who show in their striving a tendency to enrich all others, who go ahead in such a way that others benefit also."

Some people are able to use their talents in nursing, visiting the sick or old people, helping the physically handicapped, entertaining, working in church activities, or contributing to the happiness of others with their art or music. You may find that your talent lies in one of these directions.

If not, persist until you find your special gift and the particular branch of persons for whose benefit you are to use it.

There is an important place in the world for you and your talent. Press on until you find it. The rewards which await you—whether in terms of happiness, satisfaction, or money—are rich indeed!

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Reviews

"Private World of Pain"

NOW and again one comes across a book which lightens up the dim corners of life with understanding and wisdom. It is rare to find such illumination presented also in language of great beauty. But there is music as well as lessons for the reader in *Private World of Pain* by Grace Stuart (Allen & Unwin, 10s. 6d., postage 4d.).

The understanding comes from the fact that the author describes her own life, and the wisdom through the fact that she is able to relate her own experiences to the needs of others and to formulate a philosophy of suffering and healing which goes far beyond the individual.

From the age of nineteen Grace Stuart has suffered the daily torment and increasing disability of rheumatoid arthritis, but the last thing she asks of the reader is pity.

"We who go about—if we go about—with such obvious and ugly clumsiness and try to avoid catching glimpses of ourselves in those too revealing mirrors which so often punctuate our laborious progress through stores and hotels; we who haul ourselves with such difficulty out of chairs and climb with maddening slowness down the too many stairs with which our earth is cluttered, we receive too much of that coin of pity whose other face is contempt.

"Contempt—and yet perhaps not always quite. Should one say, rather, an urgent unconscious need to see someone else as in any way down in order that the looker on may feel himself to be in some way up?"

Having a real interest and scientific knowledge of the interaction of hormones and emotions, the author is prepared for the psychosomatic view of illness, and can see a part cause of her disability in her Calvinistic upbringing which taught repression of sex and the spiritual value of suffering and self-frustration.

"For me certainly the first painful intimation of something wrong with my body was felt by my mind chiefly as guilt." But she regards the guilt rather as an added burden than a cause of functional disability and organic change.

Be that as it may, she certainly was imbued with the feeling that she had to *fight* not only her growing disability but her reactions to it so that she often chose a course which was a tribute to her courage rather than her discretion, taxing herself to the utmost when rest and acceptance were more properly indicated.

As a result she had a successful though interrupted career at Oxford and earned a reputation as a teacher and suffered a set back which leads her to give this warning:—

"When I said that those who are disabled as I was must frequently choose to do the impossible, it should still be our own kind of impossible. There will still be, for each of us, our own feasible life. It is too easy to embark on a course with too many stresses and strains for

our own particular capacity; and that may happen more through ignorance and lack of advice than in any other way."

The author examines and demolishes the atavistic form of religion which regards illness and suffering as purposely inflicted on the individual by a loving "God."

"I am more than certain that as soon as one 'accepts' suffering in a negative way and against a negative cultural background—holds it in the mind's apprehension mixed with old barbaric ideas of guilt and punishment—one has in fact laid oneself open to the development of invalidism. Far, therefore, from consolidating the idea that any Power had chosen one for suffering, a constructive approach would have sought to discover any unconscious sources of guilt which might have made for emotional acquiescence in disease."

A valuable line of thought on the possible danger to the personality through repression of the emotions is in the chapter entitled "Sobbing itself out," showing "the bitter resentments which can underlie surface sweetness." "These attitudes would never develop as they do and work the havoc they do work if we could be realistic about human responses and allow them some reasonable expression."

The author returns to this when discussing the benefits she found through talking to her analyst.

"I do not mean by 'letting go' any exhibitionist, masochistic, or sadistic discoursing on one's wounds to all and sundry at all times and places—which really means entrenchment in disease. I mean that letting go in carefully chosen circumstances to a carefully chosen person for a carefully chosen end—the end of health."

When at last, after eager anticipation and many disappointments, the arrival of cortisone restores to the sufferer a measure of ease and freedom of movement, Grace Stuart makes the comment:

"Each of us depends for the health of his body and mind on the amount of love-inspired search for knowledge which is going on in the world."

Cortisone brought temporary relief though it did not prove itself to be a miracle drug, but the author looks forward hopefully.

Meanwhile she gives the recipe for good living. "Faith and hope, courage and patience, integrity and disinterestedness, humour and humility, knowledge and love. These are the only qualities adequate to the difficulties of the disabled; they are also the only qualities adequate to any kind of life at all."—R. MacD.L.

WHEN an eminent physicist tries to relate his knowledge of the physical universe to the question of the meaning and intention of life, we may expect something exciting. We are not disappointed in *The Imprisoned Splendour* by Dr.

Raynor C. Johnson (Hodder & Stoughton, 25s., postage 6d.).

Dr. Johnson is a scientist whose inquiry has led him from physics to philosophy and psychology, to psychical research and mysticism. But the amazing quality of the book is this—that he writes about these things in terms that we can all understand, and he takes us to the heart of the questions we all ask.

"Here is a child in a pram," he says, "when a slate is blown off a roof by a gust of wind and maims or kills it. How do we fit these poignant happenings into our philosophy of life?"

Again "We see children born into the world under the greatest variety of conditions. Some have sound, healthy bodies with good brains . . . others are handicapped from the beginning with unhealthy bodies, blindness, deafness, disease and defective intelligence. . . . Are these things just chance, or are they 'planned by God'?"

To these questions he bends a scientific mind, and he has the courage fearlessly to give his conclusions. His inquiries into the para-normal field take in telepathy, clairvoyance, apparitions and poltergeist phenomena, and his conclusions on "survival of death" give the fruits of years of research, and of a mind in ceaseless quest of the truth.

This is one of the most significant books this century has produced, and I echo Dr. L. D. Weatherhead's words "With immense enthusiasm and without reserve, I commend this book."—C. E. B.

ATTAINING WOMANHOOD and *Attaining Manhood* (Allen and Unwin, each 6s., postage 4d.) by Dr. Corner, are both excellent in a way as talks about sex.

This reviewer, however, does not believe that young people require such detailed description with diagrams of the anatomy and physiology of the organs used in mating and reproduction.

A simple statement of facts given in a reassuring manner is all that the boy and girl require.—R. MacD. L.

SOME thirty years ago an American business man conceived an idea for advertising the New York Central Railway Line. He sent the idea to the railway executive, and received a courteous letter of acknowledgment. The following year his suggestion was put into effect, and everywhere he went he saw in railway stations and in hotel lobbies a gaily coloured poster whose central conception was his own. It gave him inexpressible pleasure, which counted more than any monetary reward that could have been given him.

Now, the originator of that idea, David Dunn, has worked out a philosophy of life, based on the idea of self-giving, and has set forth that philosophy in *Try Giving Yourself Away* (Allen & Unwin, 7s. 6d., postage 4d.).

"Like most people," writes Dunn, "I was brought up to look upon life as a process of getting." But now he is convinced that "More than anything else, the world needs the healing influence of a great surge of simple *kindheartedness*, to rid humanity of jealousy, selfishness and greed."

Each of us has an assortment of gifts, he says, but "All of us can give appreciation, kindness, interest, loyalty, understanding, encouragement, tolerance." "Almost anything in the world can be bought for money—except the warm impulses of the human heart. . . . And happiness is one of the greatest gifts within the power of any of us to bestow."

If anyone is inclined to reply that this sort of thing does not come naturally to him, that he is shy and quiet by nature, Dunn's answer is that enthusiasm can be cultivated. "At first you must consciously put your eyes, your voice, your spirit—in a word, *yourself*—into your appreciation of people and events and things. Do this around your home, at your work, and in your social contacts, and you will be surprised how quickly it will become second nature."

David Dunn goes on to show how this spirit of self-giving can be cultivated and expressed in group life and in citizenship.

He is positive that such a philosophy of life, courageously pursued and consistently practised, will increase one's own store of happiness immeasurably. It will even increase one's health. "When your emotional nature is stirred by something you do, is it not probable that your heart is actually stimulated, so that it quickens the circulation of your blood and makes you feel alive and full of health?"

"Whenever the world grows a bit dull," he says, "or I feel low in spirit, I know at once

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring. This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. All correspondence confidential.*

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what the trouble is: *I have stopped trying to give myself away.*"

This book is a tonic. You feel better for having read it. To put its philosophy into practice would, as its author suggests, be to start on new adventures in living, to discover ever-widening friendships and interests, and to make of experience an infinitely happier and more zestful thing.—R. W. W.

SWAMI AKHILANANDA is an Indian, who seeks to make available for western minds the wisdom of the East. Lecturing and practising psycho-therapy in America, he has written three books. The most recent is *Mental Health and Hindu Psychology* (Allen & Unwin, 16s., postage 6d.).

The thesis of the book can be stated in a single sentence. It is that for the maximum of healing, health, and wholeness, human beings need what religion has to offer. The author thinks that the separation of clinical psychology from religion has been one of the most unfortunate occurrences of this century. In Hinduism, on the other hand, psychology and religion are inseparable, two aspects of one reality.

Swami Akhilananda points out how high is the incidence of mental disease and suffering in this age. "It seems that the mental health of a majority of the people is seriously affected; consequently they are developing what are known as psycho-somatic diseases and neurotic and psychotic behaviour. It has been established by general physicians, psychiatrists, and clinical psychologists that a majority of physical disturbances are psycho-genic."

Since psychological sickness touches life, and reduces human efficiency, at so many points "not only medical specialists but also philosophers, scientists, and rationalistic thinkers of all types are deeply interested in methods for stabilising the mind." But, "Mental health is the prerequisite of spiritual discipline," and while the mind is "disturbed and agitated by conflicting emotions and consequent tension, there is no peace of mind," and hence no joy. This peace of mind rests, in the last resort, on harmony—the mind in harmony not only with itself, and with its fellows, but with God also. And this is essentially a religious matter. But by "religion," the writer means "neither sectarianism nor a dogmatic conception of any type of religious thought and method."

It is not true, as has been sometimes suggested, that Hindu psychologists and religious teachers "condemn or negate the biological urges of man." Rather, they try to subordinate these to the master urge—the urge to wholeness, to integration, to God.

Swami Akhilananda deals with overcoming anxiety; conquering fear and frustration; with the problems of forgiveness, of conflict and of tension; and with the need for love. Love, he says, is the supreme requisite in those who would heal the broken and dispirited mind of man. Love of this highest order is first of all love for God, and through and because of that, love for man. "Love like this attracts people to him (the healer) as the magnet attracts iron filings."

Dr. O. Hobart Mowrer (Research Professor of Psychology in the University of Illinois), in an introduction to the book, speaks of its author as "a refined, sensitive, tolerant human being, whose wisdom and kindness have already touched the lives of innumerable persons." This we can well believe as we read this humane, deeply spiritual, modest, and simply written volume. It contains a thesis that serious psychologists might well ponder.—R. W. W.

DR. HARRY EMERSON FOSDICK, the veteran American preacher, is probably the most influential voice speaking in the name of religion in America today. He has many books to his credit; he is at once scholar, preacher, lecturer, and practising psycho-therapist.

Recently Dr. Fosdick delivered a short series of lectures at the Pacific School of Religion. These have now been published in book form, under the title, *A Faith for Tough Times* (S.C.M., 8s. 6d., postage 4d.). Here is Dr. Fosdick with his typical robustness of outlook, his avoidance of all mere sentimentality, his shrewd wisdom and common sense, and his richly informed mind.

"A disordered generation, such as ours," he says, "shakes the confidence of many in religion's basic truths." But it is equally true that "such chaotic times as these can light up religious faith's profoundest meaning: its assertion . . . that life's changefulness is underlain and penetrated by an unchanging purpose."

"The highest use of a shaken time," he declares, "is to discover the unshakable."

So, in these lectures, Dr. Fosdick sets forth what are the undergirding assurances of religion, the contents of the faith that brings meaning and sense and purpose into our varying and variable human experiences. The book is written with a straightforward, easy, and gripping style; its argument is substantial; its reasoning is clear; its inspiration is manifest on every page.

Science and religion, Dr. Fosdick asserts, are much nearer, in method and purpose, than is commonly realised by either scientists or theologians. Neither has a complete explanation

A MAN may read much, but his mental growth will be in proportion to the amount of thought that he expends in his reading.—*Annie Besant.*

TO have read the greatest works of any great poet, to have beheld or heard the greatest works of any great painter or musician, is a possession added to the best things of life.—*Swinburne.*

of life and the universe, but each goes on seeking for as much of light and comprehension as is possible. And both achieve results. The scientist discovers terrific energies resident within the universe and available for human use and benefit. But so too does the religious man.

"Momentous consequences also follow vital faith in and coalition with the spiritual world." And power for daily living; confidence in face of the colossal issues and problems of our age;

On these pages we review the latest books on psychology. Any book reviewed, advertised, or mentioned in this issue that you would like to have, can be obtained, on application to THE PSYCHOLOGIST (Book Dept.), Manfield House, 1 Southampton Street, Strand, London, W.C.2, at price plus postage.

inner serenity and stability, are the need of us all. In this little book Dr. Fosdick suggests how such are to be discovered and utilised by ordinary men and women.—R. W. W.

IF you lack self-confidence, how can you even begin to think about making a speech? It is possible to bring yourself to it gradually, says Frederick W. Mills in *Public Speaking and Chairmanship* (Jordan, 7s. 6d., postage 4d.).

"The first thing you should do is to mix with an audience and become part of it, even if you do nothing and say nothing. Then . . . sit near the front and not at the back. Next, interpolate an ejaculatory 'Hear, hear!'"

"Your voice will seem strange to you on the first occasion, but will come with surprising readiness when you next make the remark. Ask a question if you get the chance. If there is a pause in the proceedings and opportunity allows when the chairman asks for a seconder, get up and say boldly, 'Mr. Chairman, I beg to second that.'"

There is much to learn in public speaking. Not only has the speaker himself to be efficient in delivering what is to be said, but also the speech itself has to be built and committed to mind. Frederick Mills, a lecturer in public speaking at the City Literary Institute, London, deals with these and many other points.

On stance on the platform, he says: "about hands—in the first place get them out of your own and everybody's way by putting them behind your back. Do not seek the cowardly and ugly refuge of putting them in your coat or trousers pockets. With your hands behind you, you will find that your chest is broadened instead of narrowed, and you will thus have more air in the bellows, where you need it."

The book covers chairmanship, conduct of meetings, the rules of procedure, and exercises for speakers. But the author points out that "It is not claimed that this book can take the place of practice in front of an audience."

How can this essential practice be obtained? "Join a class if there is one, and if there is not, try to establish one. Twelve people, preferably of both sexes, can usually get together to form a debating or discussion group. . . . If you can secure the services of a teacher, do so. . . . Ask him to come along and give you a talk."

Everything about public speaking is touched upon here in a sound and restrained style. Only the excitement of actually making a successful speech is not dwelt upon at any length.—J. M.

THE CHILD'S FIRST FIVE YEARS by Robert W. Shields, Ph.D., has almost the same title as the handbook which was published by this magazine several years ago, and which is still in demand. Somewhat more expensive (Odhams Press, 6s., postage 4d.), it follows the same lines, though with greater detail.

The author says "Too often we expect our

children to behave as though they were little adults, small editions of ourselves. But they are not. They are children living in a child's world of fear and fantasy. They have infantile ideas and desires whose expression may be very inconvenient for us but which are unavoidable for them.

"They are not likely to become healthy sociable adults unless we have allowed them to enjoy a childhood free from parental aggression, untrammelled by a crippling sense of guilt."—R. MacD. L.

THE CHILD'S WORLD, by Phyllis Hostler (Benn, 10s. 6d., postage 5d.), carries the reader beyond the early years to the age of adolescence. Its general tone can be gathered from the statement:

"What we have to do now as the next step in our advance in child welfare, is to learn to enjoy our children for their own sakes; to ensure as far as we can that their environment is such that they can reflect life as they see it, undistorted by our prejudices and our limitations."

In the advice she gives and the examples she chooses, the author admirably carries out this aim.—R. MacD. L.

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THE

PSYCHOLOGIST

MAGAZINE

FOR PRACTICAL AND PERSONAL PSYCHOLOGY

OCTOBER 1953

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How to Meet and Mix with Other People

by John Watson, B.A.

TRY to talk with the student who spends his time journeying to and from the public library with books under his arm, and you will be informed that he has no time for the brighter side of life because he must think of the future.

Of course he must! But not, we hope, at the price of his health and of total neglect of the social graces.

Everyone has come across the girl nobody knows really well. We feel sure she is a nice girl, but she never gives us the chance to find out because she never mixes with people outside her own family and the family friends. She will tell you she is sorry but she is busy, or cannot leave Mother, or has people coming to tea. Her activities are restricted within a very narrow social circle.

We see people, even people we have known for years, hanging back, missing all the fun, retiring hastily into the background when asked to do anything.

People who withdraw themselves from others really think too much of themselves. It comes out most blatantly and disagreeably in those misguided folk who believe in "keeping themselves to themselves," and in the exclusive snob type. But this attitude exists no less in the others. All are egoists. All are primarily concerned with their impact on the world.

What is *your* reaction when you are in the company of other people? Are you interested first and foremost in them? Do you share in whatever is being said or done without bothering about how you look, what they are thinking of you, and whether they like you?

If you react this way, you open your personality to people like a bud opening its petals to the sunlight. There is warmth and a natural responsiveness about you which invites sociability.

Conversely, if you are only concerned with yourself, you are on your guard against doing or saying anything which may spoil whatever impression you are anxious to make. You dare not forget yourself and be natural. In your effort to create the "right picture" your personality remains "closed." What you want people to think about you is more important than what you are, and therefore you have no spontaneous warmth and approachability.

With people who behave like this, there is a nervous strain about social relations which may become unbearable. Rather than endure it, they run away, or, in other words, withdraw ourselves from people. It is not necessary to become a hermit to do this. We may live an apparently normal ordinary life, but, at the same time, become as much enclosed within ourselves as if we were alone on a desert island.

Too Scared?

If you find this hard to believe, consider how easy it is to be "in" company without being "of" it. Afraid of losing our dignity by looking silly, or making a mistake, or being rebuffed, we become sad, frustrated onlookers dwelling on the fringe of sociability with no close human contacts. Or, we may confine ourselves to the safety of the intimate family group, thereby losing much in terms of variety of outlook and experience.

A MERRY heart doeth good like a medicine.—*Proverbs 17: 22.*

The excuses we make to ourselves are never-ending and ingenious. *I like being on my own. I'm too busy. I don't like pushing myself. I haven't been asked. I'm not well enough. I'm too old. I don't know people with the same interests.*

Rarely, if ever, do we face our problem squarely and say to ourselves—*I'm too scared.*

That is what it usually boils down to. Behaviour reflects attitude, and attitude is something that has been built up slowly and steadily over the years. It reaches back to babyhood. It is the grand total of a mass of impressions and experiences, with the emotion associated with both still filtering out in the form of likes, dislikes, fears and inclination.

This jumbled mass of impressions and experiences and the emotion associated with them can build an attitude which has made us *afraid of people.*

Self-Understanding . . .

It may be that we grew up in a cramped restricted atmosphere full of repressive "don'ts." We may have been subjected to harsh criticism, feeling a weight of displeasure, disapproval, or ridicule, levelled at our early efforts to express ourselves. Perhaps we have never had much opportunity to mix with people socially, and, lacking experience, feel clumsy and ill-at-ease.

Whatever the reason, it is our job to understand it and to ensure that it does not continue to hamper us. By knowing the why and wherefore of the past and when and how it is affecting us in the present, we are in a position to do something about it. We force it into the open where we can watch and check its daily influence.

Self-understanding must come first. But although self-understanding is essential, it is not enough. We must work out a plan of campaign for the future, and carry it through.

It is not going to be easy. You cannot expect to change in a week or so an attitude that had grown up with you over the years. It will help a great deal if you can confide in someone able to give you a hand—a relative, friend, sympathetic neighbour.

You must go out and meet people, and it is easier to do this with a companion than to do it alone. If you have to do it alone, link it with an interest. If you like cycling or

walking, join a club instead of cycling or walking by yourself. Church activities, politics, music, drama, sport, all these interests offer opportunities for meeting people.

The most important thing to remember is to be yourself—just that, no more. You no longer want to remain aloof from people. You want to be one of them. Of course you want to look your best, but this is very different from wanting to be better than everyone else.

You are going to stop being anxious about the impression you are making, and learn to laugh at your mistakes, and even be able to take a joke against yourself. You are going to volunteer to do things, and not mind being shown and perhaps corrected. You are going to take it all with a smile, and not worry about it.

Easy? Of course not! At least, not until you wake up to the realisation that you are accepted by people as one of themselves, and liked by many of them.

Be as kind and as tactful as possible, but do not make the mistake of trying to get everybody to like you. Human nature being what it is, it won't work and it is simply a waste of time bothering about it.

You will only enjoy yourself with people if they can enjoy themselves with you. This means you must show sympathy and interest and willingness. You will never get anywhere in the social field unless you are prepared to give of yourself and your time freely and generously.

When you do, you will find that the reward is the most heart-warming in the world!

The Working Day

IF you are working, give the best that is in you, remembering that in the last analysis the real satisfaction in life comes not from money and things, but from the realisation of a job well done. There lies the difference between the ordinary worker and the real craftsman.
—H. W. Prentis.

NOTHING in this world is so good as usefulness. It binds your fellow-creatures to you and you to them; it tends to the improvement of your own character; and it gives you a real importance in society, much beyond what any artificial station can bestow.—
Sir Benjamin Brodie.

EVERY man's work is always a portrait of himself.—*Samuel Butler.*

TO THOSE THINKING OF MARRIAGE

by a Medical Psychologist

TWO men emigrated to a distant country. One said, "If I don't like it, I shall come back." Within a year he was back; poorer in pocket and scarcely richer in experience, since all he could say was that the country was not like England.

The other man said, "I shall stick it whatever happens." He had his ups and downs, but finally achieved a good position and became a prominent citizen of his adopted country.

This could be an allegory of marriage. To get married is to adventure into untried experiences, and the success of the adventure depends largely upon the spirit in which it is undertaken.

Two persons in love are very apt to believe that they are made for each other, and that nothing can go wrong. Then, when difficulties arise, they think they have deceived themselves and that adjustments are not possible. They find that a marriage partnership is not like the celibate country they have been accustomed to, and so they think there is nothing for it except to go back via separation or divorce.

The couple who take a more serious view of their marriage vows realise that adjustments take time and may give rise to a certain amount of friction. Unless they have made a very grim mistake indeed, they determine to stick it and to build their happiness on their union. They look to the future, not to the past, and realise that one cannot go back in life.

The young couple who are just married must be clear that they are going to find their own way to adjustments, and will neither ask for help nor tolerate interference.

FINDING SOMEONE

Mum's advice can be very useful in equipping the kitchen, and Dad's views on economy and saving may be very sound, but getting married implies that the couple are ready to shoulder the responsibilities of citizenship, and they must insist upon being treated as responsible adults.

It is extraordinarily difficult for parents to divest themselves of the idea that their former children are still not to be trusted to find their own way in life. To the young

generation the older ones seem incalculably old, and can never have felt as they do. To the older it seems only the other day that Susan was an untidy thoughtless hoyden, and that Robert could not be trusted to bring back the right change.

Dad and Mum must realise that if the young people have not developed by now the basic qualities necessary to confront life, it is too late to alter them by argument. They must learn by living.

Before one can get married, however, one has to find someone to marry, and this is where many find themselves in difficulties, owing to the increasing complexity of our social life.

FALLING IN LOVE

Falling in love is a time-honoured way of choosing a mate, and there is nothing to be said against it except that it is apt to happen at a time when marriage is impossible. If I were planning a Utopia, it would be a country in which every youth and maiden in their twenties would be free to choose and marry forthwith. It is delays which produce doubts, and doubts breed difficulties; and for Nature's purposes of producing children and learning to be a parent there is no better time for both sexes than between twenty and thirty.

It is much easier to understand one's children and to be a companion to them if the gap between the generations is a small one. It is easier for the bachelor to adjust himself to "double harness" if he has not become set in his habits and dependent on personal comfort, and easier for the girl if she has not had time to become wedded to her career.

If there is much difference in ages it is better that the man should be the senior, but five or six years either way can be unimportant. It is not good, however, for a man to deprive himself of his right to paternity by marrying a woman who has little or no chance of becoming a mother. It should be noted, however, that an adequate and satisfying sex life for both is possible long after the menopause.

Differences of religion can make more difficulties than differences in age. But if

the couple do not hold very strong views they can work out a useful philosophy together. A fundamentalist with a strong sense of sin, on the other hand, might prove an unhappy companion for a free-thinker.

It usually happens that people are attracted to and marry those of similar social background to themselves; but people marry to please themselves and not their families, and the consciousness of a somewhat sordid home or a less favourable environment is not in itself a reason for breaking away from the attraction. Lovely flowers blossom in most unexpected places, and though the god of love is blind, he sometimes shows more intuitive sense of values than the wisecracks.

PROCESS OF GROWTH

In such cases, however, the engagement or "walking out" period should be long enough to test the validity of the attraction.

There must be more than physical attraction before two persons decide to spend the rest of their lives together. When a man sees in his beloved not merely a sex object but the future mother of his children, it is likely that she has indeed the right qualities to justify such a union.

Is it necessary for a couple to share the same interests? Not at all, though it may facilitate the development of acquaintanceship at first. If he sees beauty in a sunset while she can only admire the shape of his manly nose, they can still sit in harmony. If he is only dragged reluctantly round a picture gallery by the golden thread of her hair, what matters it so long as they are together? He may know all about cars, and only know a horse as an animal with four legs which carry his half-crowns, while she is a noted horsewoman, but if they both agree that betting is a "mug's game" they are looking at life from the same angle.

Interests depend largely upon environment and opportunity and life brings new values and fresh perspectives. Neither party should attempt to bully the other into the acceptance. To agree to differ gives unlimited scope for courtesy and unselfishness.

The greatest enemy of married peace is possessiveness. You cannot dictate to another individual what he should feel or what he should do. You should not want him or her to be other than the natural self. The only way to change another is to show an example which he or she admires, and, through admiring, will try to imitate.

That is the way we change ourselves as we go through life.

Life should be a process of growth. A man of thirty should not preserve exactly the same outlook or even opinions which were his in the early twenties, and the schoolgirl and office girl must give place to the housewife. Both man and woman are changed by becoming responsible citizens.

What Jim sees in Dora, and she in him, are but intimations of what each will become when moulded by life. The blushing tongue-tied bride is the chrysalis of the assured hostess of the future.

The perspiring, hesitant bridegroom will be found laying down the law to his colleagues a year or so later. The radical becomes more mellow in his views—the die-hard concedes there may be another side.

With regard to the engagement or walking-out period, it should be remembered that no individual is at his best when he feels he is on trial. Until Susan is able to introduce Robert proudly as "My fiancé," or until Robert shows her off as "The girl I am going to marry," both can be living under a strain. The strain may make them irritable with each other, so that each may begin to wonder whether "after all" they are as suited as they had been hoping.

A hobby will help you . . .

Embroidery

EMBROIDERY, the art of expressing beauty through the medium of stitches worked on fabrics, is used to beautify such articles as cushions, curtains, bedspreads, and chair-backs, as well as clothes.

Equipment should include a packet of sharp-pointed crewel needles, another packet of assorted needles with blunt ends, a No. 19 tapestry needle, a No. 19 sharp-pointed chenille needle. Other essential items are a strong well-fitting thimble and a large and small pair of scissors.

Most forms of embroidery are best worked on a frame which keeps the work taut and avoids puckering. Different types of frames are manufactured, but the most suitable for small work is a Tambour frame measuring about eight to ten inches across.

The beginner should start by learning a few basic stitches and using them in as many ways as possible. One of the most popular is called cross-stitch, worked by sewing stitches in the form of crosses to make up a design.

Most local authorities organise embroidery tuition in the handicrafts section of their evening classes for adults, usually in the winter season. Here, you can have the guidance of a skilled teacher, as well as the pleasure of meeting other enthusiasts in your area.

"Getting to know one another" should be a matter of finding out the basic qualities rather than details. The man may hope to marry someone who cooks as well as his mother and be daunted when her mother tells him that "I can never get Susan to take the slightest interest in the kitchen." Six months after marriage you will find Susan, under the stimulus of being left to herself, planning and turning out dishes which will make Robert the envy of his friends.

A final choice should never be made under the artificial circumstances of a holiday. The acquaintanceship needs to be followed up under workaday conditions, and though the parents may be biased in one direction or another Robert and Susan will do well to observe one another in the respective homes.

It is noteworthy that a girl brought up in luxury will often prove one who is readily adaptable to a lower standard provided she is making a home for the man she loves, whereas a girl who has had to go without much which she covets may regard marriage as an escape and look upon luxury as her right without being willing to wait for it.

A girl of that sort represents one type of emotional immaturity which is perhaps the commonest cause of failure to adapt to marriage. It may be described as an inability to share coupled with a lack of personal responsibility. It is the child's attitude of "I want, so why can't I have?" There is also a readiness to blame people and circumstances for one's own failures. "It isn't fair. I shan't try any more."

Such an attitude is as common in men as in women and usually marks the spoiled child and the mother's darling. It is not necessarily incurable.

NO TRY-OUTS

A woman who says, "Don't let's have any babies darling; I don't like them" is certainly expressing an immature opinion. But marriage may change it, since marital experience is normally realised very soon to be unsatisfying unless it leads to procreation.

Courting couples need not conceal from each other the fact that their bodies crave for union, but, until marriage, this should be looked upon as a test of self-control and certainly not a reason for indulgence. One of the things you cannot try out before marriage is sexual compatibility. That has to be learned by trial and error under the requisite circumstances of time and socially approved opportunity.

It is a proof of love not to tempt the

Better Conversation.

A PLEASANT speaking voice is music to the ears. Improve yours by reading aloud, or by joining a debating or drama club.

Talk about something that interests the other fellow.

Develop a wide range of subjects and keep up-to-date on the topics of the day.

"Small talk" will start you off with strangers and people you don't know very well—if your manner is friendly and sociable.

You may be always right, but keep that to yourself!

Swallow any smart remark that is likely to hurt someone.

You don't like being criticised, so why should other people?

If you're prone to dither, keep your sentences short and to the point.

You're likely to be embarrassed if you use long words you're not sure of.

Stick to the Queen's English. Slang and Americanisms irritate a lot of people—especially older people.

Beware of being drawn into arguments, especially about religion and politics.

You're not the only one who likes to shine. *If you want people to listen to you, don't forget to listen to them.*

other to transgress beforehand. The fact that unfulfilled desire leads to nervous strain and anxiety states is a good reason for keeping the temperature down.

Many men and women too have been accustomed to solace themselves by self-stimulation which relieves tensions, but usually leaves a sense of dissatisfaction with the self, and the question is constantly arising as to whether this has unfitted them for marriage.

The answer is certainly not, and they can look forward to marriage and parenthood without misgivings.

Active disease is of course a bar to marriage until the sufferer has been declared free, and anyone who has doubts should see a doctor, if only to get reassurance. The ordinary general practitioner will as readily give an opinion on this as on tonsillitis.

Marriage is an adventure and it is unwise to linger too long on the brink. One can never choose the right partner. Such a one has to be made, and the best that either man or woman can do is to make of themselves the kind of person—adaptable, co-operative, and forward looking—who can stand the test of marriage.

Marriage is not an end. It is a beginning.

A Psychologist's PostbagWHAT HOLDS YOU BACK
FROM LIVING?

AN eighteenth-century writer, Laurence Sterne, describes how in the course of his travels he came across a starling which had learned to speak. The bird spent all its time pecking at the bars of its cage and saying "I can't get out, I can't get out!"

So many of the letters I receive from troubled readers remind me of this starling. "I can't get out," they say. "—I can't mix socially." "—I can't find a sweetheart." "—I am tied to my job." "—I am tied to my home." "—I blush, I perspire, I go dizzy, I have headaches." "—I lead a restricted life. *I can't get out!*"

The difference between these unfortunates and the starling is that the bird was imprisoned by solid bars, whereas these others are imprisoned by their own emotions. For all of them the door of the cage stands wide open if they had the courage to step through it!

They are imprisoned by old habits of thought, by fears, and by feelings of inferiority. They have got beyond childhood as regards years, but they are still childish in the way they think and feel.

Feeling naked and vulnerable in a hostile world they look around for something to cover themselves, and something which will serve as a shelter, and they find it in the blush or the stammer, the dizziness and palpitations, the headaches and sicknesses.

Sometimes they find it in the sense of "duty" which keeps them tied to father or mother, and the resentment they feel at being thus tied becomes repressed and shows itself only by being transformed into neuralgias, headaches, and perhaps arthritis.

IT was despair at the prospect of never being free to lead a life of her own which caused the poetess Elizabeth Barrett to be a semi-invalid, spending most of her time in a darkened room on her couch.

But the ability to love was not stifled in her, and when Robert Browning came along, like a Perseus to the rescue of Andromeda, it was the warmth of his love, even more than the sun of Italy, to which he took her, which put her on her feet and restored her health.

The story of Florence Nightingale is

probably even better known, but the conflict with her parents was a different one. They were only too anxious to encourage her to make a career of marriage, while she felt that she had unique gifts which could be better employed for the good of humanity. She won her freedom, and all the world knows what splendid use she made of it in organising nurses on a system adopted later in all parts of the world. What is less widely realised however is the strain of the conflict with herself which made her deliberately choose to spend the last twenty years of her life in bed.

This was not a neurotic retreat like that of Elizabeth Barrett, although perhaps the motive was not entirely conscious, but it enabled her to shut down on all the social distractions of life and from her bed she continued to write to and bully Cabinet ministers and administrators, and to put on firm foundations her work for the sick and suffering.

FLORENCE NIGHTINGALE remained able to choose, but these people who "can't get out" do not feel that they have a choice, and are often in fact incapable of choice.

The habit of thinking of themselves as inferior and ineffective makes them actually so.

The child's world and its sense of values must of necessity clash with the adult, but there can be freedom within a framework of discipline, and the child's faith in itself must never be weakened. With more than one child the parent's task is easier as the need for sharing is learned early, but the parent must be careful not to "take sides" and foster jealousies.

Parents are bound to make mistakes, but occasional temper or loss of control is not disastrous if the relations between child and parent generally are right. Naturally, well-balanced parents and a peaceful home provide the suitable soil for growth, and contrariwise a neurotic parent prevents proper development.

Here is an example—a girl in her late twenties who writes: "I have no ability to make friends. I suffer from fits of depression and general mental defeat."

and horror at myself, feeling deeply ashamed of being as I am. I live alone with a widowed mother who gets hysterical when I want to go out. . . ."

There is much more to the same effect, and what I have said to her is in essence what I have explained so often to many others.

"**L**IVING all the time at home with a neurotic mother you have never really grown up. You have never learned that you have a right to be yourself.

"To regard yourself as hateful and useless is childish. We are told to love others as ourselves, and if we do not begin by loving ourselves (believing that each of us has essential value) there is no capacity to love or even to take interest in others.

"It does not matter what you look like, or what capacities you have, but if you have a willingness to be of service and to fill a place in the world, you have as much real value as anyone else. Unless you can take a more detached view of your mother you should leave her. She is exploiting your weakness and she herself would be better for having to depend on a stranger."

TURN now to the man of thirty-five who feels himself to be stuck in life.

"You say you are an only child, living with your parents. You cannot alter the fact of being an only child, but what is wrong is that your relation to your mother is still that of childish dependence.

"At your age your parents had been married some years and no doubt considered themselves adult. But they have not realised that you are grown up, and your mother has deliberately schemed to keep you a child.

"You must find strength to follow out your plan and marry the girl you have become engaged to, in spite of opposition. It is characteristic of life that the girl of your choice appears to be in a similar position. Each of you is being blackmailed by a mother who, in your case threatens suicide if you leave her, and in her case tries to keep her single by having heart attacks.

"Neither of you should be fettered by the weaknesses of your parents."

I am aware that all this sounds very "hardboiled" and heartless, but a firm stand on the part of the younger generation

SELF-RESPECT is at the bottom of all good manners. They are the expression of discipline, of goodwill, of respect for other people's rights and comfort and feelings.—*E. S. Martin.*

may be necessary to prevent them from being hopelessly exploited.

It is useless to go on repeating "I can't get out" when the door stands open all the time. There is always some re-arrangement possible once the tune is changed to "I am getting out."

SO far I seem to have been rather slow on the parents, so I will finish with the case of a young man who appears to be responsible for his own troubles.

He is irritable at home and gets fits of depression in which he repents of his conduct. "I get annoyed, and say something spiteful, and this starts an argument and small things change to big things, until I go into a fit of sulks and refuse to speak.

"I haven't any friends to speak of, and I can't make friends because of my moodiness. I dislike violence and I know I am a coward, but in my imagination I stand up to big fellows and do all sorts of wonderful things."

Then we come to the reason for his moodiness; he hates and despises himself, and he does this because he has the habit of solitary sex, and believes himself to be over-sexed. One may say that he finds himself in a cage of his own making, a circular cage in which indulgence is followed by depression and depression leads to further indulgence.

I cannot altogether acquit the parents of blame since they have never discussed sex with him and he does not find it possible to turn to them for help. He recalls dreams which frightened him when he was a child and which show to the psychologist that his prime fear is of the mystery of sex. He shows jealousy of his younger brother, and had his parents been wiser they might have made the process of growing up much easier for him.

Is he right in thinking that it is his secret habit which makes his hands shake and his eyes go blurred? Not in the way he thinks. These consequences follow because he expects them. They are the signs of feelings of guilt, not the direct result of indulgence.

It is very important to be clear on this point. There is nothing abnormal or depraved about what he is doing. Children of all ages play with their own bodies when bored, lonely, or miserable. It is the parent's duty to see that there are none of these things for long. There is no need to attack the habit or to emphasise it by threats and prohibitions. It is the circumstances which occasion the habit which need amendment.

In later life it can provide an outlet for the natural sex tension of the celibate, but such tension is less when the individual is

happily adjusted to life, and leads an adequate social life.

BUT as I say in my letter to this young man: "What you are doing is not a sexual activity. You are not over-sexed, but lack interest. It is a childish way of seeking comfort because you feel that nobody loves you. You cannot find interests because you have not sufficient faith in yourself, and you cannot acquire the necessary faith while you continue in a practice which makes you feel guilty and ashamed. You need to take a realistic view and see that sex stirrings are a part of life, but you need not encourage them by using imagination and looking for 'spicy bits' in books or pictures.

"You despise yourself and act like a child because you have an ideal of a hundred per cent 'he-man' to which you believe you ought to conform. It takes all sorts to make a world, and your contribution will be through your imagination and sensitiveness and not through brute force. Man would never have emerged beyond jungle life if there had not been men like you who used imagination and constructive ability, as well

as men who were good for nothing except using muscles.

"If you want your father to regard you as a man you must show the manly qualities of co-operation, instead of peevishness. You must learn to discipline yourself.

"Set yourself tasks and see that you do them. Dreaming gets you nowhere. Every positive achievement paves the way to a further success. Begin in a small way and build up. Get up of your own accord. Do domestic jobs without being asked. Wash and exercise the family pet. Devise treats for your mother, and make a companion of your younger brother so that he is not left to grope as you have been.

"Mix more with girls so that they become something more than objects to occupy your sex thoughts. Join with others in games, sports or debates. You may not excel in any, but what of that? Take an active interest in life and there will be no need to retire to your bedroom to comfort yourself. Indeed, you will be too busy and happy to need to do so."

Perhaps there is something here to encourage many of my readers.

Speaking Personally

by John May

Old John

OF all the memorials and edifices devised by man, I think that the best are the most unassuming. Statues and triumphal arches, for instance, are things we soon learn to pass without seeing at all.

But there are others which are useful and beloved—benches, trees, open spaces.

In Oakham, the county town of little Rutland, for example, the war memorial consists of a score of comfortable teak seats, with room for three or four persons, which are situated at suitable spots about the town. Each bears a small plaque which says "Oakham remembers—" and gives a name and a date.

What a suitable way to remember a war hero—to sit down and think! Is this not better than a grandiose granite monstrosity obscuring traffic at a crossroads?

Then between Loughboro' and Leicester there is a thousand acres of wooded parkland where now the fallow deer will be merging into the golden bracken. It is known as Bradgate Park and it once belonged to the Gray family of Gruby, of which Lady Jane Grey was an unlucky member.

This beautiful park, with the ruins of the Gray house, is now a pleasure to which thousands of people come from the towns on fine days, and especially at week-ends. It is one of the "lungs of Leicester."

It is available for the enjoyment of all because a

benefactor named Charles Bennion bought it in 1928—"with the helpful concurrence of the Grays of Gruby"—so that it could be preserved for all time for the quiet enjoyment of the public.

How many on sunny days must therefore bless Charles Bennion! Many more, surely, than if he had a statue in a market square which only the pigeons could enjoy as a resting-place.

In this Bradgate Park is a granite outcrop five or six hundred feet high which provides a fine lookout. It is known as Old John because of a tower at the top, Old John's Tower, which has a stone ledge encircling its base which provides an ideal seat.

The story of the tower is this. One day in years gone by the owner of the park arranged to have a large bonfire on the top to celebrate his son's coming of age. It was a terrific fire, and in the middle of the merriment a great tree fell off and hit an old man named Old John and killed him. Hence the memorial tower named after him.

A few weeks ago I sat in the sunshine at the top of Old John, and talked to the people who climbed up there—one of them an old lady from Lancashire, aged seventy-six.

Old John's end, suddenly in the midst of merriment, is remembered by thousands. How good a thing it is that, in passing, a man should provide for so much happiness as an inheritance for those who come after.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of *fact*, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

Tongue-Tied and Nervous

I am a single man living at home, one of a family of four. My trouble is inferiority feelings, self-consciousness and blushing. I fear having attention drawn to me when in a crowd.

When conversing with people, and everyone stops talking to listen to me, my bottom lip quivers and sometimes my voice fails.

With the opposite sex I am tongue-tied and I blush easily, although I long to have a girl friend.

My mother died when I was very young. But as I grew older, I began to realise the state I was in and I have tried to improve myself despite many difficulties.

Given the assurance that my inferiority feelings can be conquered, I feel I can compensate for my defects and live a happier life.

MOST certainly you can conquer your inferiority and lead a satisfying life. It only needs a change in your way of thinking.

You have said to yourself "Because of my unhappy childhood I am unfit to meet others as an equal."

You need to think of all these things as *incentives* which can bring out your best qualities and lead to a decent home of your own in which you can bring up your children in an atmosphere of love.

You have said "because of" when you should say "in spite of." It is no stigma on you that your mother died. It meant that you were deprived of the love which was your birthright and which would have given you confidence throughout life. You have been severely handicapped.

All the more credit, therefore, to have won through to where you are now and to show the world that you can be a valued citizen in spite of such a bad beginning!

You will find readjustment easier if you leave home, but in any case "in spite of" will bring you through. Take pride in what you have done from a bad start and do not be ashamed of what you could not help.

Engagement Doubts

Engaged to be married, I have a doubt in my mind as to whether I should continue the engagement.

Although I am in love with my girl, I sometimes have a sneaking idea that I ought to marry someone better looking, and when I am depressed this thought becomes predominant. I do not believe myself to be handsome in any way.

Now and then I get a mood of depression which nothing can shift. I am losing the self-confidence I once had, and my work is suffering because of it. What shall I do?

NOBODY is perfectly balanced, and moods are part of living. One can learn, however, to deal with them without letting them impair one's efficiency, and if one is thinking about others, as one should do, one takes pains not to inflict them with one's moods.

As regards your marriage, no doubt you have cherished dreams (as all boys do) of marrying a sort of princess, so that you have a wife who attracts universal attention and arouses the envy of other males. Your ideal is probably compounded of cinema beauties.

But life is not like that, and in the reality of the girl you love and who loves you, such visions will fade. Perhaps not entirely. Even when genuinely happily married you may find yourself speculating as to what it would be like to hold such a one in your arms, but your sense of the true values in life will enable you to laugh at such passing thoughts.

Being engaged is always a trying period, and you and your fiancée will do well not to indulge in embraces which arouse emotion so that you are left dissatisfied when you have to part.

When you are married you will find that you can relax in each other's arms when satisfied, but at present meetings which arouse tensions are exhausting.

"Afraid I am Doing Wrong"

I live with two elderly relatives, and am in constant fear lest anything should happen to them and I should be left alone.

As I was brought up very strictly, and not allowed to indulge in many things, I have no hobbies.

My greatest problem is a friendship I have formed with another girl of my own age. I find peace and contentment in her company, as she is so understanding, yet I am afraid that I am doing something wrong.

I get fits of crying and depression, and cannot seem to settle to anything these days. My nerves have got very bad lately, too. Can you advise me?

ONE should acquire the technique of living in the same way as one acquires any other technique. If you had been kept away from sewing machines all your life, and now desired to work one, you would not say "I cannot learn, because other girls of my age are experts." You would start at the beginning and take every opportunity of handling a machine.

That is what you must do now with life. You cannot learn how to get on with people unless you meet people and practise. That means further that you cannot get practice unless you change your way of living, even if by so doing you force others to change theirs.

You came into the world to develop your own particular personality, and it is your duty to do so. Your relatives must find some way of doing without you. They should be encouraging you to take part in life, not holding you back.

It is through love that we grow to maturity; and your love for another girl can be a very helpful factor in your development. You need not be afraid of it, as long as you remind yourselves that such love is but a stepping-stone to the far more complete love which binds men and women together. You can make the best of each other and learn from each other, but in the ordinary course of events one or other of you will transfer her interest to a male, as is the right way in life, and you must keep that in mind so that when the time comes

you can loose each other without heart-break.

Your depression is caused by feeling trapped by life. You feel left behind. This need not be. You and your friend should encourage each other to take part in everything which is going, however awkward you feel at first. There must be social gatherings, dances and occasions of all sorts where you can learn to form part of society.

Get the habit of saying "Yes" instead of the consistent "No" with which you have kept life at bay up to now. Let your friendship for the other girl be a source of strength to you both and not a retreat.

There is a proper place waiting for you in life. Step into it! You may have to fight for your freedom, but it will be worth it.

Unsettled Mother

My husband and I live in a flat in a large town with our children, and as I am country bred I have always found this town life very exacting.

My eldest son has gone into the Forces, and since he has been away I haven't been able to settle myself. His leaving nearly broke my heart.

I am experiencing the change of life at the moment, and have been to the doctor about it. I keep imagining I have all sorts of things wrong with me. Sometimes I suffer from claustrophobia and dizzy spells.

My mother died when I was a little child, and my father broke up the home. I was brought up with grandparents. I hope you will be able to give me some advice.

YOU never experienced the parental love which would have assured you of your own value and made you feel safe throughout life. Not having a father to love you missed an influence which would have helped you to maturity, and so you still see life in terms of wanting to have instead of as an opportunity for giving.

Your living conditions are not what you would choose, and it is a pity that mankind has made so much ugliness in place of the beauties of nature. But you are, however, no worse off than thousands of others who lead contented and satisfying lives in spite of their surroundings.

Your son has left you, but you must never grudge your children a wider experience of the world. They are not your property or playthings. They are here to develop their personalities, and you must encourage them to grow away from you and not remain children.

Rejoice in your freedom. "Claustrophobia" suggests that you do not trust yourself. It may be that your husband has too

easily assumed that you do not need a sex life, or may be he has never learned to satisfy your sex needs.

If he fails you in this aspect of marriage it is all the more important that you should have some creative cultural activities to take its place. Whilst bringing up children there must be many potentialities which you have neglected. Try to discover them.

As regards your physical health. If you have an illness on your mind ask your doctor to give you such examination as will settle the point. It is a great mistake not to face up to your bogies.

Inferiority Complex

I do all the things I can to cure my inferiority complex myself, such as not living at home, joining clubs and mixing with people, but progress is too slow.

Can you tell me where I can get in touch with a psychologist who practises hypnotism, please?

EVERY psychologist is prepared to use hypnotism on any case which he considers suitable, but an inferiority complex is not such a case. The reason is that an inferiority feeling is not a symptom in itself but is a style of life, the reason for which has to be discovered.

You will benefit by consulting a medical psychologist and your doctor should be able to recommend one, or you can inquire at the hospitals. Meanwhile it is worth while considering whether you are not under the influence of your own suggestion. You are saying all the time "I am nervous and inferior." Try telling yourself: "My nerves get better daily. Every day I get more confident."

"I Was a Freak"

I was brought up in a home, and when I returned to my family at the age of fifteen, I was very unhappy because my brothers and sisters seemed to want to be unpleasant to me. I now live apart from my family, but I am lonely and do not get on well with other people.

I grew up to think I was a freak, and I had no friends. Even now in my thirties, when I see a man who is nice to me, I always hide my feelings from him. How can I cure my extreme self-consciousness.

YOU are self-conscious because you have not ceased to regard yourself as a child with everybody around you so much wiser and better.

Of course, this is all wrong. You are important in yourself. It is *you* that matters, and what use you make of that *you*. You do right to keep away from your family who will not allow you to regard yourself as

Key to Success

IN all matters success depends upon preparation; without preparation there will always be failure. When a line of conduct is previously determined, there will be no occasion for vexation.—
Confucius.

grown up, but you need some way of making yourself of use in life, apart from just earning a living.

One gets friends by taking an interest in other people and showing oneself friendly to them. Your experiences of life have made you expect people to be nasty and so you try to keep away. This is wrong. People on the whole are kindly and ready to be friends if you give them a chance.

So far as men are concerned, respect yourself and they will respect you. You undoubtedly have qualities which could make you a good wife to a decent man. There is plenty of time before you. It would help you to join some women's organisation at church or chapel, or better still some mixed club for men and women.

You have had a bad start in life, but there can be good times now.

Ugly Fiancé

My problem is that although the young man who wants to marry me will be an ideal marriage partner for me, he is not exactly "easy on the eye." In fact, he has a curiously ugly face, and I find myself very sensitive about it when my friends make remarks about him.

Do you think this fact of imperfect features would mar our chance of happiness?

HAPPINESS in marriage does not depend upon physical appearance but on personality. It would be a poor lookout for most of us if only those who show symmetry in features or form could marry!

A nice-looking girl to go about with, or a handsome man, may give the companion a narcissistic distinction, but that has nothing to do with suitability for marriage.

If your friends are so rude as to make remarks they do not deserve to be called friends. One might even suspect that they are jealous.

Your fiancé has evidently had the grit to rise superior to his handicap. We should have thought little of him had he used it as an excuse for standing aside from life.

This will not be a recurring problem. If he is the man you take him for, you will find nothing ugly about him when you live together. Indeed, his ugliness will become an extra reason for loving him. It is, after all, an extra kind of originality, and a foil for your good looks.

HOW TO OVERCOME YOUR DEFEATISM

by a Psychotherapist

"I HAVE always been a failure," said a middle-aged man in my consulting-room, "and I suppose I always shall be." Thousands of men and women are dragging themselves through life accepting failure as their fate. They know that whatever they attempt ends up either in defeat or in hopeless mediocrity, and each failure is more bitter than the last.

If you suffer from defeatism and failure, you must come to understand yourself better. You must track down the inner meaning of your defeat, and then root it out of your personality.

First of all, I want to ask you a question. *What are you getting out of defeat?* You will notice that, put this way, the emphasis is not really on the *cause* of failure, but on the *goal*.

We are defeated habitually because defeat pays dividends! Defeat has its compensations. It saves us from facing our fears. It draws attention to our brave but martyr-like efforts. It saves us from the inadmissible responsibilities of success, and yet gives us the satisfaction that we have done our best. It lets us imagine what terrific fellows we would have been if only we had had a chance!

Ask yourself, "Where am I really making for? What is my true goal?" If you are candid with yourself, you may be penetrating enough to admit that you are terrified of success and responsibility, but as you cannot bear the thought of mediocrity either, you go on working and working and you arrive exactly where you meant to arrive, that is, nowhere! You have to work terrifically hard to keep up your tottering self-esteem, but you must never succeed lest the responsibilities of success show you to be the failure you fear you really are.

Now behind this tragedy of a will working against its own success, is a story of injured self-esteem. Somewhere in your early childhood your belief in yourself was crushed, and has remained crushed ever since. It may be that your parents were unable to give you the affection your nature required, or perhaps you were faced with early situations of frustration or humiliation that took away your belief in yourself. Your great need is to be introduced afresh to this

personal injury, and to see that the damage can be repaired.

Perhaps you were the little boy who wetted his bed and had repeated scoldings for it. Perhaps you were discovered in some petty crime of infant life, and it was made to assume the proportions of the unforgivable sin. So now you try to face life with a cheerful exterior, but deep down you feel yourself to be unlike other people. You feel that you must never allow yourself to get into a position where your terrible deficiencies or "sins" or stupidities may be exposed.

So you work terrifically hard, not to succeed, but to miss the mark—after heroic effort.

Ask yourself, "What have I always been afraid of?" Track this question right back. Allow yourself to feel afresh your humiliation, fear and inadequacy, and then see that this trouble in fact need never stand in your way again. You are as good as the next man, and instead of working for failure you may be on sufficiently good terms with yourself to assume responsibility and take risks.

INJURY to self-esteem in early years often shows itself in the "inferiority-superiority" battle of men and women who never quite arrive at their goal. "Fat ugly thing, you are," a little girl was told by her parent, and it stung. It rang in her ears through the years. It shouted at her in the shops, it screamed at her whenever she most wanted to be a social success. She grew up to be neither fat nor ugly, but that was no matter. She felt herself unworthy to take her place in life.

Unfortunately, inferiority breeds its opposite, superiority, by way of compensation, with the result that the inferior person creates grandiose schemes of fame and achievement. Alas, they come to nothing, because the inferior person is afraid of his own achievements, and dare not take the prizes he most covets. He cannot trust himself, so he fails instead.

Sometimes inferiority feelings arise from a consciousness of physical defect. Sometimes inferiority has its origin in fear of social defect—"My clothes are never up to standard," thinks the little child. Having

to take a licking from a bully at school in humiliating circumstances, or being shown up as unintelligent or stupid can have the same effect.

These things hurt and leave their scars. Indeed, an early scene of utter humiliation, even though it is forgotten by the conscious mind, may become the fulcrum on which the whole future hinges. Once you can bear to recognise what, above all else, has made you feel inferior, you can now, in an adult way, face up to that humiliation and put it away for ever.

Sometimes reaction from your inferiority feelings leads you to set up for yourself standards of conduct and achievement that are quite unsuitable to your particular gifts. Remember, you *are* gifted, but where humiliation stabs us into action, we often cultivate the wrong possibilities, and leave on the shelf the things we are really good at.

Inferiority feelings tend to make us set a merciless standard for ourselves, one we can never reach. Give yourself a chance. Determine to aim for something reasonably within your compass. Once you have achieved that, your self-confidence will have such a boost that you will find yourself well on the way to better accomplishments. If you are satisfied with moderate achievements at first, greater feats will be yours later on.

EMOTIONAL immaturity is at the root of a good deal of defeatism. Parents sometimes dominate their children to such an extent that the child's personality has no room to breathe and grow. The parent has the last word on all matters, and the child is left to feel that if he contradicts his parents' superior judgment, even in the least matter, he is defying the laws of nature and is hoarding up doom for himself.

Of such stuff is defeat made. The child grows up into the physical maturity of adulthood, but in his relation to society he is still the little boy who will be punished for exerting a mind and will of his own. No sooner does he embark on bold and independent action, or begin to carve out a way for himself, than he feels strangely guilty and uncomfortable, and instead of looking for success, he looks for failure *as a sort of punishment* for daring to have a mind of his own.

Sometimes the parent so condemns the child in infancy that the child in later years wages a secret war with life, loses the battle, but at the same time takes some revenge on the domineering parent who, in his mind, has now become identified with society.

Here, for instance, is a girl who never

succeeds, because every enterprise on which she embarks is left before it is completed. She can never finish things. Why? Because as a child she was always required to finish her cabbage, her embroidery, her last crumb of bread, her everything, at the command of a harsh mother; and at the same time she was made to understand that anything *she* wanted was bad for her.

Now, she never finishes anything—as a futile revenge on her parent.

A young fellow with great ambitions had a nervous breakdown in his early twenties. He was listless, lifeless, overburdened, and completely undone. Actually, in his childhood, his father had set him a terrifically high standard to which he could not really hope to attain. If by any chance he almost reached it, the standard was made still

CONTRARY to popular notion, mental illness or neuroticism is not caused by an event but by the way a person reacts to it.—Dr. J. H. Conn.

higher. Later on, the lad's failure and breakdown signified a kind of revenge on his father, as though he were shouting at him, "Look! See what you have done to me!"

If this kind of failure is yours, then your path is clear. You are still under the domination of your parents, either seeking your revenge or submitting to them still for their approval. Your parents have made a very big mistake to fetter you like this. They cannot undo that mistake, but *you can*.

You need show no disrespect to them, but it is absolutely necessary for you to run your own life in your own way, as they have run their lives in their way. This is the inherent right of every human soul. This is democracy in the life of the family. Your parents will no doubt be fearful that you will make atrocious mistakes. And, of course, you may. Everyone does. But it is much better for you to make your *own* mistakes than theirs, and to take the responsibility for your own actions.

As you embark on the business of running your own life, you will feel uncertain, nervous and guilty, and you will expect the very heavens to descend on you in their fury. Remember that this danger is not actual. This strange feeling of guilt and this fear of doom are the very things you must overcome—they represent in your mind the voice of the condemning parent whom you must, at all costs, outgrow.

You are no longer a child. Your own decisions are much more likely to be right and appropriate than any decisions you

imagine your parents would make for you and you must strike out on your own. Recognise this "guilt feeling" as a relic of parental domination, and go forward, believing in the rightness of your own convictions.

HERE are further measures you can take. (1).—Every morning, when you rise, stand before your window, breathe deeply and say to yourself again and again: "I am free. I am running my own life this day."

(2).—Make a study of psychology in your spare time, and by conversation with people you admire, and by reading, forge a philosophy of life that is really your own.

(3).—Occasionally check your motives for action. Am I doing this to move forward

to my goal, or because I am afraid? Is this really a tactical move, or am I running away? Be honest with yourself.

(4).—Above everything, build up your self-esteem. Remind yourself that you are not different, nor inferior to other people, but as able and efficient as they are. Indeed, you have all that is required to make a success of your job and your life.

Appreciate your own good points, and accept yourself, knowing that while most people have handicaps, these can usually be "ironed out" or turned to good use. Remember, people are ready to like you and to believe in you, if you will believe in yourself.

This done, you can give yourself a pat on the back and take your first practical step toward success.

Are You Really Civilised?

SELF-TEST

A CYNIC once remarked that the only difference between civilised man and savage is that civilised man wears trousers while the savage does not!

It is sad to think that there is much to be said for this pessimistic point of view. With all our education and social welfare, we are more often than not as uncivilised inside ourselves as any old-time head-hunter from Borneo.

Try this test to see how you stand. Answer "yes," or "no" to the questions before turning to the key at the end.

- 1.—Are you aggressive, quick to take offence, to argue, to lose your temper?
- 2.—Do you always like to "get your own back" on anyone who hurts you?
- 3.—Do you find it difficult to forgive and forget an injury?
- 4.—Do you sulk or get angry if you fail to get your own way?
- 5.—Do you enjoy punishing people, either physically, or by humiliating them in front of others?
- 6.—Do you think it smart to be witty at other people's expense?
- 7.—Do you enjoy playing practical jokes on people?
- 8.—Are you always trying to boss people around?
- 9.—Would you take advantage of people if you were bigger, knew more, had more experience, or "had something on them" they did not want others to know?
- 10.—Would you have no scruples about pushing others out of the way, or hurting them, to get what you want?
- 11.—Would you play a "double game" if you thought this would be to your advantage?

- 12.—Do you put yourself first every time?
- 13.—Are you always straining to be the centre of admiring attention?
- 14.—Are you annoyed when others are praised or noticed?
- 15.—Is winning a game more important to you than playing it?
- 16.—Are you automatically suspicious of strangers, foreigners, people of different colour?
- 17.—Do you dislike those who differ from you in their opinions, interests, standards?
- 18.—Do you sneer at people and things you cannot understand?
- 19.—Do you enjoy sensual pleasures like watching nude shows, eating, drinking, exhibitions of strength and force?
- 20.—Is sexual satisfaction more important to you than love and the consideration that goes with it?

Count five marks for every "No." A score of 70 is good, while 60-70 can be regarded as satisfactory. Under 60 is poor.

A Richer Life!

MY practical experience has convinced me that inner growth and broadening personality come from daring and sharing. You dare to use the talents you have. You find yourself growing stronger—physically, mentally, socially, and spiritually. You multiply your daring a hundredfold by sharing its fruits. You give your life away and, behold—a richer life comes back to you!—*William Danforth.*

Competition

"How Psychology Gave Me Self-Confidence"

PSYCHOLOGY has helped me to gain self-confidence by assuring me outright that it is within reach of anybody who is determined to have it.

I have stopped comparing myself with other people, as I know that they also have fears and weaknesses of their own.

I have learned to take criticisms calmly, analysing them and take advantage of them to improve myself. Mistakes and failures, I now realise, are stepping-stones to success which even the greatest men and women have trodden.

I know now that I am the only man in the world with my own peculiar gifts, which nobody but myself can offer to my fellow human beings.

I have taken to having small aims and making small gains which lead on to others in turn. I do my job more confidently, as a result I have improved my handwriting and my style of dancing. And I have found that each little success has injected into me feelings of greater trust in my efforts.—*F. R. Kampala, Uganda, East Africa.*

JUST two years ago while waiting to meet a friend at Victoria Station, London, I discovered THE PSYCHOLOGIST MAGAZINE on a bookstall. I have been a regular reader ever since and now I look forward to it every month—just like waiting for an old friend.

It has helped to increase my self-confidence in a number of ways.

1. It has taught me to know myself really well. I have learnt to correct my shortcomings, which were many, and have lost much of my self-consciousness.

2. It has shown me the wisdom of devoting my spare time to those less fortunate than myself. Thus, it brought me happiness through service to others.

3. It has also helped me to find solutions to problems when in doubt.—*Mrs. P. C. Wickremesinghe, Kandy, Ceylon.*

WE learn by trial and error, more by our mistakes than by our successes. But if we are never allowed to make any mistakes, how can we learn?

To make a mistake when I was a child was a crime in itself. To say the wrong thing, or do it, even if I did not know it was wrong, brought severe punishment. So, as I grew older, I would try nothing new, and never had the slightest bit of self-confidence.

Even now at times the old fear creeps back, for you cannot live years of your life with constant fear and shake it off in five minutes.

But I have learned a way to give myself more confidence. If I meet a rather awesome person, or tackle anything that is strange, I just tell

myself that we all make mistakes and that the person I am dealing with is human, and has probably felt just as nervous as I do—and may even feel it now!

The other person is just a human being. The thing I am going to do is just a matter of common sense. If I go wrong, I am not the first, and the world will not come to an end. Not so easy to act upon, perhaps, as it appears, but with patience it can be done!—*J. B., Oxford.*

TWO years ago I felt that I was becoming indifferent to everything. In my class at school I was afraid to answer questions or to express my ideas. I began to lose touch with my friends because I thought they did not like me and I was too shy to join in general conversation.

Then I read a little psychology and it encouraged me to become myself again. I studied my educational books and that enabled me to seek new friends by chatting with them about our work and helping them with their lessons.

Then I went further and began to help older people. I found that I was becoming better liked as a result.

I joined some social groups, and gradually I became a good member, helpful and ready to offer opinions easily.

My new self-understanding has strengthened my character and enabled me to face difficulties willingly.—*Nagwa Azal, Cairo, Egypt.*

IT is fifteen years this autumn since I got my first lesson in psychology. I still remember that day, in my lodgings in Dublin, when I confided my fears to a man that I respected immensely.

I was in my twenties then, and beginning to go dancing. I had been taught dancing privately; but when I went into the hall, I couldn't for the life of me ask a girl out to dance. It wasn't that I was afraid of girls. I was fortunate enough to be on friendly terms with several. But it did not help.

I made several resolutions before I went in, but each time I returned to the digs, having only danced once or twice the whole night, while my friends had been out on every dance.

How I envied them!

While I was speaking to my friend, I suddenly, and with a shock too, realised that what I lacked was *courage!*

He kindly explained to me that in order to get this courage, I first had to get self-confidence. "And how am I to get it," I asked him.

He told me in kindly fashion that there was no reason why I should not have as many dances as my friends.

With that he gave me a formula. When he had finished I was amazed that I had not thought of it myself.

"The next time you go dancing," he told me, "dance twice, whenever you feel like it. The next time you go, dance three times, and so on, until you dance as much as your friends."

I carried out his instructions to the letter. After six months, I was so self-confident that my friends were amazed at the change in me.

But I did not forget his advice. From that day to this, I have applied his formula to other things, and have completely gained self-confidence which so long ago I lacked so badly.—Donald Lane, Dublin.

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by November 24th. Winning entries will be published in the January magazine.

The subject is: "My method of Thinking Things Out"

Facing Life with Courage

by Dr. R. Macdonald Ladell

THE description of life as a battle was at one time a favourite theme of the moralists, particularly during the Victorian age. In those days if you were an "under dog" it was largely your own fault for not fighting hard enough.

Just as during the Napoleonic wars every private soldier was said to carry a "marshal's baton" in his knapsack, so in the nineteenth and early twentieth century every office boy could be said to carry his letter of appointment as manager or director.

Much has changed since those days, but perhaps there is still something to be learned by regarding life as a battlefield. To be a good soldier implies discipline, self-respect, and courage, and these are qualities still of value. Moreover they are intimately linked. Discipline cannot be accepted, or self-respect built up when courage is lacking.

The most conspicuous failing in the citizen of today is chronic anxiety. He lives in a state of fear. Anxiety ruins the morale, hampers the achievement, undermines the health of far too many people. It causes the doctors to work overtime, exhausting themselves at the expense of the constructive preventive work they should be doing.

Anxiety is a state of mind in which thoughts of failure, disaster, and disease are always present to the exclusion of thoughts of success and health.

Life conforms to our fears. Those whose thoughts are concentrated on illness will not in all probability succumb to the particular disease they dread, but anxiety and its accompanying tensions will exhaust their nervous energy and ruin their digestions. Full health will constantly elude them.

Self-respect and the habit of self-discipline

prevents a soldier from showing fear, and self-forgetfulness in times of crisis prevents him from feeling fear. It can be the same with those engaged in the battle of life.

It is undeniable that throughout life some are more prone to anxiety than others. A maternity nurse will tell you that there are placid babies and excitable babies even from birth, yet almost at once the influence of environment makes itself felt.

Firm confident handling will soothe an anxious infant, and a baby which is competently breast fed appears to drink in with the milk a basic sense of security which can give it balance throughout life. On the other hand, a fussy anxious mother imparts her fears to her child, and this is very notable as the child develops.

Home Atmosphere

The atmosphere of the home has a decided influence on the child. Normal development takes place best when relations between the parents are harmonious and there is love without fussiness.

Perhaps psychologists must take the blame for discouraging, about a generation ago, the active demonstration of love on the part of the parents to the child. Noting the disastrous effect of smothering the child with love, they went to the other extreme and preached a doctrine of "hands off the child" which resulted in many children being correctly and properly brought up, but lacking in the one essential—an assurance of love conveyed by an occasional close embrace.

There is a possessive love which is damaging. The love which uses the child as an outlet for emotion, and holds it back

from participation in life by filling it with fears. The anxiety ridden individual is often one who exemplifies the effects of this. He has come to regard himself as too precious to be risked, rather than as value to be used.

The individual who has been starved of love has no belief in himself. Until he has learned to love himself, in the sense of believing in his potential value, he will be unable to love another. The woman he marries may find that she has a child on her hands rather than an equal partner and she may assist his retarded development by giving him the love and cherishing that his nature demands.

The anxiety ridden girl is often reacting from feelings of inferiority at being "only a girl," and it is through marriage and maternity that she may come to realise the real value of her sex and herself. But she should never be pitchforked into marriage in ignorance and when she is in a state of conflict with herself. She should be fully enlightened first as to the meaning and essential rightness of the sex instinct.

Anxiety and Sex

Adolescents of both sexes are peculiarly liable to anxiety which can show itself by general irritability or by concentration on some supposed physical weakness. Sometimes they too need enlightenment and reassurance that what they feel, and perhaps do, is not a weakness or defect in themselves, but just a part of the growing up process.

There are several links associating anxiety with sex. If we regard sex in the broadest sense as the close contact of two bodies, there is first the sense of reassurance which the infant gets from contact with the mother. This factor remains an aspect of sex even in adult life, and prompts the reflection that the fashion of twin beds for married couples may conduce to the prevalence of anxiety states.

To share a bed night after night, and to feel another body in close proximity to one's own, may offend the modern sense of hygiene. But it can also build up a sense of *one-ness* which enables both to stand up to life better, giving the courage which is the antithesis of anxious fears. Couples who are furnishing should bear this in mind and not let the *fear* of being thought old-fashioned deter them from following their instinct.

Then there is the anxiety due to ignorance of the functions of the body and the workings of the sex instinct. Children who are put off with the legend of the stork, etc., are quite unprepared for the development of their own bodies, and the mystery of life

fills them with fear. Reverence for the body cannot develop when it is made the seat of shame; instead, the wholeness of the individual is impaired, robbing him of confidence and courage.

Later in life comes the anxiety neurosis of engaged couples due to the necessary frustration of an instinct which is being constantly stimulated by proximity. Those who are aware of this danger can ration their embraces accordingly. Similar anxiety states can occur in wedlock when ignorance or wrong methods lead to frustration.

Anxiety readily develops, too, in the man who, for one reason or another fears he is losing his virility, and also in the married woman who has clamped down on her instinct for maternity. Life demands a fulfilment of oneself in so far as circumstances permit and also an acceptance of personal and social limitations. To be restricted by fear is to make fear one's constant companion. Since life is a battle it must also be an adventure and taking risks must be part of living.

It is natural for the individual to wish to keep his body fit, but anxiety to do so leading to regimes, diets and fads defeats its object since the chronic fear we call anxiety is itself a danger to health. Many mothers foolishly hedge in the child with restrictions which give it the impression that danger lurks on every hand, and that safety lies in "wrapping up" and in the observance of prohibitions affecting every activity. It is difficult for one who has had such a training to grow up carefree.

The soldier, as we have seen, requires courage and faith in himself, and he gets this latter by exercise in the use of his weapons.

We have our instincts with which to cope with life, and these require exercise in order that we may control them, and if necessary, sublimate. Self-assertion can be trained so that it becomes, not cockiness,

Programme for Happiness

TO live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to the stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common.—William Henry Channing.

but self-reliance. Acquisitiveness and greed can be toned down so that we do not ask for more than our share; sex can be disciplined so that it becomes other than lust. Fear, which has a survival value, can be pushed on one side so that we no longer hang back "because of," but proceed "in spite of."

And what about aggressiveness and the fighting spirit? Do we not need these? Most certainly we do!

A soldier presupposes an enemy, and there is no lack of these. Wherever there is injustice and exploitation of man by man there we should be in the forefront of the battle. The cry of the destitute and homeless should be our bugle call to action.

We refer to the armed forces as "the Services," and it is service which should be our watchword through life. This is the answer to those whose lives are being cramped by frustration, anxiety and fear. Whether your fears were caused in infancy,

conditioned in childhood or due to not getting what you hoped for from life they are none the less selfish, and if you look beyond self they cannot exist.

Psychology can help you to discern the factors in life which are adding to anxiety and of which you may not have realised the importance, but do not let it rest there. Alter the habit of anxiety by constructive thinking and doing, and exercise the human need to co-operate with others.

Exercise the imagination by dwelling on those things which are beautiful, pleasant, and lovely, and picture a happy ending to every day instead of cowering before the vision of impossible tasks to get through. There is always something you can do in the actual present moment, and it is *action* which drives out fear.

Then, when the time comes for you to emerge from the battle of life, you will be undefeated and your influence will live on in the lives of others!

The Psychology of Sport

by Dr. W. Béran Wolfe

ONE of the most amazing phenomena of modern life is the growth of popular interest in sports. Football, cricket, and horse-racing attract ever-increasing crowds.

When seventy-five thousand people attend a football match a psychological reason greater than interest in the game itself is at work. This psychological reason is the need of *empathy* with success—that is, close association with the successful conquest of obstacles.

Since the days of the Roman circus, mass attendance at athletic contests has been a constant phenomenon of civilisation. Modern man, pressed by the drabness of the machine age, needs more frequent opportunities for identifying himself with successful power, both to glory in vicarious compensation for his own weakness, and to encourage himself by identifying himself with the popular hero or heroes of the day.

You will remember that the Roman circus was originally a spectacle for the slaves and the poor of Rome. It was a sop to the hunger and plague-ridden populace, designed to make their lives more tolerable, a gesture on the part of those who had security to those who were without it.

Whenever the conditions of human life

become especially burdensome, the human spirit invents a device for strengthening and encouraging its resistance to adversity.

The *Decameron* of Boccaccio was written as an escape from the horrors of the plague.

The circus was born of the squalor of decadent Rome.

The spectacle of super football is born of the discouragement of the machine age.

When the human race gets into difficulties that can no longer be faced with equanimity it has developed a saving technique which can be crystallised in the phrase, "Let's change the subject."

Sometimes the change of subject becomes a real Frankenstein's monster and is elevated into a secondary goal. History tells us of the bestiality and debauchery of the Roman circus.

ITS VALUE

Both active and passive participation in sport play an important role in the good life. They are closely related to avocations and hobbies; they serve as a means of increasing our knowledge of the world, of extending the sphere of our activities, and of enlarging our opportunities for identification and emphatic training.

The chief value of sport lies in the fact that it offers an opportunity of being both a spectator and a participant.

The complete human being should interest himself in some athletic sport which will give him not only the opportunity of identification with successful power, but the opportunity of establishing a new arena in which he can gain diversion.

The business of "Let's change the subject" is one of the emergency devices of the human mind.

A great deal of significance and happiness may be attained by participation in a sport, appropriate to your physical constitution and your available time.

There is a very real sense of goodness and happiness to be derived from the playing of golf or tennis, from riding a horse, or sailing a boat. The more decentralised and depersonalised our civilisation becomes, the less each individual is granted the opportunities for achieving significance and a sense of goodness in his work or social relations.

The importance of having some athletic activity in which one can experience the goodness of one's body in action, and a sense of wholesome fatigue, is all the greater in our machine age when robust physical struggle is almost unknown.

(Next: *Philosophies of Life.*)

If You Are Living on Your Nerves—

by C. H. Teear, B.A.

WHEN I was a youngster, an elderly friend owned what used to be called a "Tin Lizzie." This high straight-backed old Ford car was a relic of motoring's early days, and it was the business of starting it that intrigued us. You wound and you wound with a long handle, until suddenly it spluttered into life. The engine raced. The chassis quivered. The whole vehicle shivered and shook with the strain.

It was a wonderful old car but, my word, how hard it worked to keep going!

Certain people are exactly like that car. Joe, for instance. Joe is not satisfied with living one day at a time, or even a month ahead. He keeps worrying about what may happen, five, ten, twenty years hence.

Will he be dead then, he wonders, and, if so, will his wife be able to manage? Is he carrying enough insurance to augment the pension he will get? He wants his boy—at the moment a child of ten—to go to a university. But the professions are overcrowded, so is this such a good idea?

You think this is crazy? Then listen to Mary. "I'm scared to see my husband going to business and the children leaving for school. I worry so much about accidents. I'm fussing all the time—about people coming in for the evening and having to entertain them, whether the maid will give notice, whether a cake will burn. Everything has become a burden."

Joe is forty and Mary thirty-one. Now

meet Linda, a college student aged nineteen.

"I wish I could control this awful tense feeling," she says. "It's just as though everything's bunched up inside me even when there's no reason why I should be nervous, like going to a party. I'm keen on parties and I usually enjoy them, but I'd enjoy them a lot more if I didn't get so tense. As for such things as interviews and examinations, well, I never really do my best because I can't."

What is the Worst?

Like that old-fashioned "Tin Lizzie," Joe, Mary and Linda manage to keep moving but it's hard going and they are taking too much out of themselves. When we do this, we bother not only ourselves but the people who have to live and work with us. Living on your nerves can be as catching as the common cold.

The most noticeable symptom of this trouble is a tendency to cross bridges before we come to them. We imagine every possible snag and see every pitfall that may arise. Our mind is tuned in to expect danger and disaster.

Of course, to some degree we must all look and plan ahead. We can't just live for today and let tomorrow go hang. But when looking ahead weakens our power of *going ahead* it is time to call a halt to it.

What can we do? The best way to beat this particular bogey is to sit quietly by

oneself and imagine the very worst that can happen.

Think for a moment! We could lose our loved ones. A tragedy indeed, and a salient test of our manhood and womanhood. Yet, as we know, thousands have to face it and bravely master themselves and their grief.

We could die. If we are Christians, we know we pass into the care of a loving God. If we cannot believe this, then death is the end of us and our problems.

We could lose our health, sight, other senses. Another cruel blow which others have endured before us and which we would not be left to bear alone.

Last, and least of all, we could lose our money. A hateful experience but, again, one which has been the lot of countless others who have faced it with courage and won through.

Reasonable thought for the future. The courage to do our best and leave it at that. This, not worrying over trouble before it happens, is the wise attitude.

Another symptom of "living on nerves" is to make ourselves tired before we actually accomplish anything. Perhaps an ordeal lies ahead like an interview or an examination. We live and re-live this in our minds, worrying whether the interviewer will be nice to us or what questions we will be asked.

Zest for Life

Of course, it is useful to try to put ourselves in the other person's place, to ask ourselves, for instance: "If I were the interviewer, what would I want to know?" But this is purposeful thinking, a very different thing from driving ourselves into a state of nervous exhaustion.

You know the kind of thing. Mother faces a busy day and keeps wondering however she will manage to get through it. We can reach a stage when it is fatiguing just thinking about what lies ahead because each task seems so hard and monotonous.

Life which should be richly satisfying can become a succession of these tasks, a never-ending pile of things which have to be done. Sometimes, it means racing against time. Often, we get into the habit of racing because we are sick of the whole weary business and want to put it behind us as quickly as possible. Our trouble is that we have lost our sense of rhythm and our zest for life.

When we live on our nerves like this, no wonder we are worn out and beaten before we really get started. We are burning up our precious energy worrying about how we will manage to get through the day; hating

the necessity of having to get down to monotonous work or jobs we dislike; dreading not being able to get things done in time; afraid of failing, or making mistakes, or not pleasing people.

In fact, we are wasting our energy on anything and everything but doing the job.

Recapture Enjoyment

There is only one answer. Take yourself in hand and drastically organise your work, if necessary asking someone to help with suggestions. Get it down to the bare essentials. Cut out all those fussy unnecessary details which always clutter up the lives of nervous over-strained people. Be severe with yourself. Work out your programme and stick to it.

You must learn to work wisely and economically and to spare yourself as much as possible. You must give yourself time to recapture your enjoyment of life and your sense of fulfilment. Acquire a job you like better if you can manage it, or, failing this, an interest that will provide scope for your talents. Give yourself the chance to breathe, to relax, to regain your awareness of the rhythm of life.

Finally, do check on your sense of personal importance. So many of us drive ourselves to the point of breakdown because we exaggerate this out of all proportion. We get into the habit of thinking ourselves indispensable, of shouldering more responsibility than is necessary or desirable, of trying to do too much. We refuse to delegate work to others even when they are willing and capable of helping us.

It could be that you are one of those people who will not trust others to do things for them. Like a woman who stands over another experienced woman, and expects her to do the washing or lay a table to her exact instructions.

Women are not the only offenders in this respect. Most of us know men who insist in

Paired Thoughts

IN character, in manner, in style, in all things, the supreme excellence is simplicity.—*Henry Wadsworth Longfellow*. The art of art, the glory of expression and the sunshine of the light of letters, is simplicity.—*Walt Whitman*.

CURIOSITY is one of the permanent and certain characteristics of a vigorous intellect.—*Johnson*. The best and most important part of every man's education is that which he gives himself.—*Gibbon*.

doing far too much and doing it *their* way. Sometimes, they bring their business habits into the home, harassing their wives and families with their insistence on petty rules and details.

If you notice this tendency in yourself, stop it now before it is too late. Encourage others to help, especially young people. But give them interesting jobs to do and do not grumble if they are not done exactly as you would do them.

We live on our nerves when we cling to our sense of importance by fighting against youth, and change, and progress, and new ideas. Of course it is a losing battle, one

that is bound to end in our defeat. Meanwhile, what a strain we put on ourselves and others! How much friction we cause, and how tired we make ourselves and everyone else!

Don't do it! Let life and change and progress carry you along with them. Work and play with others, regarding yourself merely as one of the team whether in office or home.

In this way, the engine will run smoothly and easily with wear-and-tear reduced to a minimum. You will find that you can take everything in your stride, and have something in reserve when you need it.

The Importance of Your Appearance

by Stephen Winward, M.A., B.D.

WHAT an amazing transformation has taken place within the last two years in the outward appearance of Bill Jones!

During his sixteenth year, in spite of constant nagging by his parents, he usually contrived to look scruffy, untidy and generally neglected. He seldom took a bath, and the local barber rarely saw him.

But all that was two years ago. Now he is eighteen and is in love with Joan Carpenter. He now spends hours selecting just the right shirts, and not a single spot or mark can be seen on his carefully tailored and neatly pressed suits. He is neat, clean, smart, attractive, because he now attaches the utmost importance to his outward appearance.

All Bill's friends and family smiled as they witnessed the transformation and saw him swing from one extreme to the other. But Bill is right; he has grasped by intuition an important truth. Our outward appearance does matter—and not only during the days of courtship.

It often happens, for example, that a wife, because of the many demands made upon her by babies and household duties, becomes entirely neglectful of her dress and general appearance. This is sometimes one of the factors contributing to the breakdown of a marriage.

There is a widespread idea that if only a person is sound in character, good at heart, then outward appearance does not matter. This is wrong. Certainly inner character

matters far more than outer appearance, but the one is no substitute for the other. It is true that Christ rebuked the Pharisees for cleansing the outside of the cup and leaving the inside "full of extortion and rapacity." But he did not, in urging them to be sound and right in heart and character, instruct them to neglect outward appearance.

"First cleanse the inside of the cup, that the *outside* also may be clean."

— A Revelation —

What we are inside should, and in fact does, express itself outside. It is because Bill Jones has undergone an inner transformation from boyhood to manhood that he becomes different in outward appearance.

If a wife is neglectful of her outward appearance, then that is a revelation of something inward; she is no longer sufficiently concerned to be attractive to her husband.

The outer is a revelation of the inner, that is why it matters. And it matters in a twofold way.

Let us think first of the influence of our outward appearance *upon others*. It is an accepted fact in the publishing trade that the outer cover of a book has a considerable influence upon sales. People are attracted to a book with a colourful picture on the jacket, or with an artistic design on the cover. Indeed it has sometimes happened that the first edition of a book with a plain

and dull exterior has sold very slowly. The same book re-issued with an attractive picture on the jacket has sold like hot cakes.

Of course people *ought not* to judge a book by its exterior, but by its inner contents; but since they are not acquainted with its contents, they *do* in fact judge by its appearance.

In this respect, a person is like a book. When people first meet us they are not, and cannot be, acquainted with our "inner contents." It takes time to get acquainted with a person's real inner worth. People judge us therefore first of all by our outward appearance.

Of course this may be unfair and unjust, for the proverb is sometimes true that "appearances are deceptive." We often

HAPPINESS comes not from the power of possession but from the power of appreciation. Above most other things it is wise to cultivate the powers of appreciation. The greater the number of stops in an organ, the greater its possibilities as an instrument of music."—*H. W. Sylvester.*

have to revise, in the light of experience, our first hasty judgments—whether favourable or adverse—of the character of others.

But appearances are not always deceptive, they are usually revealing. The inner character is disclosed in the outward appearance in all kinds of subtle ways. If, for example, we go about looking grim and glum, can we blame people for concluding that we are unfriendly at heart and for shunning us accordingly? If we are friendly at heart, then we must reveal it in our outward appearance.

By the smile on our face, the cheerful and warm tone of our voice, and the firmness of our handclasp, we must manifest outwardly that which we feel inwardly. "A man that hath friends *must show* himself friendly" says the Bible.

For people will react to us not according to what we feel inwardly but hide, but according to that which we express, embody, and reveal. People often go through life lonely and friendless because they lack the courage and initiative to give outward and visible signs and expressions to their deep inner desires for the companionship of others.

"Man looks on the outward appearance"—this is one of those facts which all wise folk take into account in their dealings with others. You are invited to a party and your host and hostess quietly note that you have gone to some trouble to look your very best.

They rightly take it as a compliment and are delighted.

You apply for a job; the employer makes a mental note of your neat and smart appearance, and it goes into the scales in your favour. You walk down the street and smile benignly on a new neighbour with a warm and cheerful "Good morning," and he is impressed with your friendliness.

In many and various ways we can impress others by our outward appearance, and provide them with clues by which to judge our inner feelings, attitudes and intentions.

But outward appearance not only has a big influence upon others, it also reacts in boomerang fashion *upon oneself*. In their famous theory of emotion, the psychologists Lange and James drew attention to the effect of outer bodily action upon inner emotion. "Emotion is a consequence, not the cause, of the bodily expression." Although this is an overstatement, it certainly is true that our bodily actions and outer attitudes do evoke and strengthen, if not create, inner emotions.

As William James puts it, "Action seems to follow feeling, but really action and feeling go together; and by regulating the action, which is under the direct control of the will, we can indirectly regulate the feeling, which is not. Thus the sovereign voluntary path to cheerfulness, if our cheerfulness be lost, is to sit up cheerfully and to act and speak as if cheerfulness were already there."

Not only does the inner affect the outer, but the outer affects the inner. If you make yourself smile a number of times, you will tend to feel friendliness. If you laugh outright with gusto, you will probably begin to feel cheerful. If you step out briskly and jauntily holding yourself erect, you will feel more confident and assured. Every outward manifestation reacts for good or ill upon the personality.

— Inner Effect —

Our dress and general appearance are a striking illustration of this. Every husband knows the effect, not only upon his purse, but upon his wife's general morale, of a new hat! The writer Emerson quotes someone as saying "to a woman the consciousness of being well dressed gives a sense of tranquillity which even religion fails to bestow." This contains more than a little truth.

Why is so much attention and time devoted in the Army to uniform, to "spit and polish," to decorations and general smartness? Because of the effect of these outward things upon inner morale. Next

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time you are feeling depressed and dejected, why not try the following experiment? Go and have a bath, spruce yourself up, put on your very best dress or suit and go out somewhere. The transformation in outward appearance certainly reacts powerfully upon inner feelings and may in itself be sufficient to banish an unhelpful mood.

Yes, your clothes can change your morale. It has been said, "You can change your personality several times a day merely by changing your outfit."

To sum up—your outward appearance has a dual effect. For good or ill, it makes an impression both upon others and upon yourself. In order that the impression may be for good and not for ill, it is worth while giving attention to the four factors which, combined, make up our appearance:

1.—*Your dress.* The wise Shakespeare tells us "the apparel oft proclaims the man." One of his characters, Polonius, gives this advice about dress to his son Laertes: "Costly thy habit as thy purse can buy, But not express'd in fancy; rich, not gaudy." Let your clothes be as good and smart as you can afford, but not "loud" or garish.

Our clothes should fit us, suit us, in more than the physical sense. Even if we cannot afford expensive clothes, we can always be neat and smart. Time spent in removing marks and spots, in brushing and pressing; money spent in having our clothes cleaned regularly, is well spent. Loud, fancy and outlandish clothes are natural enough for adolescents, but should be avoided by those of riper years.

On the other hand, the clothes of British men in particular often go to the other extreme of being too plain, dark, and drab. A touch of colour in dress, as in the furnishings of a home, has a buoyant effect upon the spirit. To be dressed suitably to the occasion also gives self-confidence, and tends to banish embarrassment and self-consciousness.

2.—*Personal cleanliness and neatness.* It is neither possible nor desirable that we should

be always clean, spick and span. No one expects this of the coalminer or the engine driver, the ploughman or gardener, when at work.

There is clean dirt, and dirty dirt; soil is perfectly in place in the garden flower-bed, out of place on the dining-room table. It is dirty dirt—grime where and when it need not be—that makes a person offensive.

Personal hygiene is part of the duty of man to man. The frequent bath, the careful daily shave, the regular haircut, the use of tooth-brush and nail-file—all consume time and money, but they pay rich dividends in personal happiness and social success.

3.—*Our stand and stance.* The general manner in which we hold and deport ourselves makes an impression (perhaps unconsciously) both upon ourselves and others.

Some people seem to loll and lounge, to stoop and shuffle through life, as if they were perpetually clad in a dressing-gown and carpet slippers. The human being is intended to be *homo erectus*, not stiff and pompous indeed, but erect and dignified.

How much better so many of our men appear after a short spell of military training. A healthy person at least (for not all share that blessing) should have an air of jauntiness, a graceful and easy sprightliness, a sense of the goodness of life expressed in his very carriage and deportment.

4.—*Smile!* Last, but not least in the elements which make up a man's outward appearance is the general expression on his face, and in particular his smile. The ancient Chinese recognised the importance of this in social life in their proverb "a man without a smiling face must not open a shop."

When you return home from work, your dog does not speak, but he lets you know he is right glad to see you by wagging his tail.

There is no need for us to speak in order to tell people we are pleased to see them, or that we like them very much. We can say it all with a smile!

How to Remember

by Alan Douglas

IT is a fallacy that some of us were born with good memories while others were given bad ones. Just as exercise will develop a person's body so it will develop his memory.

The process of remembering can be divided into four sections—learning, retention, recall and recognition.

It is commonly believed that the human mind is able to know so much and no more

and that for every new fact acquired, another is forgotten. This is entirely wrong, for once a fact has been learned it is stored in the memory for ever, consciously or unconsciously.

With this ever-increasing stock of facts, it is a process of association which enables you to add to your storehouse of knowledge and provides a means whereby a fact can be recalled.

Again, there are four laws of association.

If we think of a place there is usually something with which we associate it. In the case of Johannesburg it is obviously the gold mines.

Associations of time with events, such as 1066 with the Battle of Hastings, form the second law.

Similar things can be associated such as the Atlantic Ocean with the Pacific Ocean and a dog with a cat.

And fourthly there is the association by contrast as an ant is in contrast to an elephant.

How often, for instance, have you seen or heard something which has reminded you of something else? This is just the memory at work using the process of association and relationship.

TWO METHODS

One must note, however, that there are two ways of learning. One is by logical and intelligent reasoning and thinking, in which case the laws of association are used extensively, and the other is by rote or parrot fashion. Here there is little meaning to anything learned. It is just an isolated fact possessing no degree of significance or interest and such a fact, although retained by the memory, will not be remembered consciously.

Retention of facts depends upon the method of learning. Where there is no logical plan by which facts can be remembered such as, for instance, the number of days in each month, a mnemonic can be used. The mnemonic which everybody uses for this goes, "Thirty days hath September . . ."

Thus there are ways and means of submitting everything to memory and having facts readily on the tip of your tongue when required. I remember the number of a friend's car which is 3684 by remembering that 3 is half of 6, and 4 is half of 8, and the smallest digits are at the ends of the number.

Rhythm can also help you to memorise. There is a method of learning the morse code by using words, the rhythm of which coincide with the rhythm of the dots and dashes symbolizing each letter. I remember

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AS you think, you travel. As you love, you attract. You are today where your thoughts have brought you. You will be tomorrow where your thoughts take you. You cannot escape the result of your thoughts but you can endure and learn, can accept and be glad.—*James Allen.*



IT is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—*Ruskin.*

my own telephone number by its rhythm—two double three eight-two.

Of course, one of the biggest factors in helping to memorise material is interest. A child might have the greatest difficulty in remembering a lot of historical dates and yet will remember football and cricket scores, names of players, teams, etc., without effort, merely because he is interested.

From an educational point of view the more interesting a teacher can make his subject, the more likely that subject will be learned and retained in the memory.

RECALL

Let us consider now the third section in the process of memorising—the recall.

An ideal illustration of this is the man who says he has lost a screwdriver . . . can't remember where he put it . . . remembers using it in the garage on Monday morning and then . . . now did he use it on Tuesday on that packing case or was it the other one? No, it was that one and he remembers leaving it on the shelf. And so he gradually recalls what has happened to his screwdriver.

Sometimes this does not work immediately and the best thing to do is to drop the matter entirely. Ten to one the answer will come to you in a flash later on.

Which leads us on to the fourth aspect of memory which is recognition. The fact that you have recalled his name means that you also recognise it as being the name by which you have learned to know him.

It is possible for a fact to be recalled but not recognised. An example of this is unconscious plagiarism.

More often, however, a fact may be recognised which cannot be recalled. You may unsuccessfully try to recall the name of a tune, but immediately it is mentioned you recognise it as being correct.

Conditions of the memory vary also,

depending on whether that person wants to remember something or not. A man was always extremely rude to any person who wore a waxed moustache. The resistance put up by his memory was broken down eventually and it was discovered that many years ago he had been insulted and humiliated by a man with a waxed moustache. This incident, which he preferred to forget, was relegated to his unconscious memory but it continued to affect his conscious life on those occasions when he met a man with a waxed moustache.

On the other hand, a thing that you want to remember because of your interest in it, may show itself when you do not expect it.

MISTAKES

How often have you written down a date and for some reason have incorrectly written down the following month? In all probability you are looking forward to an event, perhaps your annual leave, during the following month and this fact is foremost in your mind.

The study of the memory is an enormous subject, and in this article we can only glance over the important points. One of these important points is—how can you improve your memory?

Party games are good but obviously cannot be played all the time. The most common is the one where a tray with twenty different objects on it is shown to the contestants for a period of a minute. It is then removed and they must write down as many of the objects as they can remember.

In another game the players have to try to complete a selection of advertisements from which, perhaps, the name of the product, a slogan or the manufacturer's name has been cut.

EXERCISE

The best method of improving your memory is to spend at least a quarter of an hour every day exercising it. When you get home from the office, try to visualise the position of everything that is in it. Then check up on your memory on the following day.

Try to remember the sequence of events throughout the day.

List the names of all the people to whom you were introduced during the day. Then try to visualise them and mentally describe them to someone else.

Get that mind of yours working and thinking and do away with all those unnecessary notes and knotted handkerchiefs. It will not be easy but it *can* be done!

RELAX—and Become More Efficient . . .

by H. Nevile Player

MANY people genuinely believe that by working for twelve or fourteen hours a day they can achieve more than if they only work eight hours a day.

The simple truth is that none of us can continue for long using up more energy than can be compensated for by the hours of rest we take. Even if we temporarily produce more by overwork, the quality of our work and its value to other people—which, after all, is what we are paid for—diminishes. Any temporary financial gain may quickly be followed by loss due to a lowering of prestige with our employer or customers.

In any case, every hour of overwork has eventually to be paid for in compulsory rest.

It has been established again and again in industry that a reduction of excessive hours of work results in greater output. Workers working long hours develop chronic fatigue which slows them down. After a few days of working shorter hours the fatigue disappears, enabling them to work faster.

There is, of course, a limit to the point to which hours may be reduced and output maintained. The ideal working day is one in which the energy used in work can be exactly compensated for by a reasonable amount of recreation and a normal night's sleep.

Have a Change . . .

The proportion varies with different individuals and different types of work. Some people appear to need less sleep than others. Perhaps they sleep more efficiently—a point we shall discuss later. For most normal occupations and for the average person an eight-hour working day seems reasonable enough, but in types of work calling for highly skilled and delicate manipulation, such as the making of precision instruments, this has been found to be too long.

In the case of the executive who divides his time each day among such varying activities as routine administration, interviewing, conferences, discussions and creative work; much longer hours can be worked without fatigue. For those engaged on purely intellectual activity, scientific research for example, five hours is probably

the limit during which concentrated attention can be effectively maintained.

Resting does not necessarily mean sleeping or remaining still. The brainworker who spends his evenings arduously digging his garden probably derives more benefit from this change of occupation than he would from dozing by the fire. A week's holiday in completely new surroundings, even though it is a week of strenuous and varied activities, is more beneficial to most of us than a week in bed.

Change of any kind is salutary, even from one mental occupation to another. To quote Sir Winston Churchill: "Change is the master-key. A man can wear out a particular part of his mind by continually using it and tiring it, just as he can wear out the elbows of his coat."

The late General Smuts loved to relax with children. He not only derived great joy from their presence, but they seemed to

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• WRITE FOR PROSPECTUS

to C. D. PARKER, M.A., LL.D., Director of Studies, Dept. EH85,

WOLSEY HALL, OXFORD

rest his mind and restore his faith in human nature.

Sleep, however, is the most complete and efficient method of resting. We should all of us adjust our hours of sleep so as to awake refreshed and ready for the day's work each morning. If we wake sluggish and tired, our night's rest has not been sufficient to completely eliminate the fatigue of the previous day.

It may seem strange to talk about sleeping efficiently, but if we give the matter a little thought we shall see that, with only a limited amount of sleep by which to replace the energy expended at work, the more energy we can replace in the time available the more we shall be able to expend on the following day.

Inability to relax is one of the main causes of poor sleep. Muscles incompletely relaxed continue to use up energy during sleep. It is like trying to re-charge a car battery with the headlamps switched on.

Complete muscular relaxation comes naturally to animals, but civilised man has to practise the art. Begin by lying perfectly still and imagining that you are immensely heavy and that your body is falling through space. Having got the general feeling, pay deliberate attention to the sensations of muscular contraction in the separate parts of your body; first your head and neck, then your chest, back, abdomen, legs, feet and toes and finally your arms, hands and fingers. Try to untense them one by one as you locate them mentally.

The more you practise this, the easier it will become. Eventually you will be able to relax so completely that if you lie that way until morning your body will be thoroughly rested whether you actually sleep or not.

Jittery Symptoms . . .

As a result of the stresses and strains of modern life, many people exist in a continuous state of what is termed neuromuscular hypertension and suffer both mentally and physically from its effects. Among the symptoms are fidgeting, nail-biting, crackling joints, tenseness of the mouth, facial wrinkles, nervous laughter, foot-tapping, finger-drumming, inability to sit still or to walk slowly, and chain-smoking.

Many women spend pounds in facial massage and beauty treatments to combat disfiguring lines and wrinkles, when all they need is to learn how to relax.

The ability to relax has a marked effect on personality, creating self-confidence and poise, and eliminating nervousness. It is practically impossible for a person who is thoroughly relaxed to become angry. Difficult and problem children have developed into normal, good-tempered, happy ones when taught relaxation.

In brief then, if you want to improve the quality and output of your work, achieve your ambitions, maintain your health and live with zest, this is the recipe: *work shorter hours, sleep longer, and learn to relax.*

Understanding and Overcoming Your Shyness

by Dr. R. W. Wilde, M.A., B.Sc.

"I NEVER go into a room with people in it without agonising over what they think of me," said a friend of mine. "I never say a word in company without quaking in the stomach, and dreading what sort of reception my words will get. I've never in my life spoken from a public platform; I think I should collapse if I tried it. And even among my closest friends I'm hardly ever completely at my ease.

"What on earth is wrong with me? I don't think I'm a hopeless coward; I went through the war as well as most. But, although it sounds ridiculous, I'm pretty

well as scared of what people will say and think of me, as I was of bombs."

This man was a well-made person, with more than an average share of good looks. He had done quite well in his work as a research chemist. His intelligence was above the normal. Yet here he was, hindered and fettered by his shyness, a prey to all sorts of inner devastating fears and misgivings, the victim of an over-developed self-consciousness that would not let him rest.

Let us see what can be said to these people who are slaves to shyness, who have an almost morbid fear of what others think.

(1) In the first place, my friend ought to know that he is much more normal than he suspects. I mean by this, that the shyness and self-consciousness of which he complained are a normal part of our common human make-up.

The fact is that there exist in all of us two twin and complementary instincts or propensities: self-assertion and self-abasement. The late Professor William McDougall, one of the outstanding authorities on instinct psychology, said, "A clear recognition and understanding of these two instincts is of the first importance for the psychology of character. They have a place in the native constitution of the human mind."

Herd Instinct

Man is essentially a social animal. He finds much of his satisfaction in social experience, the sharing of life with his fellows, the pursuit of communal interests. None of us would be comfortable for long in sheer and utter isolation from our fellows; that is why solitary confinement is one of the cruellest forms of punishment. And, on the historical level, we were social before we were individual; life in primitive societies is almost wholly a matter of the herd. Individuality is, on the biological scale, a comparatively late acquirement.

This is why, on the whole, the instinct of self-abasement is stronger than the instinct of self-assertion. The pull of the "herd" is strong upon each of us. Anything that sets the individual over against the herd, induces the feeling of the one over against the many, exaggerates our sense of isolation or aloneness, and tends to be uncomfortable.

To get up on a platform and face an audience produces this sense of separateness, and at once stimulates our instinct of self-abasement or negative self-feeling. To dress markedly different from other folk is a feat that few of us dare attempt; who would care to walk down the street wearing a top hat and shorts?

To hold opinions that are unpopular, to take a line that is not generally approved, to act in widely unconventional ways—all these bring us up against that instinct of social cohesiveness, solidarity, and submergence in the mass, that is one of the basic propensities of our human make-up.

My friend was nothing like so abnormal as he imagined. His inner quakings and misgivings were only a slightly exaggerated form of what lives and moves in all of us. We are responsive to the herd, susceptible to the feelings and judgment of our fellows, just because we are human.

(2) But this basic and universal impulse to negative self-feeling may be exaggerated and increased by our early experiences. The ideal is that positive and negative self-feeling—self-assertion and self-abasement—should be balanced and broadly equal. But this, like most ideal conditions, is rarely attained.

What is there, in our early experience, that can serve to exaggerate and over-stimulate the negative self-impulse over against the positive self-impulse?

There are various factors. An over-sheltered childhood can do it, any set of conditions whereby the growing youngster is not brought into the rough and tumble of shared experience, and made able to stand the criticism and opposition of his fellows. That is why only children tend to be over-sensitive and unduly self-conscious.

But, equally, carping criticism and constant fault-finding on the part of parents or teachers can do it. A child whose small efforts are continually jeered at and depreciated, tends to become unduly self-aware and self-afraid, to be over-sensitive to the judgment of his fellows.

Again, counsels of "perfectionism" can do it. A child whose parents demand the impossible of him, whose smallest faults and

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misdeamours are exaggerated into enormities of immorality, whose wagon is hitched too long and too often to a star, will also grow up fearful of his actions, over-sensitive to the thoughts and feelings of others, and inclined to write off even his finest and sincerest efforts.

Actually the friend who consulted me was an only child. As often happens in the case of an only child, whose parents have all their eggs in one treasured basket, his early training had had far too much in it of the "perfectionist" character. While his occupation of research chemist was in large measure a withdrawn and isolated one; poring over test-tubes and statistical tables in the isolation of a laboratory, he lacked the social rough and tumble, the give and take, the knock for knock, that life in a factory or a bank or a large office necessarily entails.

So that, in his case, to what might be termed the basic and normal negative self-feeling, had been added an overdose of self-abasement by virtue of early experiences and later professional calling.

(3) In the third place my friend, and all afflicted like him, would gain much by a due appreciation of the facts as I have outlined them above. They need to know they are not some queer freaks of nature, but ordinary, normal human beings, motivated by the same impulses, subject to the same instinctive propensities, as work in all of us. At most, they are the victims only of a slight overdose of what is there in our common human make-up. And to know and realise the facts is more than half the battle.

At the same time, everyone troubled by this over-active sensitivity, this over-functioning of the normal instinct of self-abasement, would do well to recognise that here is a state of affairs that must not be meekly accepted and submitted to. Mature living, genuine adulthood, maturity of character, demand that we should take a hold on our natural impulse towards self-depreciation, and, when this threatens to

carry us beyond the limit of normal humility and modesty, should attempt a personal re-adjustment and re-making.

A really mature person must be prepared to take a line, to be loyal to his own deep convictions, to be, while not callously insensitive to the feelings of others, yet not the abject slave and victim of them.

It is here that genuine ideals, moral principles, and thought-out convictions, are a tremendous help. The finest contribution we can make to life is not to be servile "Yes-men," but to act on those principles and persuasions that commend themselves to our deepest heart. Progress, as Emerson affirmed, comes about through those who are willing to "dare the mob."

Let them Say!

If no man had ever had the courage to act on inner conviction and to depart from the merely conventional, there would have been no progress and no human advance at all. No man ought lightly to violate the current usages and standards of his time and place; but no mature person ought to be the unreflective and abject slave of them.

Among the ruins of Pompeii were found rings on which was inscribed the following: "They say. What say they? Let them say!" Bernard Shaw had this motto inscribed over his own fireplace. In the last resort, what does it matter what "they" say? What matters but that a man be faithful to the best he knows, be content to be simply and genuinely *himself*, and not over-anxious as to the judgment that others may pass upon him.

Let a man go out to life, prepared to be and do his best, to act on the best he knows, and, for the rest, not be overmuch concerned with what others may say or think, nor over-preoccupied with himself and his own subjective broodings. Loyalty to ideals, faithfulness to conviction—this will lift a man beyond fear of opposition and above over-concern with self.

Are You a Difficult Person?

INSTEAD of taking things as they come, some people seem to expect to be disliked. They look for slights, and assume that people are critical. To this type of person, friendly suggestion is interference; accidental failure to see them and say "Hallo" is a deliberate snub. Try this test to check whether you have a touch of this malady. Put a tick against the way

you would react before turning to the key at the end.

1.—You are busy doing a job. Someone comes along and watches you.

A.—He's only standing there to criticize or to spy on you. His presence makes you jumpy and irritable. You may even fly into a temper.

THE best way to make your dreams come true is to wake up.—*J. M. Power.*

- B.—You are doing your best and no one can do more than that. You may wish that the other person would go away, but it doesn't make you irritated or put you off what you're doing.
- 2.—*Someone criticizes or makes a suggestion.*
A.—He's only trying to make out he knows more than you do. You are annoyed and show it.
B.—You are grateful if it is a good idea or the criticism is helpful. In any case, you don't get upset.
- 3.—*You make a criticism or a suggestion.*
A.—Of course you're right, but the other person is sure to dislike being told. You're all set for him to get nasty and ready to get nasty yourself. It shows in your attitude with the result that there is bad feeling.
B.—You are very careful to choose your words. You say them privately to the person concerned or bring them out in the course of friendly discussion.
- 4.—*Someone speaks sharply to you.*
A.—It makes you feel inferior and you hate it. You answer back. Usually, one word leads to another until there is an unpleasant scene.
B.—Naturally, you don't like it. But you try to make allowances or to see the other person's point of view. You're big enough to take it and to control your resentment.
- 5.—*You fail to get that rise or that promotion, or you have a run of bad luck.*
A.—Someone's got his knife in you, or you haven't enough influence, or you didn't get the chances other people had. You grumble, you resent it, and how you hate to see others getting on.
B.—It's tough, but you count your blessings and keep trying.
- 6.—*Someone fails to notice you.*
A.—It's deliberate, of course. He thinks you're not good enough for him.
B.—The chances are he's thinking about something else or busily engaged with others. You give him the benefit of the doubt.
- 7.—*People are talking among themselves or speaking a language you don't understand.*
A.—They're talking about you behind your back, criticizing, making fun. You feel uncomfortable and angry or depressed.
B.—Why should you assume that you are the subject of their conversation? Anyway, you have enough confidence in yourself not to worry.
- 8.—*People are in a silent mood, engrossed in their own affairs.*
A.—You badger them to talk to you and

feel hurt or angry if they won't. Or, you say nothing but feel unhappy because you're sure you must have offended them in some way.

B.—If people want to talk, that's fine. If not, you leave them alone to snap out of it.

- 9.—*Someone breaks a promise or lets you down some other way.*
A.—You should know better than to trust people. You walk around like a martyr, expecting everyone to hurt you. In fact, you're disappointed if they don't.
B.—You take it in your stride, good-naturedly accepting explanations and excuses. You control the tendency to depend too much on others.
- 10.—*You are in love or very friendly.*
A.—The other person must agree with you about everything, and want to do what you want to do just when you want to do it. You are ready to quarrel the moment he (or she) "lets you down."
B.—Love and friendship are questions of give-and-take, of not expecting the impossible. You are content to live and let live, and upon occasion to agree to differ.

*

*

Count five marks for every ticked B. Forty is good and 30 is satisfactory. Under 30 is poor. A good way to help yourself is to keep this test by you and try it again at intervals.

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring.* This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. *All correspondence confidential.*

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Reviews

Theories of Personality

TO enter the psycho-analytical field in this decade is to find oneself bewildered in a mass of conflicting theories concerning the mind and emotions. Not only do we contend with three contrasting schools of thought—those of Freud, Jung and Adler—but to the Freudians we must now add an interesting variety of so-called neo-Freudians. Some of these alter and modify Freud's original concepts, and others "out-Freud" Freud himself.

In *Psychoanalytical Theories of Personality* by Gerald S. Blum (McGraw-Hill, 32s., postage 6d.), the author has attempted to cut his way through this forest of theories for the benefit of students and workers in the social services. He would not claim to have achieved a satisfactory synthesis, but he does give, in a very compact form, an idea of the psychological theories prevalent today.

One feels that a valuable balance would have been brought to the work had more prominence been given to distinguished British psychoanalysts, Ernest Jones and W. R. D. Fairbairn.

Some sections seem to give hardly adequate treatment, as that on the super-ego. At the same time, a great deal of care has gone into this book, and it will be of tremendous help to the student and to the psychiatrist who wish to see in bold relief the conflicting claims of eminent workers.—C. E. B.

THOSE who are acquainted with the writings of John Cowper Powys will know him as one who is able to squeeze the last ounce out of the mere satisfaction of being alive. It is something of this attitude which he tries to convey in *In Spite of—a Philosophy for Everyman* (Macdonald, 15s., postage 5d.).

Some idea of it can be got from the following quotation taken from the section, "In Spite of Loneliness":

"For you, whoever you are, whether man or woman, boy or girl, are like nobody else . . . you are absolutely unique. Your mind has its own secret thoughts, fancies, ideas, impulses, caprices, humours, terrors, manias, illusions. . . . You were born alone, and alone you will die.

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"Even if destiny has made you a waitress or an office boy, let it be a secret mania of yours, known to no living soul but yourself, to repeat to yourself as if it were a luck-bearing phrase out of a fairy tale, or from some ancient ceremony: *Alone with endless space! Alone with endless space!*"

The same sort of technique is described in the chapters on pride, orthodoxy, beliefs, class insecurity. There is no doubt that "everyman" can learn much from this teaching which is not so far from the doctrines of psychology as the author supposes."—R. MacD. L.

DR. JOACHIM FLESCHER, the distinguished author of *Mental Health and the Prevention of Neurosis* (Allen and Unwin, 45s., postage 8d.), describes the purpose of the book as being "to show the greatest possible number of people—psychologists, educators, parents, doctors and clergy—that is, all whose task it is to protect man in his psychic and physical

IF I were growing up again, part of each day even if it was only ten minutes, would be devoted to some study which would improve my mind and personality, and my general knowledge.—C. R. Hay.

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integrity, exactly what today's psychology is able to contribute toward furthering the well-being of the individual and of society."

Dr. Flescher does not claim any originality for his work, which follows the recognised psycho-analytic lines, but his wide experience in clinics and child guidance enables him to cite cases and to illustrate his arguments in such a way as to make them readily followed.

Like all psycho-analytic literature, there is much in this book which is bound to arouse resistances in the normal reader, and the author shows skill in his presentation which can help towards overcoming these.

Those who know anything at all of the subject will be aware that the prevention of neurosis must begin with the management of the child and that this includes a healthy attitude towards the child's sexual and eliminatory functions.

There is no direct "self-help" for the neurotic in this book, although it could help such a one to trace the beginnings of his trouble. The value of the book is for the serious student. It cuts a clear path through the mazes of psycho-analytic literature and can be read for pleasure

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as well as profit by those who approach without prejudice.—R. MacD. L.

PERSONALITY TESTS AND ASSESSMENTS, by Professor P. E. Vernon (Methuen, 18s., postage 6d.), is the first comprehensive account of methods of personality assessment by a British author.

It begins by a short survey of theory about personality and points out the difficulties in any method of test and assessment. After this it describes the weaknesses of the common interview method. It takes in its stride each main type of technique, such as tests based on physique or psychological measures, on expressive movements such as gestures and handwriting, tests of behaviour such as those used by the War Office Selection Board in their "house party" methods.

It also deals with the ratings and rating scales, with questionnaires, and with projective techniques. The evidence for or against each test or method is very carefully surveyed.

Our main criticism is that this book of 220 pages is not long enough. The treatment appears frequently to be much briefer than it ought to be. This book, however, is a pioneer and as such we welcome it.—B. L.

TO practise painting or sketching is undoubtedly soothing to the nerves, for you are usually out in the open air in front of nature, and the small petty foibles of your daily life are forgotten, says R. O. Dunlop in *Painting for Pleasure* (Teach Yourself Books, 6s., postage 4d.).

"Life can be seen from many aspects," he writes. To the painter it is "a series of shapes, colours, lines, related into ever-changing visual patterns. Those who desire to paint what they see around them have to acquire the habit of seeing life in this pictorial way. They have to dismiss from their minds, temporarily, the matter-of-fact, day-to-day view, and to begin instead to visualise in terms of shape, in terms of line, in terms of colour. . . ."

Here is the reason why painting is such a restful, soothing hobby. Once we acquire the artist's viewpoint, we become so absorbed in what we see that we forget ourselves and our worries—forget even to be self-conscious about trying to paint.

"Painting is not difficult if one just drops the self-consciousness that makes one feel incompetent," Dunlop tells us. His excellent little book contains a warning about concentrating solely on technique—"think fervently and all the time of your subject, of what is thrilling you and urging you to express your feelings . . . and you will find that the means of doing the job will come to you as if by magic.—C. H. T.

LEONARD W. FERGUSON has written an outstandingly successful book in *Personality Measurement* (McGraw-Hill, 48s., postage 8d.).

In one volume it brings together an account of the major methods by which personality tests have been constructed, previously available only in widely scattered sources. The treatment includes a sufficiently detailed discussion of each method so that the student can acquire a real working knowledge of the basic principles involved.—B. L.

IF you remember "Itma," the high-spot radio programme of the war years in which the characters had a ripe Dickensian savour, you will recall that the script writer was Ted Kavanagh. Ted became worried when so many of his friends seemed to be suffering and dying with heart disease, and even more worried when he himself began to feel tired, to lack energy, and to have a bad time with his ankles.

He decided to do something about it. For one thing, he set about reducing his weight to normal proportions. Now, a fitter man, he has written *Why Die of Heart Disease?* (Harrap, 9s. 6d., postage 4d.). The book is illustrated with lively sketches, and makes its points in the light-hearted vein which one would expect from Ted Kavanagh, but the meaning of it is serious enough.—J. M.

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Edited by L. M. Leonard

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IF I were growing up again, part of each day even if it was only ten minutes, would be devoted to some study which would improve my mind and personality, and my general knowledge.—C. R. Hay.

"AS you grow ready for it, somewhere or other you will find what is needful for you in a book."—George Macdonald.

integrity, exactly what today's psychology is able to contribute toward furthering the well-being of the individual and of society."

Dr. Flescher does not claim any originality for his work, which follows the recognised psycho-analytic lines, but his wide experience in clinics and child guidance enables him to cite cases and to illustrate his arguments in such a way as to make them readily followed.

Like all psycho-analytic literature, there is much in this book which is bound to arouse resistances in the normal reader, and the author shows skill in his presentation which can help towards overcoming these.

Those who know anything at all of the subject will be aware that the prevention of neurosis must begin with the management of the child and that this includes a healthy attitude towards the child's sexual and eliminatory functions.

There is no direct "self-help" for the neurotic in this book, although it could help such a one to trace the beginnings of his trouble. The value of the book is for the serious student. It cuts a clear path through the mazes of psycho-analytic literature and can be read for pleasure

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as well as profit by those who approach without prejudice.—R. MacD. L.

PERSONALITY TESTS AND ASSESSMENTS, by Professor P. E. Vernon (Methuen, 18s., postage 6d.), is the first comprehensive account of methods of personality assessment by a British author.

It begins by a short survey of theory about personality and points out the difficulties in any method of test and assessment. After this it describes the weaknesses of the common interview method. It takes in its stride each main type of technique, such as tests based on physique or psychological measures, on expressive movements such as gestures and handwriting, tests of behaviour such as those used by the War Office Selection Board in their "house party" methods.

It also deals with the ratings and rating scales, with questionnaires, and with projective techniques. The evidence for or against each test or method is very carefully surveyed.

Our main criticism is that this book of 220 pages is not long enough. The treatment appears frequently to be much briefer than it ought to be. This book, however, is a pioneer and as such we welcome it.—B. L.

TO practise painting or sketching is undoubtedly soothing to the nerves, for you are usually out in the open air in front of nature, and the small petty foibles of your daily life are forgotten, says R. O. Dunlop in *Painting for Pleasure* (Teach Yourself Books, 6s., postage 4d.).

"Life can be seen from many aspects," he writes. To the painter it is "a series of shapes, colours, lines, related into ever-changing visual patterns. Those who desire to paint what they see around them have to acquire the habit of seeing life in this pictorial way. They have to dismiss from their minds, temporarily, the matter-of-fact, day-to-day view, and to begin instead to visualise in terms of shape, in terms of line, in terms of colour. . . ."

Here is the reason why painting is such a restful, soothing hobby. Once we acquire the artist's viewpoint, we become so absorbed in what we see that we forget ourselves and our worries—forget even to be self-conscious about trying to paint.

"Painting is not difficult if one just drops the self-consciousness that makes one feel incompetent," Dunlop tells us. His excellent little book contains a warning about concentrating solely on technique—"think fervently and all the time of your subject, of what is thrilling you and urging you to express your feelings . . . and you will find that the means of doing the job will come to you as if by magic.—C. H. T.

LEONARD W. FERGUSON has written an outstandingly successful book in *Personality Measurement* (McGraw-Hill, 48s., postage 8d.).

In one volume it brings together an account of the major methods by which personality tests have been constructed, previously available only in widely scattered sources. The treatment includes a sufficiently detailed discussion of each method so that the student can acquire a real working knowledge of the basic principles involved.—B. L.

IF you remember "Tina," the high-spot radio programme of the war years in which the characters had a ripe Dickensian savour, you will recall that the script writer was Ted Kavanagh. Ted became worried when so many of his friends seemed to be suffering and dying with heart disease, and even more worried when he himself began to feel tired, to lack energy, and to have a bad time with his ankles.

He decided to do something about it. For one thing, he set about reducing his weight to normal proportions. Now, a fitter man, he has written *Why Die of Heart Disease?* (Harrap, 6s. 6d., postage 4d.). The book is illustrated with lively sketches, and makes its points in the light-hearted vein which one would expect from Ted Kavanagh, but the meaning of it is serious enough.—J. M.

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Edited by L. M. Leonard

This book provides a practical and inspiring guide to lasting mental health and happiness and will help in overcoming fear, worry, discouragement and depression. Some of the chapter headings are—How to Calm Down—Here's help for Low Moods—Guideposts to Mental Health—Relief from Tension—The Art of taking it easy. This book is most helpfully written. (8/- postage 3d.) from:—

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How to Live a Full Life without Strain

by Marjorie Boulton, M.A.

IT is possible to live a full life without strain! I am a full time college lecturer, and in addition last year I wrote three books and took a diploma. I believe that for most people there is a far greater danger from *underwork* than from doing too much.

William James, the great psychologist, said that the average man develops about ten per cent. of his real latent mental ability. In fact, he is underworked! In our highly specialised civilisation, with its conveyor-belts and single-subject degrees, this is even more likely to happen than in a simpler civilisation.

The underworked person is bored, and boredom is a fruitful cause of nervous strain, depression, petty vices, delinquency and even industrial accidents. Boredom with one another probably spoils more marriages than downright cruelty or infidelity. Boredom in school makes all attempts at education futile.

We are underworked if we are failing to use any of our human capacities. This is not always our fault. The malnourished person, the person from a miserable home or the sick person may need to change his circumstances before he can enrich his life much. But we can all take stock of ourselves and find out if we could be doing more with our short, precious span of life.

Let us consider then what are the main human capacities and how each individual can use them to the full.

1. *Intellectual*.—Most people are more intelligent than they suppose. I have seen the amazing mental development of mature women in thirteen months at an emergency

training college. I have taught a man who spent his working hours pushing a wheelbarrow and his leisure learning Latin and theology. I have known a commercial traveller with a knowledge of psychology that would have been adequate for a university lecturer in the subject, a low-grade clerk who took a diploma in sociology in evening classes, a Regular Army soldier with a scholarly knowledge of Italian literature.

It is a privilege to meet such people. They are far happier than others whose amusements are merely passive—the films, radio, television and watching games.

Nowadays there is no difficulty in finding intellectual stimulus. There are good classified free libraries in every town and most villages. There are classes and clubs for everyone and every subject. There are magazines, weekend schools, and correspondence courses. Nothing could be easier than to give yourself a wonderful mental work-out.

✱

2. *Practical*.—People who spend their lives doing brain work, on the other hand, sometimes suffer from a lack of practical, physical activity. We are made of mind and body and it is not wise to neglect either. We need to use our hands and acquire manual skills of which we can be proud.

Again, I know a physicist who is an expert with a crochet-hook, a specialist in modern languages who is a first-class amateur cook, a headmaster with a passion for gardening.

I am a brain worker, but during the

NOW the God of hope fill you with all joy and peace in believing, that ye may abound in hope.—*Romans xv: 13.*

holidays I like to cook at home. If I were cooking every day, this would be work; but it is play and recreation for me, and also gives the one who usually cooks the opportunity to spend some time in intellectual pursuits.

One great advantage of manual occupations is that we see concrete results, which can be very gratifying to those in such jobs as teaching, where the results are intangible and sometimes seem doubtful.

Games and sports are also a good way of using the body and adjusting ourselves to the material world. There are good facilities for most games today and clubs and teams are generally delighted to hear of someone who would like to come along and play.

*

3. *Creative*.—Every human being should practise some creative art or craft. We need not excel at something in order to enjoy it; we need not paint well enough for exhibitions, sing well enough for the concert platform, write for publication.

I write semi-professionally with some success; I am also trying to play the recorder, and so far the sounds issuing from it have been predominantly horrible; but the attempt is very interesting and stimulating! Sometimes people are over-anxious about results and forget that if a thing is worth doing—it is even worth doing *badly*.

Classes in most of the arts and crafts, and books for self-tuition, are available to all. Just to experiment by ourselves with paint, or a bit of soft wood and a knife, is very good fun. To know the difficulties of creative work gives us a greater respect for the person who is good at it, and a greater power of appreciation.

*

4. *Social*.—"It is not good for Man to be alone," at least, not all the time. Man is a gregarious animal. If those gregarious instincts are not satisfied by a pleasant social life in the family and the neighbourhood, a man may be swept away by the mob for the sake of companionship.

It has been well said that to share our lives in friendship doubles our joys and halves our sorrows. All of us need people with whom we can have *real* conversations, and, as no two people ever understand one another completely, there is always plenty to discuss.

It is not really difficult to make friends; all we usually need to do is to behave in a friendly way. Love is often unrequited, because it includes physical attractions that are unpredictable; unrequited friendship is rare.

*

5. *Curiosity and Wonder*.—Children are rather exhausting when they are at the stage of asking "Why?" all the time, and because of this we sometimes grow up to feel that curiosity is an evil. But a healthy normal curiosity is wholly good, and has led to all the great discoveries of mankind.

Millions of people must have seen the lid of a kettle moving before it occurred to the inventor of the steam engine to ask himself some questions about it. I have seen a small child in a kind of intellectual ecstasy trying to understand the workings of a candlestick with a movable socket; the man of fifty is the better for a lively interest in how his car or his radio works.

Shops are fascinating even if we have no money; how wonderful that there are so many different objects in the world! How wonderful is the railway station where we have to wait, with the marvellous machines and the endless variety of human faces and bodies!

We need to keep a little of the curiosity of the child in order to enjoy life to the full. So long as we remain inquisitive, we can hardly be bored!

*

6. *Sexual*.—In human beings much of the sexual need is mental; tenderness, companionship and imagination make the difference between love and lust, and it is love that most of us really need.

In our present civilisation we often have to restrain our sexual needs for many years, and this gives rise to inner conflicts.

We can prepare for a normal life by becoming informed from responsible scientific works, by cultivating friendliness and sympathy, and by mixing with the other sex; and then we must await developments.

But if we are to avoid strain we must come to terms with this need, either in the natural way or by substituting other interesting activities for it as a temporary measure.

If we give ourselves wholeheartedly to life, if we adventure to the full, the reward is rich. And life, after all, is like a bargain sale: "*This wonderful offer will never be repeated!*" Let's get on with it, then, and savour it to the full.

DEALING WITH PROBLEMS IN MARRIAGE

by a Medical Psychologist

WHERE do marriages begin to go wrong? Some will say scoffingly "The first seven years are the worst." Others will talk learnedly of the fifth year or the tenth year as being critical periods.

If people were all exactly alike and were married at the same age and lived under exactly the same circumstances with children made to pattern, it might be possible to point out danger points with some certainty.

But since the fact is that every man and woman is a unique individual moulded by his own special experiences of life there can be no certain answer to the question. All one may do is the point to certain periods and certain experiences as liable to put a strain on the marriage bond when they occur.

The first year of married life may put the reality of the bond to the test. The transition from the honeymoon period to the necessary adjustments for everyday living can be too hard for some; particularly if they have married for wrong reasons. The instinct which drives men and women to seek a mate can produce a deceptive glamour. Hence perhaps the pithy proverb: "Marry in haste, repent at leisure."

At the risk of having my windows broken by irate females, I must record my opinion that young men should be put on their guard not so much against loose women as against those whose intentions are honourable!

It is a delicate question how far a girl should take the initiative in such matters, but there is a decided difference between a girl who allows herself to show that a man's attentions are not unwelcome and one who

uses her arts to lead him on to a point where retreat is hardly possible.

That is the value of an "engagement period," which should I think be distinguished from betrothal.

The latter formerly involved a ceremony which was looked upon by the church as almost equally binding as marriage. But to be "engaged," whether or not a ring has been given and received, should mean only that the two claim the right to have opportunities of seeing each other in their respective domestic settings and to share interests and experiences in order to arrive at a right judgment as to their suitability.

Living Together

Being engaged should *not* be a period of unlimited love making. It should be a rehearsal for living together, but certainly not for sleeping together. In saying this I am not thinking only of conventional morality (which, by the way, is based on human experience) but of the impossibility of trying to measure sexual compatibility under any other circumstances than social sanction and unlimited time for adjustment by trial and error.

Many marriages do come to grief because of failure in sex adjustment, but it need not be so. It is possible to get expert advice. Failure on the part of the man is often due to the vicious circle whereby anxiety in approach leads to the first failure and that brings about more anxiety. Encouragement and patience are what the man needs, and the wife who uses reproaches is going the right way to prolong the difficulty.

Certainly the woman who was brought to my notice recently who walked out on her husband after three weeks of such wedded life is one who had married for the wrong reason. There can be little love in a case like that; only a craving for sensation, otherwise they would have found a *modus vivendi* whilst seeking proper advice.

It is a curious fact that though men and women will talk freely to their doctor about the functions of elimination and submit themselves to examination without hesitation, they are shy of approaching their family doctor about sex. Perhaps they think

Man and Wife

THE nearer you come into relation with a person, the more necessary do tact and courtesy become.—*Oliver W. Holmes.*

*

MAN and wife are equally concerned to avoid all offence of each other in the beginning of their conversation. A little thing can blast an infant blossom.
—*Jeremy Taylor.*

that the average doctor is too young and innocent to know about such things!

A readiness to seek advice might save a lot of worry and misery. Admittedly some doctors are more ready than others to discuss such problems, but all of them know where further advice can be got if it should be necessary.

Except when there is absolute failure to give and receive satisfaction, the physical side of marriage can be given too much importance. It is a mistake to have rigid ideas of what should and what should not happen; it is a mistake to make love "by the book." Where there is real love the couple will find their own way to harmony.

Baby Danger

Well, suppose that the couple have got over the difficulties of adjustment of the first year and are beginning to think and speak as "*we*," what comes next? There is a very definite danger-point to the marriage bond with the advent of a baby. It should not be so, of course, and it need not be so. What novelists once loved to call "the pledge of the couple's affection" should further cement the marriage.

It is by becoming parents that men and women overcome the tendency to ingrowing selfishness as they go through life. Taking a wife or husband is the first step in such liberation, and parenthood should set the seal on it.

We are dealing however, with imperfect human beings. Women often say that men are always boys at heart, and this is true in so far as most men throughout life retain a need for mother-love, and unconsciously look to the wife to fill that need.

It is a sign of maturity when a man can see his wife centring all her interest on the new baby and can adjust to the changed circumstances without jealousy; and it is a test of mature womanhood, too, when the wife can sense his needs and prove that he still holds first place in her heart.

Or it may be that it is the wife who requires reassurance that the man still finds in the matron the girl he fell in love with and married.

It may seem fantastic to suggest that the birth of a baby can mark a danger period, but we are thinking in terms of the first beginnings of disharmony. Every event which calls for new adjustments and self-forgetfulness is, in fact, a test of the marriage partnership. It is this fact which causes sociologists to give *emotional* immaturity as the chief reason why marriages come to grief.

One or other or both of the parties are not sufficiently grown up to be able to make adjustments. They are willing to share their goods, but when it comes to sharing attention it is always (whether openly expressed or unconscious) a case of "Me first."

This puts the reasons for unsuccessful marriage still further back to the childhood home. The spoiled child who thinks he has a right to whatever he covets, equally with the repressed child whose feeling of inadequacy gives him an ego in constant need of bolstering up, will need to expand his personality before he can hope to become a good partner in marriage. And, of course, the "he" in this case can equally be a "she."

Jealousy and possessiveness are the fruits of inadequacy and inferiority feelings, and these can make a hell of any home. However much the couple feel themselves to be "one flesh" (as the Church puts it) and capable of harmony, such harmony must not be achieved through the over-riding of one person at the expense of the other.

It is best for each to encourage the other in interests which he or she does not share rather than to expect them to be abruptly ended by marriage. There is a serious flaw in the love which does not respect the personality of the loved one; and perhaps this is the place to stress the importance of courtesy and politeness throughout married life.

How many a husband has smarted under his wife's tongue and heard her the next minute purring over the telephone or at the front door greeting a visitor! How many a wife has listened to the praises of her husband's thoughtfulness from a neighbour and thought ruefully "Little you know what he is really like!"

It is sometimes said that conventional politeness means nothing and costs nothing, but this is not so. It sweetens and smooths intercourse both within and without the home and the cost is *self control*, which is a rare and a precious thing.

Infidelity

I suppose I shall be accused of writing from the man's point of view when I suggest that another danger point in marriage is the absence through illness of a dearly loved wife.

Anxiety brings the need for comfort and the instinct is for a man to seek comfort in the arms of a woman, just as a baby seeks its mother. When there has been sexual deprivation as well, a man may find himself committed to infidelity through the sheer force of his longing for his wife. He is

How to Be a Successful Optimist

KEEP as fit as possible. The healthier you are, the more optimistic you will feel.

Get out into the fresh air as much as possible. There is no better antidote to pessimism.

Never sit around nursing trouble. See what can be *done*.

A lot of people are pessimistic because they expect too much, and keep on getting disappointed. Be reasonable about the things you want.

Have a definite goal, something practicable you can enjoy working for.

Develop self-confidence by knowing your job thoroughly. Feel that you are valuable to people.

Do your best and don't worry. If you make a mistake, it is an opportunity to do better next time.

Don't plan or look too far ahead, or meet trouble half-way, or worry about what may happen.

Cultivate the friendship of happy people who are not afraid of life. Do things with them so that your life is full of fun and interest.

Watch the books you read and the films and plays you see. Concentration on the pessimistic sordid side can "suggest" you into this mental attitude.

Always look for the laughs and the kindness and the heroism.

Cultivate a sense of proportion that puts everything in its right place—including yourself.

unfaithful in body but not in mind. This is something which is hard to explain to the average wife, should the need for explanation arise, but it is an aspect of the eternal child in man which women should be aware of.

It is easy to regard the proof of infidelity as a reason for at once bringing the marriage to an end, but it need not be so. The associative ties of marriage are not limited to sex and no wife who has experienced years of happiness with her husband should allow her injured pride to influence her judgment and push her to seek drastic remedy.

What of the man? Is he to condone when loneliness and deprivation have sent his wife into the arms of another? It is important for a man to know who is the father of his child, and so nature has made "one law for the man and another for the woman." But a man equally with a woman should be able to take all circumstances into consideration and not judge hastily.

If an harmonious marriage relationship has been built up over a series of years there is something between the couple which should triumph over the weaknesses of the flesh.

Sex, however, retains an importance in its own right throughout most of life. The satisfaction of the instinct brings peace and content. Its frustration breeds a vague anxiety and discontent. This can make middle-age a dangerous period for the stability of a marriage.

The physical urge which lent glamour to the honeymoon has gradually waned, or more truly has been pushed on one side and has acquired only a secondary importance. Care of household and children and the economic struggle have tended to obscure it. There comes a period when the husband is perhaps too immersed in business to note that, now the children are getting off her hands, his wife is lonely. Perhaps also he has long taken it for granted that his wife has lost interest in "that kind of thing."

Need of Each Other

She has probably taken it for granted too, and would be ashamed to acknowledge to herself that her chronic anxiety and depression can be associated with repressed sex. The man gets impatient with a wife who is always ailing and tends to look outside the home more and more for amusement and interest. The wife gets more and more self-centred and complaining.

This is the time when the couple should get together for a real stocktaking, confessing their failures and their weaknesses and should frankly review their relationship over the past years. If they are genuinely suited they will come to realise their essential need of each other.

"They got married and lived happy ever after." Shall we ever live down the implications of that fairy tale? Marriage is not an end but a beginning; and living happily means making the fullest possible use of oneself in life—adjusting oneself to the problems of living without self-pity when things go wrong, *working* at the job.

It is easy to be cynical about marriage. Robert Burton, a seventeenth-century writer said: "One is never married, and that's his hell. Another is and that's his plague." But in the adventure of life it is better if one can find a partner.

Neither man nor maid should make marriage a goal in itself. But each will do well to make himself or herself the kind of person who can get the best out of marriage when it comes.

COMMONSENSE AND YOUR EMOTIONS

WHICH should rule in life, the heart or the head? In one form or another this is one of the questions I am most frequently asked.

Except in the experimental progressive schools, education during the last century has meant education for passing examinations rather than education for living. The "heart," the emotional side of life, has been pushed on one side in order that the pupil or student may concentrate on acquiring knowledge regarding set subjects. The result is that many of those regarded as certain winners by parents and teachers find themselves failing and losing interest just when the academic goal is almost reached.

They have learned a great deal about many subjects, but they have not learned to know *themselves*.

At one time a university provided the necessary training ground. One of the older residential universities fulfilled a role in education which is inadequately realised by the more modern type, or by a training college. The undergraduate found himself responsible not only for the time he spent in study, but for his leisure and his pleasures. He had opportunities for social life denied to the man who has to catch a train or bus daily back to his home, and he could sit up all night discussing the problems of life, comparing notes with contemporaries, and thus achieving a balanced view, even though most questions were left open.

We seem to have lost this leisurely approach to life. Speed has penetrated into everything and people in their early twenties get flustered because they feel they ought to have found a settled niche for themselves. They believe they ought to be clear as to what they wish to do in the way of a career; and many of them get perturbed because they have not yet found the one and only partner for life.

HERE is an example of just such a young man in a hurry: "I have just finished my National Service and now feel a strong urge to settle down and get married. I have enjoyed myself with a fair number of girls; and they consider me good

looking. I have a good physique and do a lot of sport.

"Three months ago I met a girl, and though I am very much in love with her, she seems only friendly to me. She is different from the others and I don't know what to do. I call at her home and take her for a walk and we find plenty to talk about, but she does not want any love making. She finds a lot of interest in her church and social club.

"My other girls have been much more responsive. Should I try and forget her, and stop calling?"

In his hurry, this young man does not appear to be using either his heart or his head. If his heart ruled, surely he would not be so ready to abandon a possible prize; and if he used his head he would not need me to provide him with the following answer.

"IF you have met the girl you would like to marry, then she should naturally appear to you to be in a different category from those you have had 'success' with.

"A girl who has healthy interests and will not be rushed is, one would think, just the kind of girl who would make a good wife eventually.

"Surely it is worth your while to let her set the pace, and to prove that you can be good companions before you practise any love making. It is very unwise to let yourselves be worked up emotionally if there is no prospect of immediate marriage.

"This girl appears to have correct values. Courtship should mean just what you are doing; that is, giving yourselves the chance to see how you would get on in daily companionship. It should not be just an opportunity for indulging in love making.

"If you love her, you will not ask her to do anything which would lower her self-esteem. If she comes to love you, it will be your task to show yourself worthy by patience and understanding. Respect her as the future mother of your children and all will be well. If she decides that she cannot love you, then you will have to accept the position and fade away, leaving her none the worse for having known you."

NOW we come to a girl of eighteen who believes her problem to be an intellectual one, whereas it is her emotions which are the reason for her trouble. She gives as her problem that she has not been able to settle to a job since she left school.

"I don't seem to fit in anywhere. I am no good at anything and what is worse, I don't really know what I want. I was good at some subjects at school, but I never liked maths or science. I never had any real girl friend, but I make friends easily with men who are older than myself."

She is the eldest of her family and this last sentence suggests that she has some degree of emotional fixation on her father; which is probably the reason why she does not feel more adventurous and want to leave home. She also has the idealism natural to adolescence.

"My present job seems drab. I want one where I can feel I am playing a useful part in the world."

At the same time she has inferiority feelings, making her hopeless and depressed, and "I lie awake at night with my brain twirling madly round and round, and I ask myself questions that never get answers."

She is daunted by life as are so many young people who do not understand themselves. Her parents have been content to pile responsibilities on her, such as usually fall to the lot of the eldest, without attempting to give her the self-knowledge and factual knowledge which could fit her to bear them.

If she had control of her emotions she would soon find herself a job, even if she had to go far to get it. She would realise, too, that at eighteen one's experience of the world is far too small to enable one to know just what one wants to do in life.

She writes a good letter, and, as I tell her, she is undoubtedly capable of educating herself as she goes through life. "What you get for yourself is far more important than what you got at school. It is only through study or long use that people become 'good' at anything. Most of us begin by doing some job because it is there to be done, and only later (if we are lucky) find ourselves a more satisfying role. Those who are sensitive and artistic are seldom good at maths and science."

BESIDES this girl's emotional dependence on her father which makes her feel it is impossible to leave home, there is—as a basis of the inferiority feelings—an inability to come to terms with the natural awakening sex urge. I try

Talking and Listening

TO be a good talker, one needs a quick intelligence and a fund of readily available knowledge. To be a good listener, one must be charitable, one must be sensitively aware of other people, and one must be interested in everything.—*Aldous Huxley.*

to explain this, as I am constantly doing to so many readers:

"If you feel inferior it is not because of any real deficiency, but because you dislike yourself. The sensual side of sex conflicts with your idealism, as it constantly does in all adolescents who have been uninstructed, and so regard that aspect of self as essentially shameful.

"The sex urge is a responsibility which points the way to happiness and fulfilment later, and it should never be used to the detriment of another, or tried out with another except under conditions of permanency and social sanction.

"Except in the rare cases where there is a vocation for a celibate life, sex cannot be isolated from the rest of the personality and put in cold storage, and you should not despise yourself because of solitary experiences and physical sensations which show that your sexual nature is alive."

It is always rash to advise anyone with regard to a career, except when vocational guidance is called for—in which case testing should be undertaken by competent authorities.

I may, however, suggest that it is worthwhile for any girl in the position of my correspondent to consider the possibilities of domestic service. Like service in the Forces, domestic service teaches self-respect through ordered discipline, and the capacities it fosters are just those which any man would be glad to find in his wife. The snobbishness which used to make it a despised occupation, has, one hopes, gone for good, and it is now a recognised profession with training centres and regulations.

TO resume the general problem we started with, in my opinion the average person is afraid of emotion lest it should run away with him. (In dreams it is often symbolised by restive horses.) In actual fact, life generally could be better did we allow ourselves to be more spontaneous.

Commonsense is supposed to be practical and intellectual, and indeed in that meaning it is painfully common. Regarded as the

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emotional sensitivity which is natural, and therefore common to all humans, it is rare, because it is almost always diluted with caution, and loses its drive.

Yet in our relations with our fellows it is this common sensitivity which needs to be given full value. When we are spontaneous we are sure to make mistakes at times; but so we are apt to do anyway, however carefully we weigh things beforehand.

It is always fear which prevents spontaneity. The fear of being wrong; the fear of being conspicuous. Try to banish fear when faced by the need for decision, and the issue will appear plain.

Perhaps the problem of heart versus head can best be solved by saying: let your heart determine the direction of your interests and endeavour, and let your head plan the necessary steps.

Are You a Constructive Personality?

WE hear a great deal about constructive and destructive criticism, but this is not the only field in which these two conflicting attitudes come into play. Day by day, in a hundred little ways, we reveal what we are really like, whether constructive and helpful, or destructive and hurtful.

Here is a test for you to check on yourself. Put a tick against the way you would react before turning to the key at the end.

1.—*You have an argument with the wife (husband) or a friend. You cannot agree.*

A.—You recognise everyone is entitled to her (his) point of view. You are not hurt and there are no hard feelings.

B.—You feel annoyed, hurt, disappointed, resentful. It rankles in your mind and spoils your day. You are quite likely to take it out on somebody else.

2.—*You are poorly and go to bed.*

A.—You are as co-operative as possible, and not slow in expressing your appreciation for everything that is being done for you. You do not expect others to run up and down stairs more than is necessary.

B.—You are an invalid and therefore the "most important" person in the house. You demand to be the centre of attention, but you are more ready with complaints and criticism than with your thanks.

3.—*Your family or friends want to do something.*

A.—You fit in with them cheerfully, sharing their enthusiasm. You are ready and eager to go—or you pretend to be.

B.—You are not keen and how everybody knows it. You hang back making everyone late. You just do not care about spoiling the day with your lack of enthusiasm.

4.—*You meet a stranger.*

A.—You are friendly, sociable, responsive, prepared to like him.

B.—You do not trust him, or you are sure he dislikes you, or you cannot see that you have any interests in common, or he is not your type—too good for you or not good enough.

5.—*Someone loves you very much.*

A.—You treasure the feeling they have for you, and you are careful to give generously of your love and appreciation in return. Above

all, you are gentle and try not to hurt them.

B.—It gives you such a feeling of power and importance. And what an opportunity to try to manage the other person's life, to become possessive and demanding. You expect him (her) to give in to you every time.

6.—*You experience failure or a setback.*

A.—This is a challenge which makes you try harder.

B.—You are bitter and resentful. You blame other people and circumstances outside yourself. You become bad-tempered or full of self-pity.

7.—*You make a mistake.*

A.—You admit it and apologise. But you see exactly where you went wrong so that you will not do it again.

B.—You will not even admit that you could make a mistake, let alone apologise. You just ignore what has happened and carry on like a steam-roller. (You may even deny that it happened.) Or, you push the blame on somebody else.

8.—*You come up against someone or something you cannot understand.*

A.—This could mean an exciting new friend or another interest. Anyway, it is a stimulating experience.

B.—You do not like anyone or anything you cannot understand. It makes you suspicious and antagonistic.

9.—*Someone hurts you.*

A.—It is not very nice but leave it at that. Perhaps when they have time to think it over, they will realise that it was a rotten thing to do.

B.—"War" is declared as you do your utmost to get your own back. This is something you will never forget.

10.—*You look at the world around you.*

A.—Sometimes, the future looks grim. But you cling to hope and courage and keep trying to do what you can to help things along.

B.—What is the use, you wail, as you give way to pessimism and despair. Or, you are only concerned with grabbing all you can get for yourself.

Count five marks for every ticked A. You should be able to score full marks, but 40 may be considered good; 30–40 is satisfactory. Under 30 is poor.

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

THE PSYCHOLOGIST ADVICE BUREAU

My "Evil Moods"

I seem to have days when I am "on top of the world," and on these days even if things go wrong it does not worry me, and I can still enjoy life. Then, for apparently no reason, feelings of inferiority and jealousy almost swamp me.

I loathe and hate myself at these times for being capable of such horrible suspicions, but it does not do any good. Then, as suddenly as it comes, the evil mood goes again.

I have just become engaged, and what worries me is how anybody can like me at such times, let alone love me. I would do anything to become a more amiable person.

A few years ago I used to quarrel a lot with my brother who is five years younger than I, but we are good friends now. I am rather a quiet person, but when I am in a bad mood I seem to make people notice me by being cross, disagreeable—and altogether miserable.

We all have moods, and those who are sufficiently self observant learn to control them.

Most of us, too, are dependent on reassurance. We like to be told we are loved and wanted. In time we build up a sense of our own personal value which is not so dependent on others.

You will undoubtedly come to this mature state. Meantime you have never quite re-established yourself yet from the shock you had when your brother was born and displaced you from your position as the centre of interest. You were an "only child" for several years, you see.

No doubt then you tried to recover attention by being "cross and disagreeable" and you have kept up that technique. Don't worry though. Being alert to your failings and having a sense of humour, you will be able to overcome these troubles.

Being "engaged" is an unnatural state which causes anxiety feelings. There is a perpetual frustration in meeting and parting. Your ego gets reassurance by being made love to, but there can be no fulfilment. Unless you are to be married soon you must learn to make your meetings less emotional.

A husband and children will put an end to jealousy and inferiority feelings for you. Meantime perhaps you can begin to laugh at yourself now.

We wish you much happiness; to judge from your sensible view of life, your marriage should be a fruitful and successful one.

Perspiration Problem

I am convinced that I have an offensive body odour, although I have asked a few people about it, and they say that they have noticed nothing.

I perspire very considerably, and therefore I take little exercise and I find it difficult to mix with people.

Could you suggest any treatment for this?

YOUR perspiration is a reality, but the idea that you are offensive through it is a creation of your own fancy. It is part of an inferiority feeling. Because you do not feel worthy to mix easily with others, excessive perspiration gives you an excuse for avoiding company.

You are continually obsessed with the thought "What do people think of me?" and are therefore continually tensed and anxious, and this tenseness is exactly the condition which encourages perspiration.

There is a vicious circle here, you see. The more you perspire the more anxious you feel, and the anxiety makes you perspire more.

As soon as you accept yourself and know that you have a right to be yourself, and

need not copy or compete with others socially, you will find yourself relaxed and will not perspire more than normal. You are probably one of those people who naturally perspire easily but that does not matter.

The real root of your trouble no doubt lies at home. If you are the eldest you may have been made anxious by being continually told to set a good example. A prudish attitude to sex which you learned from the atmosphere in your home may also have made social difficulties for you.

You need to widen your interests and extend your activities instead of restricting yourself. If your parents are holding you back from life or treating you as a child you may need to assert yourself.

Slight Stammer

I am handicapped with a slight stammer, but on many occasions I do not show it.

There is a young lady I am very interested in at the moment, but I am nervous of asking her to go out with me in case she notices the stammer.

I have never had much interest shown in me by my parents, and I haven't many friends.

Can you help to overcome my fears of a stammer despite my environment?

WHY should you be afraid of a stammer? A slight stammer can be somewhat attractive.

In any case it is not a crime. When you offer yourself as a lover or husband it is you yourself you offer. Your personality is independent of your height, or the colour of your hair, or the shape of the nose, or any impediment in speech.

Actually a stammer, or a tendency to stammer, shows a sensitive disposition, and if the lady draws any conclusions from it, it will be that a man who has this tendency is likely to be sympathetic and considerate as a husband.

If you see that to stammer is no real detriment, then you lose your fear of stammering. You do not need your father to take an interest in you now. You need to realise your right to be yourself.

You appear to be tackling life in the right way or you would not have made the progress you are making. You will be unwise to try to rush the lady. Show your interest and encourage her to talk of herself, but do not let her feel she is committing herself to anything, and you must not monopolise her.

It may help you with your speech to read *The Stammerer Unmasked* by Dr. Macdonald Ladell (Pitman, 3s. 6d., postage

3d.). It gives an original angle on the disability, and many find it exceedingly helpful.

Afraid of People

Can you please advise me how to overcome a terror of meeting people?

I am a young man in a quiet office job, appearance fairly good, acutely conscious of having no female friends, but with an intense dislike of mixing with other people, and a total inability to converse.

My early years were spent alternately with one parent and then the other, as my mother and father had separated. Between times I used to stay with an elderly childless couple in the country.

During my National Service it happened that I was near home, and since then I have lost a job which involved meeting people and been put on to routine work. My hobbies are, I realise, largely non-creative: reading, watching sport, and listening to the radio.

Can you please help me?

YOUR history is an example of how one tends to form one's own environment in life, just as a spider or an insect chooses a suitable home for itself. Feeling yourself weak in sociability you have so managed things that you are doing work which makes no social demands on you. You are constructing a chrysalis!

The difference between you and the insects is that they have to seek an environment adjusted to themselves. You, being a man, are able to adjust yourself to environment; and you must conquer your weakness by seeking an environment which strengthens you.

Separated parents have made you apprehensive and suspicious of life, and so you look for a corner in which you can live unmolested. Well, now you can start to learn a new technique!

Regard yourself as a learner and you will cease to worry because you are not as expert as others in social life. Set up as your goal the aim of making the fullest possible use of yourself in life, instead of seeking the safest shelter.

Other people have shown themselves prepared to trust you; you only have to learn to trust yourself. You do not need to be a great talker, or the life of the party. You only have to show willingness to contribute; to take an interest in others.

What is there to be terrified of? You have the instincts of a decent citizen. You are not a burglar or a cosh boy, against society. You only ask to be accepted, but you must make some advance yourself.

Few people will take the trouble to draw out one who tries to keep under cover, though it might be worth while for you to be one of those few, and look around for those who are as retiring as yourself, and help them to confidence.

Substitute "I'll try" for "I couldn't possibly." Go where you would like to go. Do what you dream of doing. Don't take your cue from parents who have not been successful in managing their own lives. Learn from the wider world.

It may be that you are held back by feelings of unworthiness arising from difficulties in adjusting to your sex instinct. An adequate social life, cheerful company, a little fun and frolic, are a great help in

providing some outlet for sex, whereas solitary brooding piles up tensions.

You came into life in order to contribute according to your gifts. You are a unique personality and you must develop on your own lines.

Avoid routine in living. Do something different each day. Get up at a different hour, catch a different bus, lunch differently.

Why not make it your ambition to get back the more responsible job you once held?

Give a smile as well as a word to those people you contact and give two words where you have only given one. Study other people, too, and take an interest in them individually. You will find it rewarding.

Speaking Personally

by John May

Remembered Sunshine

THE sun is wearing off now, but despite the approach of the dark days of winter, when we shut our eyes the memories of our holidays return as bright sunlit pictures on the cinema screen of the mind. At least, they do if we were lucky or wise enough to pick the kind of holiday that we most needed.

I was lucky. Circumstances sent me to an island in the blue Mediterranean Sea where everything was the exact reverse of my everyday life.

Usually I read six or eight newspapers a day. Here there was none. I normally listen to the B.B.C. news two or three times in the twenty-four hours, and here there were no radio sets that received the programmes from England.

I sit at a desk most of the day, and when I go out to talk to people it is usually with a notebook in my hand. Here there were no desks to sit at, but only golden sand to lounge upon, and the conversation between swimmers was certainly not to be written down!

Tea and coffee are my everyday drinks, but in this island there was only rough wine. There were no buses to catch, and trains ran only once a day. The only way to get to the village on the hilltop was to trudge along the dusty road in the hot sunshine—or hire a donkey and proceed with more ease and less speed.



In one golden bay was a steep little hill with a ruined castle at the top. Here a local brigand had lived for seven years "in hiding." Though all his friends knew where he was, the police were officially "unable to find him" although he was a wanted man.

Then, at the end of that time, they decided it was too late to deal with him for his alleged crimes, so he came out of hiding and resumed normal life in his vine-draped cottage with its fig tree.

A village that glistened white and pure in the sunshine at the top of a mountain had been without a schoolmaster for two years. He had gone home and had not troubled to come to school the next day, or for seven hundred days after that!

So an inspector at last went to see him. They became friends, and the school teacher did not come to school for the next ten years. Then the authorities retired him on full pay, and found another master, and the school re-opened.

At home here, such goings on would be highly reprehensible. But what could be more delightful in a holiday place than that everyone is so easy going?



It took me five full days to settle to such a lazy sun-drenched way of life. I had a silly itch for action and work. Then at last I sunk into the general happy lazy way of life. The wine stained my lips, the sun browned my skin, the sea salt caked on my chest. I slept in the shade at noon, and was wide awake and gay at midnight under the bright stars.

"Parting is dying a little" the French say, and when at last I departed from that island, I left a little of myself behind.

The whole happy holiday was coloured through-out by a personal thing, a bitter-sweet regret. But I left behind also some of those things which all of us would be better if we shed. The irritability of temperament that comes from too much stimulation with news and noise. The jumpiness that makes missing a bus and waiting five minutes for the next into a major disaster. The neurosis of towns and telephones and too much insistence upon time.

Our modern civilisation with its plumbing, its television, its cars and jet aeroplanes is a wonderful thing. But there is still a soothing balm to be distilled from the "laissez faire" manner of the primitive ways of life, where tomorrow is also a day.

The Case of

by a Lay Analyst

The Girl who Could Not Face the Day

FROM the settee my new patient looked up at me with haggard eyes. "Every morning when I wake up, I wish I were dead. I feel I can't face it."

"What is it you feel is too terrifying to face?" I asked her.

"I don't know . . . everything. In the morning I feel it is everything—getting up—my breakfast—going to work—meeting people—my work—my boss. . . ."

"Seen from the viewpoint of waking, just from that angle, all these things seem too much for you. But," I went on, "as you go on through the day, you deal with these things. They haven't been terrible, when you look back at them in the evening?"

"No," she admitted, "they look different then, not so bad. But then I am so tired, I feel I only want to go to bed. And when I get there I cannot go to sleep for hours, very often. I feel I am too tired to sleep. Then in the morning I wake up and wish I could stay there and sleep. But I can only lay awake and worry, because I mustn't sleep, I must get up. And waking up is so awful. I want to sleep on for ever and ever."

She was silent for a little. Then she spoke so quietly that I could hardly hear the words: "Can you help me?"

I was watching her as she lay there. Her posture was not comfortable. She held her neck rigid; and her hands were clasped tightly. She would not, I thought, have looked her thirty years if she could have let the strained lines in her face smooth themselves out.

I ASKED her about her current life. I did not expect to find in this the key to her anxiety; but it might give us a clue eventually to lead us to the key.

In any case, I knew it would show me more of her pattern, because the way we live and react today is always the expression, in terms of reaction to existing environment, of that deep, underlying emotional pattern, which forged itself in our earliest years.

It was a very ordinary and very grey picture she gave me. She held a moderately good, rather responsible post in a fair-sized firm. It was not very exciting work. But she had been there a long time, and the

thought of changing never entered her head. The head of the firm was a morose man, rather a taskmaster. He rarely showed approval.

Her parents were both dead, and she lived in the house of her (rather unhappily) married sister, who was badly off. There was no strong affection between the sisters, whose tastes and interests were entirely different. But my patient, the elder by two years, felt a sort of responsibility towards the younger.

She had few real friends, and there had been little romance in her life. In the course of our sessions together I learnt to know her history very well, and in great detail.

She scarcely remembered her mother, and the succession of female relatives and hired housekeepers who had looked after her and her sister as children had been too full of changes to leave much impression on her.

After the mother's death (and probably before that event, too) her father had shown himself to be a very difficult man. He had undoubtedly, in his way, loved his wife very deeply. But he had taken her death very badly—selfishly, as a personal injury. It was as if it had been a betrayal.

After his bereavement, he seemed to mistrust and dislike every woman. At times, at very rare times, he had, as it were against his will, let his very profound love for his elder daughter begin to reveal itself. But always its expression had been suddenly interrupted. It was only the corner of the curtain that was ever lifted, to fall again suddenly, and hide everything, except that grim, censorious façade, which sooner or later terrified or exasperated whatever woman was for the time being looking after his home.

When my patient as a little girl had welcomed one of these brief revelations of her father's feeling for her, had responded by childish gestures of love, he had immediately found fault with her for one (apparent) reason or another. Her hands were dirty, or she ought to have been in bed long ago, or she had left her toys lying untidily about.

This hurt the child. It hurt her so deeply

that she had learnt never to respond to any passing sign of affection he might give her—never to let it appear that she loved him and that she knew he loved her. Most of the time she even hid these feelings from herself.

Her sister seemed to have inherited much of her father's disposition, together with a strange sort of almost hostile dependence on my patient.

When the father had become bedridden with his last lingering illness the sisters had been aged twelve and fourteen. As he grew weaker and weaker his intractable mood had been concentrated in hostility to whoever nursed him . . . except his elder daughter.

In the last few months of his unhappy life he had more and more insisted on her company; and it was she alone who had any influence over him. As a consequence, child though she was, the nursing of the dying man had been largely in her hands.

Then he had died, clasping her fingers, and with a look in his eyes which, so she felt, at last expressed all the love for which ever since she could remember she had been starving.

THE next few years had been, as she explained, "like being tossed in a little boat on a large sea, not knowing where you were drifting."

Her sister had married, too young, foolishly, and really out of desperation; and had called on her to share her home (and, chiefly, its expenses); and at about the same time she herself had obtained a post in the firm where she is still working.

The life into which she then settled was not at all a happy one. But, she said, for a long time it nevertheless seemed "right." Then, although she could not envisage any voluntary change in her outward circumstances, little by little her terrible fears had grown, and at last they had become intolerable.

In her sessions, when she was talking quite freely, she several times made a sudden transition, without realising she was doing so, from a mention of her current troubles to memories about a time in her very early childhood, when an aunt, her mother's sister, was looking after them.

It appears that this aunt was said to be very like the dead mother. Perhaps that was the cause of this being a peculiarly unhappy time. For her father's bad mood seemed to be terribly intensified. Her room was next to his. And she could remember waking in the very early morning, before

I NEVER did anything worth doing by accident, nor did any of my inventions come by accident; they came by work.—*Thomas A. Edison.*

it was light, and hearing him pacing up and down, and sometimes he would groan or make angry exclamations.

Then she knew that it would be a very black day, with no break in the clouds of his displeasure.

It took her a long time to learn to realise and to *feel* how exactly the environment into which she had drifted (or more truly into which her unconscious had driven her) was a parallel of the old life of her childhood. Again and again when she spoke of her sister's demands on her, and her own feeling of mixed resentment and compulsion to help, I led her to dig into memories of similar feelings in her childhood, when the child in her naturally rebelled against what the "little mother" was impelled to do and to sacrifice.

Again and again when she spoke of her morning fears, I let her mind return to those childhood worries, when she had trembled as she wondered what her father would do and say that day. Would he only scold, and frown? Would she have so much as a smile or a friendly touch?

She saw, little by little, how she was willing so faithfully to serve her disagreeable chief, because her unconscious mind mixed him up with the father whom he so resembled in all his unattractive ways.

It was true that her father had loved her, underneath, and this man did not, but the unconscious never worked all this out. It does not analyse. The chance external similarity is often sufficient to determine a transference of feelings from a parent figure existing in the memory (the unconscious memory) to another person in the current environment, quite irrespective of that person's real character.

ONE day she suddenly cried out indignantly: "You don't mean that I am in love with my boss?" "It is you who have suggested it," I pointed out.

She was at first very angry. Such a love was hopeless and stupid. He was a married man, and his only feeling for her was that she was a useful worker who did not rebel against his disagreeable conduct.

After this realisation, however, her fears began to decrease, and she felt rather less tired in the evenings. But she was still very

unhappy, and more conscious of her unhappiness than before. She realised her loneliness.

But one finds over and over again in treatment how, as self-knowledge grows, an opportunity for healthier self-expression will present itself. Really, of course, such opportunities abound; but most of us are unable to recognise them, because we are unwilling to recognise ourselves.

She had been lonely and without romance, because her love was wrongly placed, and she did not recognise it as love. That was because, as a child, she had had to hide the love she really felt for her father.

Now she admitted she was lonely. So she began to spend more time visiting her friends. One of these had a brother. This young man had recently met with an accident, which had nearly cost him his life. When the danger was over, he was still suffering very severe pain and condemned to lead an invalid life for many months. She felt great compassion for this young man, and her visits to the house became very welcome both to him and to those who looked after him, because he was very depressed, and her presence seemed to cheer him and to do him good.

And that was how her romance began at last.

AGAIN we had the old pattern—the sick man, the expression of mutual affection uninhibited because of the patient-nurse relationship. But her father, as he became more affectionate, had grown nearer to death. This young man, as his affection grew, was daily nearer to life.

She has not yet left her post. She can do with the money, and will not finally retire until she marries. But she no longer fears the day; and if, when she wakes, she should chance to think of her chief, she feels quite indifferent as to his mood.

If we are afraid of today, we must, first of all, make sure it is today we are afraid of, and not yesterday—that long ago most important yesterday of our childhood.

This girl's progress began the day she was able to recognise that her fear and worry were about her dead father and his moods.

It may be true that today will bring real problems. But we must learn to face them in their own right, and not to multiply them by confusing their importance with that of a childhood problem, that the child was not able to solve.

TEST YOUR SELF-CONFIDENCE

WE cannot get very far in this world without self-confidence. We must believe in ourselves. Although conceit is a bad thing, lack of healthy pride is even worse. There is a great difference between true humility of character and a feeling that we are not as capable as other people.

Try this test to see how you stand. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Are you prone to think that others are better than yourself at most things?
- 2.—Are you apt to imagine that people generally have a poor opinion of your abilities?
- 3.—Are you easily influenced by people?
- 4.—Does criticism make you depressed?
- 5.—Would opposition stop you from carrying on with something which you, personally, believed in?
- 6.—Do you find it difficult to make decisions?
- 7.—Do you usually wait to let someone else take the initiative?
- 8.—Are you nervous and unwilling to shoulder responsibility?
- 9.—Are you scared of saying "No" to people?
- 10.—Does rudeness and curtness upset you and make you feel "small"?
- 11.—Would you rather give in than argue?
- 12.—Do you try to avoid expressing definite opinions?

- 13.—Are you scared of asking questions and pressing through an inquiry?
- 14.—Do you frequently find yourself apologising or making excuses for yourself?
- 15.—Do you find it hard to "put yourself over" and "sell" your ideas to people?
- 16.—Are you embarrassed when people notice you and ask who you are?
- 17.—Do you shrink from going to places and doing things alone?
- 18.—Are you in the habit of going around with the same people, and doing the same things year after year?
- 19.—Do you feel a constant need for sympathy, approval, liking?
- 20.—Are you prone to take a "back seat" when you are in company?

Count five marks for every "No." A score of 70 is good; 60-70 is satisfactory; 50-60, fair. Under 50 is not satisfactory.

If your score is low, take a sheet of paper and make a list of everything you have accomplished to date—your school and business record, any certificates, prizes, special talents you possess, any languages you know—in fact, every achievement, no matter how small. Look at your list every day and add to it as time goes on. In this way, you will constantly remind yourself of your good points and your progress, and you will build up a healthy pride in yourself.

Keep this test by you and try it again later.

Competition

"My Method of Keeping My Mind Alert"

I HAVE found the main thing is to have as great a variety of interests as possible. I never get bored with them. I have discovered that it is a mistake to spend hours at one thing and one thing alone.

The constant change brings fresh stimulus to each subject with which I may be dealing, and consequently I tackle things with greater natural zest than hitherto.

I find, too, that it is most essential to indulge in both physical and mental activity, thus ensuring that both mind and body have sufficient rest while the other is engaged. This method keeps the mind fresh, alert and efficient, with the necessary support of a healthy body.—*Robert G. Long, Upper Tooting, London, S.W.17.*

I KEEP myself in good health by swimming in the summer season and playing tennis in the winter season.

In spite of the backward social life in my town, I enjoy the pictures and attend occasional parties. Sometimes things go wrong, but I always try to look at the better side of life and do not indulge myself in worrying.

I try to see that I am becoming more efficient and alert, by self-analysis. Every experience in life carries with it a blessing of some sort.

Self-analysis also helps me discover defects in myself which I try to correct by reading and learning from other people's experiences.—*Eugenie A. Mansur, Ashar-Basrah, Iraq.*

I HAVE achieved alertness and efficiency of mind by adopting an appreciative, critical and inquisitive attitude towards things.

This has widened my mental outlook and brought me interesting hobbies.

I always think out several solutions to my daily problems, and imagine future problems likely to come my way and try to devise beforehand several tactics of approach.

I have found a critical, inquisitive and appreciative attitude of special importance in aiding mental concentration.—*F. R., Kampala, Uganda.*

MY method of ensuring an alert and responsive mind, sensitive to the world of things around me, was to use auto-suggestion and the association of ideas.

First, I suggested to my mind when I awakened from sleep or just before retiring to bed: "Recall and sort out for me all the facts about, say, a pencil." It was hard on the mind as it had never been used to such treatment before. Persistence and practice did the trick. Results followed.

Which led me to the second point. One idea soon tumbled out after another. A number of ideas were written down on paper. They

appeared jumbled. Never mind; it took a few moments for me to set them in order. Then I proceeded to the next object or idea. I practised with concrete things before trying out the abstract.

I make this a daily exercise. I have not skipped a day. My method can be practised anywhere and at any time. Only the simplest of materials are needed—paper and a pencil.—*Ooi Kee Beng, Perak, Malaya.*

FIRST, I try to keep physically fit, for I am certain that mental fitness and physical fitness are very closely linked.

Secondly, every evening I quietly review, in order, the day's events. I try to remember the appearance of people I have met and to recall exact conversations as well as actual incidents. This simple exercise I have found to pay handsome dividends, aiding especially memory and concentration—and future conduct!

Third, I like to tackle and master something entirely new. I am very interested in music, for instance, and am at the moment mastering reading music.

Fourth, in addition to wide general reading, each month I try to get to the heart of at least one newly-published book connected with my profession and I find this keeps me from getting into a rut.

I once heard of a clerk who said he had had thirty years' experience, but a bantering colleague said this was really one year's experience repeated thirty times. I don't intend that to happen to me!—*J. I. B., Peterborough.*

I USED to find life monotonous and boring, and often wondered if it really was worth it. My life was indeed monotonous and routine-like, being divided between my office and my bed.

But one day I was urged by a friend to take a physical training course and I found that I enjoyed it very much; it occupied my spare time; it gave me a better health and appetite; and it made me alert and more popular in my social environment.

I did not stop at that, but I learned tennis and swimming. My life is now full and interesting; and my energy, both physical and mental, makes me more efficient and happy.—*Munif Farah, Ashar-Basrah, Iraq.*

PREVIOUSLY I was not a lover of books, but today, while I am writing, a book is beside me. Books have enhanced my knowledge as well as added alertness and efficiency to my personality. With their assistance, I have been able to venture into the fields of psychology, economics and politics.

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by December 24th. Winning entries will be published in the February magazine.

The subject is: "How Psychology Has Helped me to Overcome Boredom in my Life."

But knowledge is not enough; it must be backed by practical action.

My action has taken the form of delivering lectures in public halls, and writing articles and short stories.

The road to successful and effective living is—know and act; and act in order to be able to know.—George Robert McCarthy, Karachi, Pakistan.

MY recipe is as simple as it can be—I just make my mind work. There lies, I think, the real clue to the whole problem. For, as I have found by experience, the more and more it works, the more and more efficient does the mind become.

Whenever I get a problem which I see is likely to worry me (and I don't care whether the problem is big or small) I at once draw up something of the sort of a credit and debit account, either in my head or on paper. Then I let my mind work hard to come to a quick decision.

Thanks to this exercise, I can now think out a knotty point with greater ease, than ever before.

I must add that it was articles in THE PSYCHOLOGIST MAGAZINE which first started me using this method.—D. S. D. Senanayake, Kuru-negala, Ceylon.

A FEW years ago I was unable to concentrate on anything. No matter what the topic under discussion, I was very soon far off in a world of my own.

Then one day I chanced to pick up a copy of *How to Study* by Professor Arthur Kornhauser. This little book did wonders for me. Concentration is no more a drudge; I can concentrate on anything and like it.

The book gave four methods of building up interest in a subject:

1. To acquire information about it.
2. To acquire this information in relation to facts that one already knows.
3. To make this information personal.
4. And finally to use it.

I have found that these methods develop alertness and efficiency of the mind, and train one to develop a sane attitude towards the solution of life's problems.—Alwyn Mercer, Chittagong, Pakistan.

I ALWAYS carry a notebook and whenever I hear a new word or idea I jot it down and try to learn it.

When going along the road or anywhere else I try to think about the things I see or hear.

I keep my body in good health always and if I am ill I see the doctor as quickly as possible.

When reading books or listening to a lecture I always keep in mind what I really want, and note the important points then think over them to see their connection with other facts.

Lastly, I always endeavour to put the new knowledge in practice by using it somehow.

These rules have been very useful to me and since I started using them I have improved my mental grip considerably and developed my self-confidence quite a lot.—J. K. Kirika, Kampala.

EARLY in the morning I make a rough list for the day of the different things that I wish to accomplish.

During the day I concentrate attentively, keeping my mind as much as possible on what I am doing.

Then at night I check up and see what I have done, and whether badly or efficiently. I congratulate myself on my good achievements, and make a firmer resolution to do better next time where I have done badly.

As time has gone on, this has become almost a habit, so that now I need little or no effort to keep my mind active and competent.—Miss Georgina Melie, Ibadan, Nigeria.

THE first essential for keeping one's mind alert and efficient is to have a definite but flexible plan for each day. Therefore during my morning train journey, I mentally review the day ahead and decide what must be done, what ought to be done and what need not be done.

On arriving at the office, my plan goes into operation. Throughout the day I try to concentrate on the job in hand to the exclusion of everything else.

As the day progresses, sometimes a crisis or calamity occurs. If it is a problem that cannot be dealt with by concentration and a snap decision, I imagine myself an onlooker to the problem. It is well known that if a problem is nothing to do with you, you can nearly always think of several brilliant solutions for the other person to carry out! So, of the advice offered, some I consider, some reject and some I accept. Nobody's feelings are hurt and the calamity is solved satisfactorily.

When I have an uninteresting job to do, I accept it as my due, but arrange to have something complicated and more interesting to do afterwards—which gives me something to look forward to.

Briefly, then, those are my methods.—Miss J. Benn, Mill Hill, London, N.W.7.

A FUNDAMENTAL principle of education should be to make the pupil realise the meaning of excellence, of the first-rate, and to send him out of school and college persuaded that it is his business to learn what is first-rate and to pursue it—not only in the job by which he earns his living but in all the great fields of life and, above all, in living itself.—Sir Richard Livingstone.

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The Way to Be Happy though Human

by Dr. W. Béran Wolfe

ONE important device by which we train ourselves to the attainment of our goal, and effect the exclusion of unnecessary or interfering experiences, is perhaps the most difficult of all these devices to discuss in articles devoted to the bare outlines of the art of being human.

This advice is the elaboration of a psychic map of the world and a mental plan of campaign. We construct and utilise such a plan during the entire course of our lives. For want of a better word this scheme of orientation is called religion by some, a working philosophy of life by others.

Obviously a man's attitude to the cosmos and his relation to the world in which he lives must bear the stamp of the unit pattern of his personality, and must give us the most profound insight into his own interpretation of his position in the world.

While each man's philosophy of life must of necessity be an individual formula, human beings tend to group themselves in a small number of categories according to their philosophy of life.

AMBITION

Every philosophy of life is a plan of campaign as well as a guiding formula for the progress of the personality towards its individual goal. The relation of this map to the tasks and problems of life is parallel to and coincident with the dynamic drift of the personality. It stands to reason that we can understand something of an individual's goal in life if we can discover his psychic plan of campaign, his vital training-formula, that is, his underlying life-philosophy.

Let us examine the cardinal compass points of human conduct as if we were navigators mapping a new world. The lodestar is the good life; the best course, the course of constructive altruism. The cardinal points are power, crime, social irresponsibility, insanity, neurosis, pleasure, self-complacency, and the good life.

The goals of personal power and egoistic ambition are served by a philosophy of

individualistic opportunism. Seize the day. Get what you can out of life while you can. The end justifies the means.

The ambitious egoist does not openly war against society, but he exploits it to his own end. Many of our most "successful" men and women owe their "success" to their ruthless personal ambitions and the indefatigable cult of their individual ego. Money, prestige, possessions are the chief symbols of power in our civilisation.

Crime, one of the major problems of modern times, is not so much an end result of human conduct as it is the expression of an underlying philosophic attitude toward life. We can understand the criminal better when we remember that he is an individual who has never been adequately initiated into the fellowship of human beings. His philosophy might be formulated as a belligerent misanthropy.

Beyond crime, but still on the borderland between unsocial optimism and unsocial pessimism, we find the goals of passive resistance to life which lead men and women to choose the professions of tramping, prostitution, racketeering, drug peddling, the employment of child labour and similar forms of human enslavement.

The pimp, the profiteer, the gambler, and others of this sort need a philosophy of irresponsible misanthropy to maintain them in their chosen path. Only an individual who doubts the value of human life would exploit his fellow-beings.

It requires considerable self-justification to continue in the profession of a pimp or a profiteer.

An increase in the factor of irresponsibility together with an increase in pessimism

TODAY is not yesterday. We ourselves change. How can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful, yet ever needful; and if memory has its force and worth, so also has hope.—*Thomas Carlyle.*

brings us close to the negation of life itself. In this sector, the goals are self-destruction, either by physical means, as in suicide, or by psychological means, as in insanity.

Neurotics are fatalists all: they believe that they are blind pawns in the hands of an irresistible destiny. Pietists and religious fanatics, who shift the responsibility to God instead of blaming their bad physique or the antagonism of their parents, are but a step removed from the frank neurotics who tacitly admit they are afraid to face reality.

The neurotic excuses his unsocial conduct on the ground of his neurotic symptoms; he trains himself for his irresponsibility by choosing a philosophy of fatalistic opportunism. The pietist bolsters up his conduct by his affirmation of a particular creed, believing that the affirmation of his credo relieves him of personal responsibility. He puts the whole matter in the hands of God.

The goal of all this philosophic training is a maximum of subjective security and a minimum of objective responsibility.

The next great goal of human life is pleasure for pleasure's sake, and the appropriate philosophy is the philosophy of hedonism. Hedonism appeals to adults who have been deprived of the normal joys of childhood. It is a pessimistic philosophy in that the hedonist, like the mystic, despairs of complete satisfaction in this world. His efforts are directed toward the frantic accumulation of as many solacing pleasure-experiences as possible.

To this end he makes certain contributions towards the common weal, but only for the sake of turning his gains into pleasures as quickly and as efficiently as possible. He avoids the major responsibilities of life, and remains an egoist throughout.

MYSTICISM

The mystic, by the trick of disparaging life on this planet, prepares for a goal of fictional security in the next world. It is obvious that he usually manages to escape from the obligations and obstacles of the present by focusing his vital energies on an existence in a future and better world where his aristocratic security will be assured by his negation of life on this planet.

By gradations, through sensualism and romanticism, we arrive at the passive co-operation of self-complacency, whose philosophy is that of "Let well enough alone." Half-way between pessimism and optimism, half-way between objectivity and subjectivity are the human drifters and the turnips who make up the large majority of mankind.

Through ignorance or fear they do not analyse their situations or attempt to improve their human lot, but they do not evade the simple obligations of life.

We come finally to the consideration of the good life. For those who seek the larger happiness and the greater effectiveness open to human beings there can be but one philosophy of life, the philosophy of constructive altruism.

COURAGE

The truly happy man is always a fighting optimist. Optimism includes not only altruism but also social responsibility, social courage, and objectivity.

Men and women who are compensating for their feelings of inferiority in terms of social service, men and women who are vigorously affirming life, facing realities like adults, meeting difficulties with stoicism, men and women who combine knowledge with kindness, who spice their sense of humour with the zest of living—in a word, complete human beings, are to be found only in this category.

This is the golden way of life. This is the satisfying life. This is the way to be happy though human.

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Let Psychology Deal with the Gremlin in Your Life

by Dr. R. Macdonald Ladell

WHEN things go wrong, it is a strong human tendency to shift the blame from ourselves to some exterior cause for which we cannot be held responsible. During the war, for example, the R.A.F. invented the "gremlin" to explain the sort of malignancy of inanimate objects that could be attributed to a mischievous sprite.

The ancestors of gremlins were Puck and Hob and Robin Goodfellow on to whom our forbears used to blame the mischances of everyday life. Further back still, unnamed "evil spirits" could be held responsible for almost anything that went wrong.

But if we are to live an efficient and balanced life, we cannot let the matter rest there. What is the psychological truth behind the malignant and mischievous imps that sometimes seem to bedevil us?

It is very elementary psychology to watch one's moods, and to check the tendency when annoyed to "take it out" of somebody or something. Bad temper interferes with the normal muscular control, too, so that although one may resist the childish urge to throw things around, one's grasp is less sure and the cup or glass may slip from one's hand with a satisfying smash!

Depression, or being "fed up," can make one careless, so that the job is not finished off properly or ink is splodged around, and then, being annoyed with yourself, you bang the desk lid and trap your finger. You probably indulge then in bad language, implying that things are bewitched—which is the same as the gremlin theory.

If this happens to you, sit down and think whether it is not true that you have been "asking for trouble" ever since you got certain bad news.

If you drive a car, this is the kind of occasion when you are apt to dent the wing against a lamp-post, or, worse still, to try and work off your emotions by driving in such a way as to be a danger to the public.

There is an insidious attraction about speed. It seems to lift one above the ordinary routine of life. It is an attempt to snatch a god-like power, and it is very possible that many a motorist has come to a sticky end through trying thus to compensate for inadequacy in daily life.

It is sound advice not to let yourself take

a lethal machine, whether car or motor cycle, until you have taken your emotional temperature and satisfied yourself that you have yourself under control.

This elementary psychology is very valuable but it does not take one far enough. A deeper knowledge discloses that there is after all something in the gremlin theory. There is a force which we cannot control and of which we are normally unaware and which can determine what we do and suffer; but the "gremlin" is within us. It is not an

THE sum of wisdom is that the time is never lost that is devoted to work.—Ralph Waldo Emerson.

irresponsible sprite but an unrealised aspect of oneself.

Modern psychology terms this the unconscious part of the mind, or more briefly, the unconscious.

Everyone must be aware that the contents of his mind are not instantly available. While we give attention to the present we have to pause and think if asked what we were doing last week, and while some things flash instantly into mind, there is much which we only remember after our thoughts have been turned in the required direction. Even then we regard it as normal that we should "forget" a great deal of our past experiences.

Actually, nothing is really forgotten, and even the experiences of earliest infancy can be revived and relived through the emotions, although not as historical happenings.

It is the unconscious which decides what can be remembered readily and what is locked away. The unconscious has selective power, and it selects for memory those happenings and moods which do not jar our self-esteem. You can look upon past experiences as books in the library, and the unconscious as the librarian who decides what shall be on view and what can only be retained in a locked bookcase.

The unconscious therefore exercises a sort of censorship over our memories, and it is this censorship which has to be evaded by the process of psycho-analysis when the repressions are responsible for keeping the personality at an immature level.

It was Freud who discovered that the unconscious is not just a storehouse but a dynamic force, and at the same time he invented the technique of psycho-analysis as a way of dealing with it, and restoring the integrity, the wholeness, of the neurotic sufferer.

The unconscious comes into existence gradually and continuously as the result of the conflict between our primitive natures and the necessity of conforming to the society of which we form part.

The repressions, therefore, the things which are locked up, are just these primitive urges which belong to early childhood and which, as it grows up, the individual has learned to subdue. Such things as the impulse to grab what you fancy, the urge to self-display, and to put one's own immediate comfort before everything else, are the sort of things which have no place, or little place, in the adult world.

So far the unconscious would seem to have nothing to do with the gremlins I started with. But wait a bit. The urges of the child include being fussed, comforted and petted even at the expense of illness or injury.

The pain of a cut finger soon goes, but there is satisfaction in the distinction of wearing a bandage and in being the centre of the excitement caused by the accident.

A headache or a bilious attack is a small price to pay for the privilege of staying away from school. A cough is found to be an excellent way of attracting notice without being blamed.

A feverish cold, measles or mumps, are occasions when nobody is ever cross, and which confer all sorts of privileges, chief among which is the indulgence of "Me first" which is the child's original cry. The advantages of illness are very plain indeed to a child.

SLIPPING BACK

Now, if you accept, as the student of psychology is bound to accept, the fact that the childish attitude remains with us all our lives, and that these tendencies and values are always in the background, you will see what is meant when we say that the unconscious can be the gremlin which brings about accidents and mishaps.

Most of us have little difficulty in suppressing the child within, and in ordering our lives on the adult plane. But some are by nature regressive and easily slip back into childishness.

Nobody is completely free from this unconscious urge to gain some immediate satisfaction by shirking life's problems. Thus,

if we wish to understand ourselves we must begin by studying what Freud called "the psycho-pathology of everyday life."

In adult life, just as in the life of a child, illness is an excuse which is always accepted unquestioningly and with sympathy. The individual does not deliberately say to himself when faced with an unwelcome task "I am going to be ill instead," but a timely headache, bilious attack, or head-cold, may provide the alibi he desires.

GUILT FEELING

"Yes," I can hear a reader say, "I can see how that might be, but it isn't like that with me. My headaches always come on when there is something I particularly want to do; something to which I have been looking forward. That can't be the work of my unconscious."

Oh, yes it can! It frequently is. Have you ever noticed how a child can be particularly aggravating and will continue in that line of conduct in spite of warnings, until at last the exasperated parent says "You've been asking for it, and now you're going to get it!" and administers appropriate punishment.

The fact is that the child has been feeling guilty about something which it believes to be a shameful sin, and it has judged and

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condemned itself, and cannot be at peace with itself until the "crime" has been expiated.

The need for punishment is a state of mind familiar to psychologists, and it can continue into adult life. Some people derive a masochistic satisfaction from the disappointments, frustrations, and illnesses which they, quite unconsciously, inflict upon themselves.

The type of person who enjoys illness for the sake of the interest it arouses, comes in another category, but it is still the childish unconscious which is at work.

I have said that the unconscious selects our memories for us, and that makes forgetting an active process and not just a fading out. This accounts for the fact that the name of a place or person may elude us, just as we are about to use it. In some way, perhaps through a quite complicated chain of association, the name can recall something we do not wish to think about, and our particular "gremlin" whispers, "All right, let's forget it."

This can be very exasperating—but then children *are* like that!

In such circumstances it is no use to rack the brain actively in the endeavour to remember. Better to leave well alone until the mental resistance is lessened and the censor is off guard, and then the wanted name will suddenly pop into the mind.

It is interesting and instructive on such occasions to try to find out why the name aroused such unconscious opposition. It could be something like this: "Brown is the name of course. Brown is also the name of that person I haven't seen for ages—not since she gave a party at which I met that

hateful Mrs. Q. who said things which I can never forgive."

That is how it goes, or could go. It may be worth while adding that if there is anybody whom you feel you can never "forgive" it is probably because she or he has stirred up something in the depth of your being which represents a truth about yourself which you are unwilling to contemplate.

Free association, letting the mind run on from one item to another following a train of thought emotionally rather than logically, is one way of revealing your own complexes and getting to know yourself. Your secrets may slip by the censor that way, which is what makes the method so useful to psychologists.

SELF GRUDGE

In industry psychologists are finding it possible to pick out the kind of person who nurses a real, but unconscious, grudge against himself and is therefore accident prone. Once the industrial psychologist has recognised such a one, the management takes care that the worker is given jobs in which he has little chance of hurting himself or others.

There is no manager to prevent you from being hurt by life, however. But the more you study yourself, the better you are equipped for steering a straight course and avoiding wasted effort or shipwreck.

The mischievous "gremlin" is only powerful as long as it remains part of your unconscious. By becoming conscious of what has been hidden you become master of your own actions and destiny.

That is the value of the study of psychology.

Winning Life's Battles

by Dr. R. W. Wilde, M.A., B.Sc.

THIS world and this thing we call life are not meant to be a bed of roses. "God has put you up against tough opponents so as to develop your muscle," said an old Greek philosopher. But there are some people who revolt against this fact.

They resent the intrusion of frustration, handicaps, difficulty, limitation, and problems into their experience.

They should say: "This, quite apart from my choosing, is clearly my battlefield;

I will try to fight so as to win victory for the best." Instead they sink into self pity, or grow hard, cynical and bitter, or perhaps openly rebellious against life as a whole.

Such attitudes are not calculated to get the best out of life, nor do they richly develop human personalities and bring out their latent strength. Rather they are self stultifying, and spell defeat at the very centre of the personality.

Storm and earthquake, wind and tempest,

KINDNESS is the one commodity of which you should spend more than you earn.—T. N. Tiemeyer.

difficulty and danger, frustration and handicap challenge our endurance and our courage, and if we face up to them we emerge from our contact with them stronger and bigger for our having known them.

Life, in short, is a battlefield. And only he who is prepared to fight knows either the zest of victory or the joy of developing his own interior resources. But the precise nature of the battlefield varies from individual to individual.

With some it is a matter of bodily weakness, a physical handicap. Robert Louis Stevenson, daily coughing his lungs up, continued bravely with his work, writing books of high courage and dauntless adventure. He so inspired the natives of a Pacific island among whom he dwelt that they thought of him almost as a god.

He said once of himself, "I was made for a battle. But the powers that be have ordained that my battlefield should be that of the sick room and the medicine bottle. At least I have not failed, but I should have preferred a place of trumpeting and the clear sky over my head."

Here is a battle that many people have faced, and many have gloriously triumphed. Handicapped all their days by some bodily weakness or deformity, they yet have kept their spirits clear and maintained a high courage.

Test of Spirit

Others wage battle in the mental field. One of my friends was subject to recurring attacks of mental depression. Yet, between these humiliating bouts, he was brave, cheerful, and generous. He never complained, never pretended, never made his trouble an excuse for shirking human service.

He accepted his battlefield, and there waged unremitting warfare with the giants of despair and weakness.

Yet again, there are people whose battlefield lies in family circumstances. They have poor education and an unpromising start; or an unhappy home and home life; or in an incompatible husband or wife.

On such battlefields also life is faced, or run away from.

I have deliberately touched on some of the more extreme of human problems, the severer battlefields that test men's spirits

and constitute the place of their struggle and self-challenge. But it remains true that all of us have handicaps, limitations, difficulties, and problems of some kind.

It is idle to look for any explanation of the inequalities and disparities of life and circumstances. There is no explanation of what philosophers call "the problem of evil." Our wisdom lies in accepting what cannot be cured; in facing up to the battlefield that life consigns to us personally; and in trying to wring from our situation what of worth and beauty, dignity and strength, may be had.

That is wisdom, and that is realism. All else is unreality, escapist, neurotic.

Great Men

The neurotic, as a fine American psychologist has said, is one who does not accept the fact that life is a battle. He insists on demanding that it shall be a place of ease and contentment.

Few men and women have attained to genuine greatness and strength whose way has been too easy and too soft. Kant was asthmatic; Scott was lame; Socrates was

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revoltingly ugly; Mozart was tuberculous; Beethoven was deaf; Cowper was a depressive; Franklin Roosevelt was a spastic; Eisenhower as a child was given up for dead; Sir Winston Churchill had a lisp.

They won through, not because life made things easy for them, but rather because it

made it hard. Out of that hardness they developed interior strengths and confidences.

Only those who accept the fact that life is a battlefield can make of experience the exhilarating and rewarding thing that in fact it may be. And only these can discover their finest powers and deepest strengths.

ACHIEVING A MATURE PERSONALITY

by a Psychotherapist

IF you want to arrive safely at your destination, it is a good thing to know where you are going, and how to get on to the right road again should you get lost on the way.

Similarly, if you want to arrive at the goal of maturity of personality, you need to know what maturity means, and—if you are off the track—how to overcome your difficulties and achieve your object.

The development of human personality consists of a journey from helpless babyhood to mature adulthood. This development can best be illustrated by describing three kinds of love represented on this journey.

First there is the love the baby feels. It is what we call "cupboard love." The baby loves you if you give him what he needs, and he hates you if you withhold it. The baby does not love you for *your* sake. He loves you because you satisfy his needs and desires. Also the baby loves himself because he derives nice feelings from his body.

Secondly, there is romantic love. This is the stage we arrive at in our teens. It is wonderful, thrilling. And what does it consist of? Just this. *I love you because you are very desirable and attractive to me, and because I am desirable and attractive to you.* There are many other aspects of romantic love, but this is at the psychological core of them all. Romantic love has its roots in certain biological and psychological processes, and has its outcome in courtship, promise of fidelity, and marriage.

Third, there is married love when the first thrill of romantic love has worn off, and the responsibilities of a little family are being faced. What does love mean then? It means just this:

I love you and will continue to love you in spite of all your faults. I love you not only for my sake, but for yours. And I love my children without

seeking an equal love in return. I love them for their sakes, even when they annoy and distress me.

The attainment of this third kind of love illustrates and describes the achievement of mature personality. This kind of love is ultimately richer and more satisfying than any other kind. It is the consummation of character.

Development of personality starts with babyhood in which love is all "getting," and it matures into love which is mostly "giving."

MANY of us unfortunately fail to attain that state. We quibble and we quarrel. We become petulant and bitter. We talk about separation and divorce. We are inferior and afraid. We stick in a rut and mope. And why? Because we have never fully grown up.

Some stage on the way has proved too satisfying, or we have been discouraged from travelling farther toward the gratifying richness of maturity.

Most of us become lost in this sense during the stages of babyhood and infancy. The baby that does not get what he needs wants it all the more. If the mother is failing, for instance, to give that intimate, sensual kind of love that we call "maternal love," the baby becomes angry and irritable. Indeed, it becomes the infant's unconscious design to get that love at all costs. His life becomes a search for that very thing.

So he doesn't grow up. As the years increase, his parents appeal to him—"Don't be a baby!" This irritates him all the more, because he is ashamed of this secret desire, but he wants it all the same. He wants to be loved and desired without accepting any responsibility on his part.

He comes to young manhood, and "falls

in love." But the kind of love he is really looking for is not romance or adult love in its mature sense, but the satisfaction of being admired, of possessing his beloved as his very own, of being pampered and spoiled. This makes very heavy and unceasing demands on the partner to the marriage, and soon such a romance gives way to quarrelling and bickering, to accusations of selfishness and to very great bitterness.

A similar failure to win maturity sometimes comes because the parent shows too much sensuality toward the young baby or infant. This excites the infant so much that this same excitement becomes the only goal in life. It is often an unconscious goal, but it prevents maturity.

THERE are other ways of getting "lost" in infancy. Here is a baby made angry and furious because of the mother's failure to give him the kind of love he needs in his babyhood. The expression of his anger in rebellion against the parent—the satisfaction of making her cry—becomes a substitute for the love he really needs. As a result, he renounces love as an aim in life, and unconsciously seeks the satisfactions of revenge, aggression, of getting the better of people. The popularity of films in which the main interest is in shooting and killing and revenge shows to what extent men and women have chosen the aim of satisfaction through aggression as a substitute for the satisfaction of love.

Sometimes the baby's frustration runs deeper. In his failure to get the love he needs, he seeks the satisfactions of anger and revenge. But this "rebellion" meets with so much punishment and threat from the parent, that the anger and revenge, instead of seeking outward expression, *turn inward, and the baby becomes angry and vengeful against himself. This leads to a state of things where such a person's secret aim and satisfaction becomes despair, depression and self-pity!*

Such a person cannot, without help, find again the royal road to love and happiness and success.

IF, when you are travelling, you know you are on the wrong road, you bring out your maps, take your bearings, and find the route that will lead you to your destination.

If, similarly, you are failing to reach maturity and happiness, here is a "map" that may help you to find a route into the richness of maturity and adult satisfaction.

(1) Your first job is to recognise clearly where you are. Ask yourself what your

infancy was really like. Here you must allow yourself to be perfectly frank, even though you may feel that to do so means a kind of disloyalty to your parents. A mother may deceive lots of people into believing that she is thrilled with her baby. But she cannot deceive her own baby. And if you allow yourself to become imaginative, and recover the "feelings" of babyhood and early infancy, you will know quite well whether your mother was giving you the intimate affection a baby really needs, or whether she was stilted, inhibited or afraid.

Your memory of this stage in life has gone, of course, from the conscious mind, but it is not completely past recall, and if you give enough time to it, and use your imaginative feeling, in quietness you can recover your earliest reactions to your parents.

Were you always hungry for the love that never came, and has this perpetual hunger left its permanent mark on your emotional life?

Has this lack of love left you with the babyhood craving to be pitied and spoiled and cosseted? Are you then, always looking for someone to comfort you and lift you up?

Or has this lack of love made you inwardly angry and bitter, aggressive and vengeful? Do you always want your own back on people who have thwarted you?

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Or are you at heart a tragedian—standing in the middle of the stage of life, inwardly violent yet helpless, looking at the ruin your lovelessness of life has brought about, and drawing from that very desolation your comfort and self-pity?

RECOGNITION of where you stand will not in itself cure you. But it will help you to get at root causes. This emotional situation became yours in babyhood, and it became a fixed pattern of life. And in this pattern you have derived such substitute satisfactions that even a promise of happiness will hardly persuade you to give them up.

(2) At this stage I want you to recognise that emotional maturity—with all its demands—makes for richest satisfactions and greatest happiness.

You have possibly refused it in the past, partly because you were too busy reaping the satisfactions of being spoiled, or of revenge or bitterness or sulking. And you have refused it because maturity seemed uninteresting and unrewarding. *In this you are quite mistaken.* It is the man (or woman) who is taking full responsibility for life and the demands and risks that life involves at its mature levels, who is happy and serene and safe.

You are able to enjoy life at this level and to enjoy it to the full, if you are prepared to recognise your immaturity, revenge or bitterness or sulking for what it is, and renounce its satisfactions in favour of maturity.

(3) This brings me to my final point. As life starts with love, the true end of life is love. Aggression, anger and bitterness are only substitutes. Sulking and depression and failure are more subtle substitutes. And substitutes are never as good as the real thing.

Now the secret of mature love (and mature personality) is this: *You don't wait for the other person to be warm and loving and acceptable, you take the initiative yourself.* Indeed, whether the other person accepts the love you give or whether he (or she) remains unresponsive or sullen, you go on loving, and you keep a high self-esteem, feeding on the rightness of your convictions until the other person does respond.

HERE is a dramatic example of the power of this kind of mature love.

A married woman complained of bitterness toward her husband because he was much more married to the spirit bottle than

he was to her. This chronic family tragedy had gone on for years.

After helping her to sort out the true sources of her bitterness and aggression, I suggested that she might be able to win over her husband to love and self-respect even yet, if only she would take the initiative, and not give up whatever the cost.

That evening she looked at her husband, besotted, glassy-eyed, and almost gave up in despair. How could she show affection to him in this hopeless state? Then she said to herself "Perhaps I could force myself to give him just one kiss."

She went to him, put her arms round him, and kissed him on the lips. Later she said to herself "I've done it once, so I can do it again." And she did it again.

In the days that followed, she kept on forcing herself, because of the conviction within her, to shower him with tokens of her love.

Weeks went by, and there was no visible response. Then it came. He pushed the bottle away. Improvement was gradual, but as this woman kept on taking the initiative in giving love, he found there was something to live for. He gained back his self-respect. He finished with drink.

Now for years they have been happy together, finding fulfilment in each other and in life.

If you mean to live life at its best, you can. Realise what a mature attitude to life and people really means, and tell yourself you are prepared to take the initiative. If you will travel this way, and keep on travelling, success is assured. The richest rewards in life are to be found in full maturity.

Work and Energy

IT is energy—the central element of which is will—that produces the miracles of enthusiasm in all ages. Everywhere it is the mainspring of what is called force of character and the sustaining power of all great action.—*Samuel Smiles.*

NO work is worth doing badly and the who puts his best into every task that comes to him will surely outstrip the man who waits for a great opportunity before he descends to exert himself.—*Joseph Chamberlain.*

GOOD for the body is the work of the body, good for the soul is the work of the soul, and good for either is the work of the other.—*H. D. Thoreau.*

How to Construct a Speech

by Norman Lodge

THIS is the season for talks and speeches at local meetings, hotels, clubs, dinners and social gatherings. Here are a few hints that may help the novice with preparing what he has to say.

The first rule is *be brief*.

The second rule is: stick to your subject, make your point and sit down. In the beginning be content with one point, otherwise you may get confused. If more than one point is required, reduce the points to a common denominator and use them as closely related aspects of the same truth.

If you have not sufficient knowledge about your subject, you can always find what you require in encyclopaedias, year books, and works of reference in your local library. When collecting your material keep your eye firmly on the purpose and aim of your talk, and don't collect too much.

Next, decide what is the point in particular that you wish to impress upon your audience. Then take a piece of paper, put down your central point, and under it all the facts relating to it.

Arrange these facts again, in the order that they would naturally occur to the mind, following the thoughts as they lead from one to another.

First Draft

Having done all this, study what you have written down. You will not absorb it quickly. Take your time; let the matter sink into your mind.

Do not write anything on the day that you have completed your notes. Sleep on them. What comes now is very important. If you cheat yourself here, you will never become a good public speaker.

It is this. Having slept on your subject, next day take pencil and paper and write out your talk as fast as you can, without your notes or any other aid whatever. Write with a full mind and a flowing ease; don't trouble about spelling, grammar, or exactitude as to figures or dates; *just get the matter down as fast as you can*.

This is the rough draft of your talk. All it lacks now is a head and tail and it is complete.

Read now what you have written. Not bad is it? No, but it has now to be re-written, corrected where necessary, added to if necessary, polished and touched-up.

Don't add too much. Preserve your original matter. It was those first sentences

which grew naturally out of one another in the heat of composition that will give life and movement to your speech.

But throw out the clichés. If you were "showing-off" in your first copy by using Latin or other foreign words, cut them out. Don't drag in matter that has nothing to do with your subject, simply for its effect. Just be simple and sincere.

Ways to Begin and End

The matter is now written up to the best of your ability, but it still needs a head, an opening. There are all sorts of openings to talks just as there are to stories. One way of opening is to tell the why and wherefore of your talk. If you are able to hit the audience between the eyes with some strange fact do so by all means. You can open with a self-introduction, a well-turned compliment to the chairman, or perhaps a reference to some local achievement.

But if you are new to this kind of thing, the best opening for you is simply to tell the audience what you are going to talk about.

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring. This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. All correspondence confidential.*

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You also require a tail to your talk, an ending. This is the most difficult part of the talk. See if you can think of some apt remark which summarises your conclusions in striking and memorable language.

You can if you wish finish with a concise summing-up, repeating with emphasis what you have previously said.

Endings can be poetical, abrupt, anecdotal. Here is perhaps one of the easiest ways of concluding for a beginner, and it has the advantage of being easy to remember.

If you have been speaking about something in the past, end by linking it up with the present. If you have been speaking in the present, link it up with the past.

In any case, your ending *must* be prepared. This gives you confidence, because you know that an effective finish is assured. Moreover it helps you to close at the right moment instead of wandering off into an anti-climax.

Now that you have your whole speech, it will need polishing. Re-write it. Study your sentences and paragraphs. Don't have more than about fifteen words in a sentence; keep your paragraphs down to around a hundred words. Don't use words that you do not thoroughly understand; be as simple as if you were writing a letter to a friend.

Write it out several times, until you feel you are word perfect. Hard work? Certainly! But you'll reap your reward later on.

GIVE us courage, and gaiety, and the quiet mind.—*Robert Louis Stevenson.*

Well, now your talk is ready, and your next task is to master it mentally as something to *say*. Stand before a mirror and speak to your reflection.

Carry the speech through to a conclusion of some sort even if your memory fails. Do not hark back and make a fresh start; you won't be able to do that in public. This gives you resourcefulness.

Time yourself, and cut or lengthen so that delivery will occupy the allotted time.

Don't take your written speech with you when the time comes. For the novice the best thing to do is to use notes that consist of headings (and, if you like, sub-headings) which quickly meet the eye and give a sense of security. Your notes must be so constructed that you can pick up the thread of your talk at a glance.

A sound construction and adequate preparation are at least half the battle when it comes to delivering a speech. Carry out these instructions carefully and all will be well! It was an elected member of that powerful and important body, the London County Council, who once said "Making speeches? It's easy—*providing you have done your homework properly!*"

Getting the Most from Your Books

by John B. Nettleship, B.A., B.D.

READING is a tremendously important influence in our lives. Books afford a great enrichment of the mind and spirit. They can take us to places where our legs could never carry us. They can open for us windows on to vistas hitherto unseen. They can make us heirs of the wisdom of the ages. They can enlighten, humble, stimulate, and inspire.

This is the value of books. How may we make the most of them?

Reading is too important a matter to be casual, desultory, and unsystematic. Even to handle a good book thoughtfully is to be humbled. Probably we hold in our hands the work of many years' thought, experience, and labour. Whatever the book cost us, it

cost the author blood and sweat and tears. Let us then give some thought to getting the best out of our books.

It is not trifling in the first place, surely, to give some attention to the merely physical conditions of our reading. One naturally does not require to be so comfortable that it is easier to fall asleep than to concentrate on the book! The method of the professor who sprawls face downward on a rug, with his books strewn round him, will not be for everyone! It may be a bad thing to be too dependent on one's favourite chair in order to do any satisfactory reading, but all the same there is something to be said for a reasonable degree of self-selected comfort.

Some attention should also be paid to lighting, especially if the reading is to be prolonged. Glare and gloom are both bad. Yet again, the size of type used in a book is no small factor in physical comfort in reading.

It may be necessary to discipline oneself to read while the rest of the family is listening to the wireless, but is obviously better if, as far as possible, distractions of this kind can be avoided.

In these hectic days, it is not uncommon to hear people complain that they "have no time for reading." There can be only one answer: "Make time."

Gathering Treasure . . .

For many of us, some sort of system or timetable is almost essential. Can you snatch only half-an-hour a day? Listen to what Lord Morley once said: "Try for yourselves what you can read in half-an-hour. Then multiply the half-hour by 365, and consider what treasures you might have laid by at the end of the year; and what happiness, fortitude and wisdom they would have given you during all the days of your life."

Half-an-hour's solid reading in the course of a day should not be impossible for most of us. In any case, is not this one of the things for which it might be worthwhile getting up half-an-hour earlier in the morning if needs be?

Some people claim to be able to read better later at night when "the world is still." Here again, some element of personal choice must obviously come in. Certainly, however, in lives so packed with activity as most of ours are, some strenuous self-discipline must be imposed in order to set aside a definite period daily for reading. If we value the culture of our minds and spirits we cannot afford to be too busy to do this.

We have talked about how and when to read, but we have not yet touched the vitally important question of *what* to read. Is this too a matter of individual choice? To some extent it is, of course, but we do well to recognise the danger of reading only what initially interests us. It is a good thing to tackle sometimes a piece of reading on a subject which does not of itself appeal to us.

Became an Authority . . .

Two words may serve to guide our reading—balance and breadth. It is a mistake to read so discursively that we have only a smattering of knowledge about anything, but it is equally a mistake to read so narrowly that there is only one subject we can talk about. A degree of specialisation

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OF all good gifts which ever came out of the wallet of the Fairy God-mother, the gift of natural gladness is the greatest and best. It is to the soul what health is to the body, what sanity is to the mind, the test of normality.—*Bliss Carman.*

is a good thing. Every intelligent person ought to be something of an authority (albeit in a limited sense) about some subject, but he ought equally to be able to talk informedly about a wide variety of topics.

Reading, of course, is a recreation. If it becomes a burden, it loses more than half its value for us. But a certain systematisation of our reading ought not to make it a burden. It is not a bad idea to draw up for oneself a list of subjects and books to be dealt with in the coming months. This need not be followed slavishly, but it will help to ensure something of the balance and breadth of which we have been talking.

The actual reading is more important than the drawing up of elaborate schemes. We may easily become so engrossed with the planning that we spend as much time on that as on the reading! Don't allow yourself to indulge in this dodging of the real issue.

There are some fortunate individuals who seem able to read a book through almost at a sitting, and without further effort they can give a very admirable précis of its contents. For many of us, however, this is not possible.

It is here that some kind of pen and pencil work is necessary if we are to gain any real and lasting benefit from what we have read. Some people take copious notes of all they read. If a book is being studied for some serious purpose such as passing an examina-

tion, or giving a lecture, this is probably essential for many of us. In the ordinary way, however, it is probably scarcely necessary, with most of the books we read at any rate.

Certainly, it slows down one's reading considerably. This last remark must not be taken to imply that speed is everything in reading, for it is not. Many people read far too quickly, and it is probably one of the reasons that they retain so little. Perhaps one of the perils of the schemes of reading suggested earlier is that they may make us too impatient in our reading, more concerned with keeping up with the timetable than with getting the most out of the book in hand.

Some note-taking will be valuable in serious reading, but a simpler method is to make a personal index to a book. As one reads, one jots down the topic to be noted, and the page.

We then have a useful record of passages which have seemed worthy of note. Those of us who have spent considerable time turning over the pages of a book, hunting for a passage which we seem to remember was "about half way down a right-hand page," will realise particularly the value of having information stored in this way.

Rich Reward . . .

Most of the things we have been saying are rather in the nature of the "mechanics" of reading. The vivid interest you bring to a book is the greatest help of all. Nevertheless, these others are important factors in our reading, and followed out faithfully, they are means towards digging out the full rich reward which lies waiting for you in the golden treasury that your books represent.

Book Reviews

Background to Marriage

ANNE PROCTOR uses her own experiences of marriage, which includes bringing up a husband and seven children, to illustrate in her book how a happy marriage can be built up.

She calls it *Background to Marriage, or the First Twenty Years* (Longmans Green, 7s. 6d., postage 4d.) and the title illustrates the angle of approach.

While being fully realistic, she does nothing to destroy the beauty and mystery of sex. She shows how in connection with the Christian faith "there grew up an over-emphasis on celibacy as the way of the spirit, and marriage

was deemed second-best. It is true that celibacy can leave a man or woman free to concentrate on the spiritual life or to do a special piece of work for God, yet marriage is the normal call to co-operate with God in the work of His continuing creation. . .

"Whatever we do we must not pretend that the Christian view of marriage asks the husband and wife to put normal physical relations on one side, or that religion throws any shadow over sexual intercourse."

The author passes from the early months and years of adjustment to discuss the rearing of children and the conflicting claims of home and

school. Again one must agree when she says: "We stultify the natural motherliness in girls today by keeping them from contact with babies while we train them for other jobs. It is no wonder that highly-educated women find marriage and motherhood anything but satisfying."

In the chapter headed "Dangers and Difficulties" we get this reminder:

"When parents *give away* their daughters in marriage they must really give them up. A marriage is in great jeopardy when there is a refusal to face the need for this fact by son or by daughter or by any of the parents. Mothers especially must always keep a watch on themselves lest they encroach on the lives of their children."

In this same chapter there is some very sensible advice on making up after quarrels, and we are reminded that "If a marriage is to last for life even infidelity may have to be faced and forgiven."

When children arrive "the chief difficulty of most parents is to find time or energy for their lives as lovers at all. The temptation is to let their sex life become dull and routine, and it is from this that the temptation to new attractions outside the marriage grows."

Throughout this book the emphasis is on the married state as a state of growth, and it is to this emphasis that the book owes its immense value.

The need for self-discipline and development is realised too, and the author takes a view which may be old fashioned but is very much needed when she says that: "The kindest thing we can do for our children is to help them as early as possible in life, to face and to tackle the things which they find difficult and unattractive."

Such teaching may once again make England great.—*R. MacD. L.*

THE adolescent is neither an overgrown child, nor an adult, but a person in his own right with special needs in understanding and education. A thoughtful and comprehensive study of him is contained in *Adolescence* by Marguerite Malm and Olis G. Jamison (McGraw-Hill, 42s. 6d., postage 6d.).

Written from the educational standpoint and with American youth in mind, it is presented with a wealth of data, statistics and diagrams. It sets out to explain the nature of adolescent growth and suggests how the adult may live harmoniously with the adolescent and do the most to help him.

The heterosexual preambles of young people are wisely treated. "If they feel free to enjoy the beauty of their early loves"—the authors say—"without the inhibiting feelings of guilt and shame, they will be more certain to reach the important goal of mature mate love and its transfiguring power."

On the question of "sex-teaching" in schools the authors do not advocate special courses, but suggest that material should be integrated into the various subjects of the school and college curriculum.

A sensible attitude is shown in the problems of adolescent masturbation and homo-sexuality, and a wise warning is given (but insufficiently stressed) on the evil of sarcasm in teachers.

An excellent textbook for teachers of adolescents and for youth club leaders, this would be a god-send to many a harassed parent.—*C. E. B.*

THE medical man who has been fully trained in modern practice needs more courage than the layman when he elects to heal by faith. He is aware, as the layman cannot be, of the significance of signs and symptoms, and he must ever have before him the possible complications.

Christopher Woodard therefore commands our respectful attention when, having taken a degree as doctor of medicine and practised surgery in the Navy during the war, he points to faith as the natural way to cure. As Canon Wilson puts it in his foreword to *A Doctor Heals by Faith* (Max Parrish, 12s. 6d., postage 5d.), "The Peace of God in the soul has immense remedial power in both the body and the mind."

Dr. Woodard gives many remarkable instances of recoveries from illness which, in rapidity and completeness, seem to bypass the ordinary methods of treatment by drugs or surgery which (as he emphasises) must still be the way of choice for many.

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MAN'S SEARCH FOR HIMSELF

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From his long experience in helping people work out their difficulties, Dr. May, a practising psychotherapist, writes about the modern man's predicament. He speaks of his loneliness and uncertainty in a rapidly changing society and shows a way towards values and goals which can still be depended on and which lead to freedom and courage

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are meant to be used as gifts from God. . . . We can only use them in such a way if we fully appreciate that they are gifts from heaven and pray for a right use of them."

While stressing how anxiety and fear contribute to disease, Dr. Woodard seems unaware of what can be achieved by the psychological approach. His direct methods seem to bypass this too, but one would like to see it given a place in his armamentarium.—*R. MacD. L.*

PROFESSOR D. W. HARDING has published, in *Social Psychology and Individual Values* (Hutchinson's University Library, 8s. 6d., postage 4d.) the kind of book which has been very much needed. Social Psychology is obviously of outstanding importance but not all the books which have been written in this particular field have been very readable as far as the general reader is concerned. This book is and it treats the kind of subjects in which most of us are interested. The book is intended to try to answer questions in such a way that the intelligent non-specialist can see how far Social Psychology is getting in providing answers. There are chapters on social desire in human beings; on pugnacity in social life; social development in early life; the individual's morality; the group's adequacy to its members; deprivation of social satisfactions; competition; social status; leadership; the social meaning of normality; social plasticity and innovation; and on the average and the excellent.

Professor Harding deals with the "Concept of Normality" which is not such a simple question as some assume it to be. There is also a very useful discussion on the place of "Aggression" together with the related topic of "Competition." It is claimed "the emphasis of the book lies on the fact that although the people who make up society are social beings they are also individuals. In contrast to current tendencies to believe in the supreme importance of social satisfactions, this book examines the relation of the individual's social need to his other needs, and recognises the possibility that social satisfactions may at times have to be sacrificed." The author does not disappoint in his treatment of this. This book deserves to be very widely read.—*B. L.*

THE FAMILY SCRAPBOOK, by Dr. Ernest Osborne (World's Work, 15s., postage 5d.) appeals to the eye and sense of humour as well as to the intelligence. Each page bears a delightful black and white drawing illustrating the subject-matter. Here are some extracts taken at random:

"The child who rushes into the house for

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This book provides a practical and inspiring guide to lasting mental health and happiness and will help in overcoming fear, worry, discouragement and depression. Some of the chapter headings are—How to Calm Down—Here's help for Low Moods—Guidesposts to Mental Health—Relief from Tension—The Art of taking it easy. This book is most helpfully written. (8/- postage 3d.) from:—

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lunch and begins to eat when hot and excited from play is not likely to eat well or to profit from what he eats. A little time must be given by the aid of a puzzle or quiet radio music to help the active bodies relax and make meal-time the sort of quiet, calm experience it should be.

"We parents worry a good deal about our children's sleep. Those who have studied sleep scientifically tell us that children differ a great deal in the amount they need and that if they don't get quite enough one night they'll make it up later. . . . When youngsters realise that we are worrying about their sleep they are bound to be affected and are likely to build up a worrying attitude too. . . . If a child is not sleepy, it may not be such a bad idea to let him turn on the light and play quietly or read for a while.

A very real problem, but one which is often ignored, is the jealousy which a young father often experiences when he sees his wife concentrating on the new baby.

"It is a good idea for husband and wife to talk things over together. Sometimes the fact that his wife understands what he is feeling, and does not blame him for it, helps most. New mothers would be wise not to concentrate one hundred per cent. on the youngest member of the family."

One final quotation will help to show the tone of this attractive book. "If it seems important to talk over something privately, Mother and Father can do it later. We would consider it rude to attempt to communicate through some secret means when we are with other adults. . . . It is just as important to show consideration and respect for children. If we show youngsters this sort of courtesy, we can expect them to show the same towards us and others."

This last sentence embodies what I should describe as the golden rule for getting good behaviour.—*R. MacD. L.*

AS he is the father of modern psychology, it is very fitting that the centenary of Sigmund Freud on May 6, 1956, should be honoured throughout the world. A start has already been made in this country by the Hogarth Press's issue of two volumes of the Standard Edition of Freud's complete works. When complete the whole edition will comprise twenty-four demy octavo volumes, bound in buckram. The price for the whole set is £36, payable now, and the volumes will be delivered as issued.

It is a sound choice to make the first two volumes, now available, *The Interpretation of Dreams*, since the whole theory and practice of psycho-analysis depends largely on this.

The complete set will be a handsome and invaluable reference.—*R. MacD. L.*

THE one-volume compressed edition of *Brett's History of Psychology* (Allen and Unwin, 42s., postage 8d.) is sure of a welcome. In its original three volumes it was a standard work of reference. It gave the history of psychology from the speculation of the ancient Greeks

On these pages we review the latest books on psychology. Any book reviewed, advertised, or mentioned in this issue that you would like to have, can be obtained, on application to THE PSYCHOLOGIST MAGAZINE (Book Dept.), Manfield House, 1, Southampton Street, Strand, London, W.C.2, at price plus postage.

right up to the discoveries of the early twentieth century, tracing how modern psychology gradually emerged from medical, religious and philosophical inquiries into the nature of man.

We are, therefore, very grateful to Dr. R. S. Peters, lecturer in the departments of philosophy and psychology in Birkbeck College, University of London, for compressing the three volumes into one. He has given the book an introductory chapter, introductions to each chapter, and a final chapter in which the main trends of twentieth century psychology are outlined.

This is an essential reference book for the serious student of psychology.—B. L.

SEARCHLIGHT ON MORALS, by T. A. Ryder, Ph.D. (Watts, 2s. 6d., postage 3d.) is as illuminating as the title suggests, showing up prejudices, inconsistencies, and injustices of much in social life which we take for granted.

The author's views will, however, undoubtedly bring him into conflict with much of the dogma of the churches. "If we find that much of what passes as good conduct is in reality based upon ideas and systems that have had their day, then we should be prepared to change our attitude towards that behaviour."

It is interesting to find how often he is able to cite the psychologist Béran Wolfe in support of his arguments.—R. MacD. L.

WHAT would happen if the core of Christian teaching were combined with the remarkable insights of psychotherapy? It would surely unleash on the world a very powerful force indeed.

The possibilities are amply demonstrated in *The Power of Positive Thinking*, by Dr. Norman Vincent Peale (World's Work, 12s. 6d., postage 4d.). Dr. Peale is an ordained minister who has studied psychology deeply. He works in co-operation with a band of twelve psychiatrists in his church, the Marble Collegiate Church in New York.

Dr. Peale recognises that the quality of our life and happiness and health is dependent on habits of thought and patterns of emotion. "We realise today the effect of thought patterns upon physical states. We realise that a person can make himself ill by resentment. We know he can develop various kinds of physiological symptoms because of a sense of guilt. Also, one may show definite physical symptoms as a result of fear and anxiety. We know that healing has been accomplished when the thoughts are changed."

William James once said "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind." This, says Dr. Peale, is one of the greatest laws in the universe. "To change your circumstances, first start thinking differently. Do not passively accept unsatisfactory circumstances, but form a picture in your mind of

circumstances as they should be. Hold that picture, develop it firmly in all details, believe in it, pray about it, work at it, and you can actualise it according to that mental image emphasised in your positive thinking."

Dr. Peale's book is so simple a child can understand it. But its simplicity hides a great deal of knowledge, shrewd common sense, discrimination and wisdom. He has a ready pen, a vivid style, and his book is packed with illustrations from real life. He deals with common practical difficulties in a practical way, and offers valuable aid to people oppressed by lassitude and lack of confidence, and to those who are heart-broken, defeated and worried.

This book will do a great deal of good.—C. E. B.

THE fact that *The Hygiene of Marriage* (Heinemann, 7s. 6d., postage 4d.) has reached its ninth edition is a clear proof of its soundness.

The author, Isabel Hutton, M.D., is well qualified to instruct, and her book seems likely to achieve the position of a classic. It is practical and factual.—R. MacD. L.

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The Great Value of Goodwill in Creative Living

by Dr. R. Macdonald Ladell

WHATEVER spiritual or religious significance there is for us in Christmas, it is widely accepted and welcomed as the festival for children. The Gospel Story puts the Heavenly Child in the centre of the picture, and it is always the children we think of principally at this season.

There is a loosening of the purse strings among the adults, paralleled by the child's efforts to make the contents of its money-box spread over every member of its immediate circle. Ideally the pleasure of getting is balanced by the joys of giving, and those who do not teach the child this are giving it a wrong angle on life.

But Christmas should not be merely a time of giving and receiving if we take rightly our responsibilities as educators in the art of living. It is a time for parents to be spontaneous, easy, and natural with their children; to see everything as far as possible from the child's angle; and consistently to show love in their dealings with each other as well as with the child.

As they should at all times of the year!

This is not an article on child-rearing, but it is a fact that must be recognised that a man or a woman's ability to face life creatively does depend upon early environment and the child's first experiences in personal relationships. And by facing life "creatively" I mean the use of personal relationships to assist others to be their best, and not the use of others as means to one's own end. I mean, too, the taking of a full share of social life, and not the concentration on building up security, for fear of being hurt.

So many people fail to live creatively and are miserable because of their failure. When they come to the psychologist for help, and are asked about their childhood, it always turns out that their early years have been lacking in love and the sense of security which love brings.

Twenty or thirty years ago when psychology had not got over its first youthful enthusiasms, this was not so well understood as it is now. The emphasis was laid upon the harm of pampering and spoiling a child, and the poor helpless baby was the subject of deplorable experiments. An infant at the stage of breast or bottle feeding was expected to conform to a timetable, and the mother's instinctive urge to comfort it when it cried was sternly suppressed in the name of science.

Lifelong Heritage

But an infant thus allowed to cry itself into exhaustion is forming impressions about itself and its place in the scheme of things which can mould its attitude throughout life. The infant's experiences are always in the present. It cannot for a long time reason that "Yesterday I was left, but eventually someone came and fed me." It feels deserted and its sense of desolation is the only feeling it is conscious of, and it seems to it as if such experiences must be all it will ever have.

A child who often has such experiences is apt to store up an immense quantity of aggressiveness because of the hostility he feels in his environment, and this easily aroused aggression can make him truculent throughout life.

It can also be turned against himself so

AS the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.—*John 15, 9-11.*

that he goes through life seeking for some "safe" hole to creep into, meanwhile hating himself. It may also cause him to feel unsafe when he is successful, and to pull himself down by some foolish blunder, instead of pushing on.

Such infantile experiences as I have described are not of course the only ways in which a child can be frustrated and humiliated and feel deprived of love; and in any case they are only likely to be "re-called" during the process of a deep analysis.

Equally important, however, are the occasions from childhood which are easily brought to mind—those of felt injustice, parents' quarrels, favouritism and bullying. These are all the sort of things which weakens the individual's faith in himself and therefore his ability to love.

The psychology which stressed the danger of smothering with love was sound, but failed to distinguish between creative and possessive love. The mother's love which regards her child as her possession and uses it to fulfil her emotional needs is a menace to a child's development. She can fuss it until it feels it is too precious to be risked, and so tends to withdraw from life.

Creative love builds up in the child a sense of its own worthwhileness, and gives it in consequence confidence to confront life. A mother's child must be allowed to grow away from her if it is to become an individual able to cope with life.

The "apron strings" which tie a son to the mother do more than restrain the individual from roaming. They are a psychological tie which prevent him from seeking a love object and can indeed render him incapable of loving anyone but himself. Such self-love provokes conflict since the individual also hates himself for being so unprogressive.

A child is "spoiled" when its upbringing is such that it claims satisfactions as its right. Such spoiling is not true love, since in giving in to the child the parents have been taking the easiest road rather than thinking of the ultimate good of the child.

Such a child can remain emotionally

immature. It will not easily accept the necessary restrictions of life, and makes a poor partner in marriage when the time comes.

A great many people will say they recognise all this, but they will add, "What is the good of raking up that past?" As a patient said to me: "It is dead and gone, and nothing can alter it. If I am what I am because of things which happened in my childhood, I can do nothing about it."

Fortunately this is *not* true. Childhood experiences have conditioned you into thinking in a certain way about yourself, but if this is the wrong way, and you have learned to recognise its origins, you can train yourself to think differently.

Encourage Yourself!

What then is this "love" I have been talking about? It is to treat every individual as of value in himself, independent of capacities, appearance, wealth, or rank. *And this applies to you yourself as well as to others!*

If you look at others that way you are encouraging them to bring out what is best in them. You must encourage yourself in the same way.

Economic life may be necessarily competitive, but human personalities need not be so. Comparisons are always odious. Love should never be conditional nor should it depend upon comparisons, though many of us are brought up to think that way.

You will find others in life who are better than yourself in looks, in culture, in abilities. But you need never take a second place in willingness to co-operate.

Concentration on yourself may make you socially clumsy and tongue-tied at first. But nobody can stand up against your persistent good humour and interest in his happiness or well-being, and thus you learn to forget yourself.

Christmas is the season of love and goodwill, and we all, adults and children alike, need big helpings of these. It is the season, too, for gifts, and I have two for each of you, taken right from the top of the tree. They are two thoughts.

Here is the first. When confronted with some worthwhile idea for action, do not tell yourself "I couldn't possibly," but say "I'll try!"

The second is this. Handicaps can always be incentive to greater effort. Do not despair "because of" but build up your life on "in spite of."

TO become a champion, fight one more round.—*James F. Corbett.*

HOW TO BE HAPPY IN MARRIAGE

by Geoffrey A. Dudley, B.A.

MARRIAGE is the partnership of two free individuals, who are equal yet different from each other. It is, someone has said, "the lifelong engagement of a man and a woman to belong to each other."

Preparation for marriage, however, does not begin with courtship and engagement. It begins in the family circle in our earliest years. We are always better prepared for a happy marriage if the marriage of our parents has been harmonious.

The reason for this is not hard to find. Children gain their earliest impression of what marriage is like by observing the marriage of their parents. This becomes a kind of model, serving as a basis upon which to pattern their own marriage.

Statistically speaking, two persons brought up in unhappy homes are half as likely again to make their own marriage unhappy than if they came from happy homes. They start with the wrong kind of pattern.

An unhappily married woman said: "Both mine and my husband's parents married the wrong people. My parents were completely incompatible. I was a constant prey to my mother's emotions." When this woman married at the age of twenty, her motive was not co-operation but the desire to escape from her mother's domination.

She found her husband equally unable to co-operate. "He refuses to conform to any wishes except his own," she complained.

"Happy Family"

On the other hand, we note what a co-operative husband says about his marriage: "All our married life my dear wife and I have always shared our interests where practical; in fact, that has been the theme of our family life. Our four children—all happily married now—were taught to share alike. The result is a truly happy family."

The value of co-operation, which Adler calls "social interest," cannot be over-emphasised. For a full solution of the problem, he says, each partner must be as much interested in the other as in himself. This is the only basis on which love and marriage can be successful.

"It should be the effort of each," he

writes, "to ease and enrich the life of the other." In this way each feels that he is worthwhile; each feels that he is needed. The feeling that our partner needs us, that we cannot be replaced, is what gives marriage its fundamental meaning.

One of the most effective practical means for achieving this ideal is the sharing by husband and wife of common interests. This implies a full recognition of the ideal of partnership in home-making. The husband must make his wife's interests his, and she must make his interests hers.

To share the same pleasures, such as bridge, cinema-going, shopping expeditions; to share the same kinds of friends, the same love of gardening or cultural pursuits—all these are ways of binding man and wife closer together and ensuring the stability of their union.

Let us think, speak and act in terms of our marriage partner's interests. Let us talk about things that pertain to his or her activities. Let us be a sympathetic listener to what the other person has to say.

Psychological studies of marriages, both happy and unhappy, confirm the value of common interests. They show, for instance, that certain things are shared more frequently by happily married couples than by unhappily married ones. These things include having the same kind of social standing, belonging to the same church or religious denomination, sharing the same standards of sex morality, being fond of children, and so on.

A little praise is a great oiler of the wheels of marriage.

"Showing your appreciation of the things your partner does which please you," says the psychologist, Lawrence Gould, "will get you more in the long run than reproaches for behaviour you dislike."

This is something that husbands in particular are apt to overlook. Women do not take love for granted; they like to be reminded of it. One of the ways in which a husband can remind his wife that he loves her is by giving her praise where due.

As well, a little praise where it is *not* due will not come amiss!

Most people, whether married or not,

MEMORY

WHEN you are really interested, you create the will to remember.

To remember you must clearly understand. Give your full attention. Concentrate on what is being said, or what you are being told.

If you are not sure of a fact or a name, don't be shy about asking to have it repeated.

Some people never give themselves a chance to remember. They are too busy worrying about how they look and what others think of them. Forget about yourself.

If you know your memory is unreliable, always make a note.

Test yourself at odd moments. Ask yourself: "Now what was it I had to remember?" Check with the note you made.

To improve your memory you must practise remembering.

Undertake an organised course of study in a special subject—a foreign language, shorthand.

Join a dramatic society or a debating club.

Make a habit of telling the family the things you notice on your way to and from work.

Study the most important newspaper story of the day. Put the newspaper away and pretend you are the reporter telephoning the story to the office. Go over what you would say, and check how many facts you get right.

are starved for appreciation. They long for recognition of their good points. They frequently hear their less admirable qualities condemned, but credit where credit is due is withheld from them. "The deepest principle of human nature," said William James, "is the desire to be appreciated."

How can we appreciate our husband or wife? Have we just eaten a good meal that our wife has prepared for us? Then let us compliment her on it, saying how much we enjoyed it. If his wife has a new hair-do, a husband should take pains to notice it. "I think it makes you look even more beautiful," if said with sincerity, are words of joy to a woman's ears.

A wife should ask herself if she pays due recognition to her husband's abilities in his job. A man gives up a lot when he marries, just as he gains a lot, and we are doing no injustice to women if we say that they ought to admit it. It is equally true, of course, that a man should recognise what a wife has sacrificed to marry him.

A subtle way of bestowing praise is to ask for favours. If you ask a person to do something for you, it implies that you acknowledge that person's capabilities. It helps to build his or her self-esteem. Another is to seek that person's advice. Decisions that affect the welfare of a whole family should be taken only after seeking the opinion of its members. The principle of "joint consultation" can be applied to domestic affairs as much as to industry.

What proof is there that what is said here actually works? A woman who had been dissatisfied with her marriage declared after putting the above principles into effect: "The greatest possible benefit has been to turn a miserable, bickering household into mostly a happy, contented and ambitious family."

"A Grand Fellow"

Previously she had said that for years she had lived in conflict with a husband for whom she found no spark of love in her heart. "Now," she added, "I have begun to realise what a grand fellow he really is, and to love him as I should have done from the first, had I not been blind to what marriage really meant to two people."

Adequate preparation both at courtship through getting to know one another properly, and in one's early years through having the good example of a stable home life; the co-operative attitude that regards marriage as a joint venture not to be undertaken lightly; common interests and ungrudging mutual appreciation—there are some of the vital factors upon which depend the prospects of working out our happiness in one of the most difficult but certainly the most rewarding of life's relationships: marriage.

How This Magazine Helped Me

I USED to be very bored with life, doing the same things every day, and never going anywhere, or making any new friends. But since I took an interest in THE PSYCHOLOGIST MAGAZINE my life has completely changed.

I am out of the rut. I have changed my job for a much more interesting one. I have more hobbies and interests, and many more friends.

I never have time to feel bored or depressed. I feel a new person, and I owe it all to psychology.—Miss L. B., Derby.

PEOPLE WITH QUEER AND CRUEL IMPULSES

PEOPLE who suffer from obsessions and compulsions, and who are torn by anxieties, doubts and dreads about them, nevertheless often manage to perform their daily tasks and to conceal their morbid thoughts.

They conceal them because they are bitterly ashamed of them, and because of this concealment they never hear of similar cases. So they are apt to think that they are unique in their distorted ideas.

As a further result, they suffer all the agonies of self loathing. They imagine that never, in the history of the world, has there been anyone so much to be despised as they feel themselves to be.

This is, of course, wrong. Every human thought, emotion and action is reproduced in similar form millions of times, although each personality is unique in itself. But because of this misconception, these sufferers waste a vast amount of their lives, and seldom if ever dare to seek advice.

Here, as an exception, is a letter from a widow in her fifties who has at last determined to appeal for help.

"I am the youngest of my family," she says, "and as a child I always thought the others were preferred to me. I was usually what is called a 'good child,' behaving on all occasions with great propriety, but sometimes something would come over me and I would do something really violent and naughty for which I would be severely punished.

"I remember once throwing my much-loved kitten downstairs on one such sudden impulse.

"I wanted to be good; and I wanted to be praised for being good, and very early it seems to me I began to be afraid that God would punish me for wickedness and that I could never be good enough to escape His punishment. I still have this fear, and I have to pray a certain number of times every day, using always a certain ritual which I have evolved for myself.

"But then at the end of a prayer a sudden blasphemous thought comes to me and I have to utter it.

"My children are now grown up, but

when they were little I was afraid to be left alone with them for fear of an impulse to harm them.

"When I was a child I would lie awake in misery for hours for fear that I would die in my sleep. I sometimes soothed myself by manipulation. Later on, however, I would never let any man make love to me. My marriage was really arranged for me by my parents. I felt I was being 'good' in pleasing them in the matter. I had no love for my husband at first, but the marriage turned out happy, and I was very distressed when he died.

"Besides the fears and blasphemous thoughts, I am always afraid I may have left something undone which I ought to do. I go back time after time to make sure I have not left the kettle on, and that I have turned off the gas, or locked the door.

"I have to enter the house with the right foot first or else I must go out and come in again. If I think an unpleasant thought when going out, I have to change my plans and come back and wait until I can get safely out without the forbidden idea coming to my mind.

"It makes my life very difficult!

"When I wish to greet someone pleasantly perhaps on a birthday anniversary, I am terrified lest the idea of wishing them bad luck instead should come to my mind and bring a curse on them. Do you think I could really harm anyone by my thoughts? Do please help me and tell me what to do."

OBSESSIONS and compulsions take different forms, but the above account is so true to pattern that I give my reply almost in full, in the hope that it may help others.

"I have known many such cases as yours," I told this lady, "and so has every other psychiatrist. Moreover, such cases are often described in novels (the man in George Borrow's *Lavengro*, for instance, who feared he had committed the 'sin against the Holy Ghost').

"It is generally people who have a religion of a somewhat Old Testament type who are

Speaking Personally

by John May

Magic Island

THE wind scoured the top off the completely flattened sea and whipped the spindrift across the field so thickly and continuously that nothing could be seen except the driving whiteness of it, like a snow squall in a blizzard.

It was a screaming gale. It struck the lighthouse cornerwise, and succeeded only in blowing away two braces from under the lantern and the storm door of the western porch. But the lantern atop of the tower rocked and swayed to the sweep of the gale.

About three o'clock the wind hauled to the north-west and long before sunset the ground was frozen, frozen solid, and the windows thickly frosted.

Nova Scotia is the "New Scotland" that hangs out into the Atlantic at the bottom right-hand corner of Canada. Near its south-west tip is Bon Portage Island, which is one of the half dozen points that here bear a lighthouse. This was the lighthouse in the screaming gale.

Pronounced to rhyme with "on shortage," the Island of Bon Portage is about three miles long, and nowhere more than three-quarters of a mile wide. It lies low. But it has spots of woodland beauty, and its own fascinating coastline of little capes and bars and bays.

To this island came a man and a woman and their baby. They had bought it on a mortgage, and the man had also got the job of light-keeper. With a debt of several hundred pounds, with a few

chickens and bits of furniture, and a small salary, they began their life as lighthouse-farmers.

They were people weary of the confinement of city life, as so many are today. And their story, a stirring one, has been written now by the woman, Evelyn M. Richardson in "We Bought an Island" (Christopher Johnson, 16s., postage 4d.).

What a wild, hard-working and adventurous life it is! Haymaking and duck-shooting, the light always to be tended, the wood to be won for burning, cows to milk and hams to cure. Storms and sunshine, work and love. I shall not attempt to tell the story here. The book should be read on a winter's night by a snug fire.

And between chapters the reader should pause to think.

So often we say that we would give anything to get away from city life and crowds, and go to live alone in the country, or by the sea—or on an island. Well, this is what it could be like.

It could be grand, if we put everything of ourselves into it, as the Richardsons did. But then, every kind of living can be grand—if we put everything of ourselves into it. And the greater the difficulties there are to be overcome, the greater the thrill of achievement in overcoming them.

Life for all of us is spent upon an island, a magic island surrounded by troubles and joys, by hopes and fears. We have to work away at keeping our light burning amid the ocean. And books like this one can be inspiration to us all.

apt to suffer most this way. They regard God in the light of the vengeful Jehovah, and have not changed their ideas to God the loving Father who is always ready to forgive.

"Since you have been brought up in a certain way, it will be difficult for you to re-adjust your ideas, but please believe that it is possible to worship a living merciful God in many different ways.

"It is not, however, altogether a matter of upbringing. The sort of person who develops compulsive fears is born that way; just as some people are born with an artistic or a musical temperament. That is why I do not expect to cure you by my explanations, though it will help you enormously to know that you are not unique, but just one of many."

IT sometimes seems as if the obsessive type revives in himself the beliefs of our heathen ancestors. The ancient Greeks and Latins who "took the omens" before embarking on any enterprise were doing something like a patient does who turns back because he has not

thought the right way, or done the right thing.

It may be that people like this carry in the unconscious mind a memory of the time when men worshipped heathen gods, and felt it necessary to propitiate them. One has to be born with a certain temperament to become an obsessional neurotic.

I put this point to my lady patient, and went on: "You say that your parents loved and petted you because you liked to be fussed over. But they also punished you very severely. This made you feel that they only loved you when you were good, and so you began to be afraid of being naughty, not from fear of punishment but from fear of not being loved.

"As a result you held yourself in very tight and suppressed all the usual childish misbehaviour and became outwardly a model child, but a very unnatural one. It is not natural or right for a child to subdue itself to that extent, so your bottled up energy and wilfulness sometimes broke through, making you act in a contrary way to what you wanted.

"Throwing down your kitten was an

instance. This episode has also behind it the idea of sacrifice in order to appease God. Because you regarded the kitten as precious, your unconscious self made you feel you could acquire merit by killing it. You see, all along there is that conflict between your conscious reasoning self, and the superstitious unconscious.

"Ordinary naughtiness you could expiate by punishment, and you could even welcome punishment from your parents because it helped to put you right with yourself. But there was another kind of naughtiness—the pleasure you got from solitary sex yourself, which somehow or other you felt was not just naughty but a real *sin* which God would punish you for.

"In spite of feeling it to be wicked you continued to do it because it brought you some comfort when you were miserable, lonely and frightened—and you were often all these things. Because you continued to do it, you felt more than ever certain that God would punish you, and so you have always felt that misfortune was near you even when you could have been happy.

"It is this which has made you watch for omens and devise rituals to ward off evil. The impulse which led you to sacrifice your kitten continued to exist at the back of your mind, so that you felt (like Abraham in the Old Testament story) that it might be pleasing to your God if you sacrificed your much loved children. That thought was not conscious, of course. It took the form of a *fear* that you might harm them.

"**Y**OU may have come to love and admire your husband, but I do not believe that he ever convinced you that he loved you *as you needed to be loved*. That is *unconditionally*, for yourself alone. If you had felt that, it would have eased your burden of guilt, since that is the way God loves us.

"The Bible teaches us this, and in many places tells us that God does not require sacrifice but only that we try to love others.

"During your marriage you continued to try and comfort yourself in the old childish way, because of that inner sense of sin, and you felt *more* sinful in consequence. Believing yourself to be sinful you have the impulse to commit the biggest sin of all and to call down the wrath of God once and for all. It is as if you felt it better to know yourself to be damned, than to go on in continual uncertainty.

"This is again the child within you, who would rather be noticed for its naughtiness than feel itself neglected. You have probably puzzled over the sin of 'blasphemy' ever

A GOOD way to relieve the monotony of your job is to think up ways of doing it better.—*Percy H. Whiting.*

EVERY man is enthusiastic at times. One man has enthusiasm for thirty minutes, another man has it for thirty days, but it is the man who has it for thirty years who makes a success of life.—*Edward B. Butler.*

LIFE affords no higher pleasure than that of surmounting difficulties, passing from one step of success to another, forming new wishes and seeing them gratified. He that labours in any great or laudable undertaking has his fatigues first supported by hope and afterwards rewarded by joy.—*Samuel Johnson.*

since you were a child, and it has the huge attractiveness of the forbidden thing.

"What I am trying to show you now is that all your compulsions come from childish ways of thought. You cannot commit blasphemy merely by *thinking* a blasphemous form of words. You cannot procure a curse by saying or thinking the opposite of what you mean. Blasphemy and curses must be really felt and intended in order to be in any sense real.

"If you can smile at your foolish fears you conquer them. And you *can* smile at them when you see how they arise from the fancies of childhood.

"You cannot control your thoughts, but you can control your actions. Your trouble is just an exaggeration of what all of us feel at times—the desire to do something shocking and startling, just because it *would* be startling. We get tired of being 'good' and always being correct, but we do not give way to these anti-social feelings, and do not consider ourselves 'guilty' for having them.

"Lead an active and useful life. Be friendly and helpful. It will not matter then what ideas flit in and out of your head, and if you never use your sex to bring others to harm it does not matter that you have your own forms of pleasure."

WHETHER the lady will be convinced by my arguments, I do not know. Compulsive neuroses are reckoned as among the most difficult to cure owing to the inborn temperament, which I have mentioned.

Perhaps the best that many can do is to learn to live with their peculiar twist.

But I am quite sure that thinking over their childhood will help them to eliminate some of the most troublesome lines of thought, just as realisation that others have similar feelings can diminish their fears.

THE PSYCHOLOGIST ADVICE BUREAU

Readers may submit psychological or sexual problems to our Advice Bureau. Letters are read by an experienced Medical Psychologist who gives each problem his personal attention. The following particulars should be included as "background" to the problem:

age, occupation, sex (married or single), home life, position in the family, hobbies and interests. A considered reply will be sent in due course to all enclosing a stamped addressed envelope and fee of 10s. (If the reader merely wishes for information on matters of fact, and not a psychological assessment of his difficulties, he need only enclose a fee of 5s.) Address to the Psychologist Advice Bureau, Manfield House, 1, Southampton Street, Strand, London, W.C.2. When the point raised is one of general interest extracts from letters and the answers to them may be published. No names will be given.

No Faith in Self

My home life is not particularly happy. My mother does all she can for us, but I do not get on very well with my young brother, and my father is very violent and quarrelsome.

At the moment I have no faith in my job or myself, or anything for that matter. I work in an office, but feel I would like to be in industry. Is my desire to do this really a childish prejudice against a white collar job?

I should like to marry and have a harmonious home, but until my occupation problem is settled I feel I can never marry.

UNTIL you understand yourself better, you are likely to take your doubts and fears into any business or profession. You are right to suspect yourself of being driven by emotional prejudices such as the "white collar" you mention.

You are likely to have an ambivalent attitude to your father. As a child you will have admired him even while being frightened of him, and you could now feel compulsion to follow his path balanced by a compulsion to do the opposite.

Then there is the complex of the eldest son which usually takes the form of a drive to success motivated by the often heard "You as the eldest must set an example." Owing to the shock sustained when the firstborn finds himself displaced by a new baby, this drive is never ending. The individual has a sense of basic insecurity which makes him feel he can never do enough.

You will probably recognise yourself in this picture. The indications are that you should stay put until you feel sure of yourself and until circumstances point the way to some other field of activity.

But you will mature best if you live away

from home. There is bound to be a sense of rivalry between you and the next brother. Get clear of the family set-up as soon as you can.

"Can I Stop Drifting?"

My parents spent a lot of money on my education, and as my father was a clever man, we were all expected to be brilliant.

But all the time I feel as though I never want to do anything. I force myself to work and study, and take a long time over it.

Sometimes I feel like an actor whose every action is significant, although when I am with people I am so self effacing that I am hardly noticed.

How can I stop drifting and believe in myself sufficiently to be able to enjoy friendship with others?

YOU say "We were all expected to be brilliant." There lies the trouble. You have been trying to do what was expected of you most of your life. You have never been *yourself*.

You feel like an actor, because you *are* an actor, and (whether present with you or not) your parents are your audience. You are out to win their applause and to repay them for their sacrifices, but that is not what life should be.

It is the privilege of parents to make sacrifices, and they only deserve gratitude insofar as they have allowed the children to develop freely into their unique individuality. They must not, as yours have done, mould the child and push it on to fulfil their ambitions.

You have slogged away trying to satisfy your father, and to make a show, but your heart is not in your work. "Why should I

be swotting like a schoolboy?" is your feeling now.

Life would be more satisfactory away from your parents and their note of obligation. It will be more satisfactory still if you see yourself as called upon to *live*, instead of making a living.

You are sure to have ideas of your own if only you allow them to come to the surface. You will have no difficulty in working at something you are keen on, but it has got to be your own choice even if you have to put away all the years of preparation.

Anyway, you have to relax. Close your books and go to a dance or show just because you feel that way, and because you have a right to be yourself.

Sick for Love?

I have been let down by two young men, both of whom said they only wanted me as a friend, and did not want the responsibility of marriage.

Since the second one let me down, I seem to have lost interest in everything—my work, my family and even dancing. I can't enjoy anything, and feel as though my self-confidence has slipped from me. When I wake in the mornings, I feel depressed and also I feel that I want to vomit, although of course I fight it.

Please tell me how I can help myself.

YOU must not let your experiences discourage you. A great many girls who would make desirable wives have similar disappointments before they find their permanent partners.

The fault is not in you, but partly in the men, and partly in the social set-up today which makes marriage so difficult.

There are men who need the experience of friendship with one girl before they feel themselves sufficiently mature to fall in love with another. There are men who wish to marry but whose attitude to life of "safety first" prevents them from letting friendship develop to love.

There are others whose psychological tie to the mother is so strong that although they nibble at the tempting bait they are incapable of marriage.

You should realise that your ventures, although ending in frustration, have been of value in maturing you, and they will have taught you something of how to deal with men and with life.

You must learn from that and not withdraw. Life may not have been "fair," it never is, but you must not take the attitude of "I shan't play." You must take your full part in life and trust that time will bring you what you want, and continue to have faith in your own essential value.

It is possible that your life at home has given you a distrust of male fidelity, which in some subtle way has discouraged the timid male when he needed just the opposite. If that has been so your "technique" will improve of itself. You need not give thought to it.

Your morning sickness could be a wish fulfilment prompted by the thought "If all had gone well, I might have been pregnant by now." It could also be a symbol of the attitude "I am sick of life."

It could also mean both these things.

That bit of self-knowledge should suffice to cure you, since your unconscious will now come under the control of your conscious self.

Life is an adventure and you never know what is round the corner!

"I Despise Myself"

My main problem is an inferiority complex which causes me to despise myself. I often compare myself with other young men of my age, and the comparison is always unfavourable to myself. I am full of regrets that I have not indulged in the normal social activities and recreations of a young man. I have the feeling that others would laugh at me because I was different from them.

I don't know whether to give up my job and take a university course, or whether I shall be just as lonely there.

At one time I had high and lofty ideals, but now I shall be satisfied if I can attain contentment and peace of mind.

WHAT would you think of a lad who persistently played truant from school and complained that he could not pass his exams? There is education in living as well as scholastic education, and you have been playing truant from life.

No wonder you find yourself behind in the art of living! We are glad you are prepared to do something about it. No doubt you could profit by a university course, but it is easy to over-rate the value of a degree. Such a project could be conceived merely as a way of escape from the present position, whereas you could do yourself more good by less drastic ways of altering your living.

Instead of holding yourself back because of any fancied inferiority, you should take every opportunity of putting yourself forward so that you may develop your capacity for social living.

There is probably some conflict in your life over your sex urge. Solitude makes this urge more insistent, while a social life makes it easier to deal with.

Of course you are not "as other youths." You are yourself, and it is your self which you have to develop through putting yourself at the service of life.

"No Confidence"

My chief trouble is that I have no confidence. At times I have an awfully queer feeling as though I am going to die. This makes me tremble and I feel I must run somewhere. I am scared of going out alone, and I am afraid of going on holiday—even with my husband.

This worries my husband as he knows there is nothing wrong with me, as I have been to a specialist. The specialist told me that my nervous trouble is due to the way I was brought up. My mother was one of the old-fashioned type, and did not tell me anything.

Knowing this, I cannot think why I am unable to cure myself of these feelings of fear. Do you think I should be able to shake it off knowing the cause?

NO doubt the specialist was right in saying that your neurotic feelings were started in childhood through your emotional experiences. What you have to consider is why you have not been able to grow out of them. Why is it that you are still feeling like a frightened child.

The reason can only be that you have not completely accepted life. You have grown up and married which is in the right direction, but marriage should be only the first step towards biological fulfilment, which for a woman is maternity.

You can probably find excellent economic reasons for not having a baby, but Nature takes no heed of economics. Life rewards those who live fully and boldly and do not put safety first.

It is possible too that your sex life is frustrated by birth control methods which prevent you from full de-tensioning.

If Providence will allow it, you need a baby above all things.

Light Sleeper

Would you kindly give me your advice regarding lack of sleep? I do not find it difficult to go off to sleep, but the slightest sound awakens me.

Could you tell me how to ignore the noise of neighbours, crying babies, birdsong at dawn, and cocks crowing? I get very little rest at night, and I am afraid of having a nervous breakdown.

I usually try to sleep ten hours, and sometimes I am in bed twelve or thirteen hours trying to get even a few hours asleep.

ANXIETY is the enemy of sleep, and you are piling up anxiety. No one really needs ten hours a night and any reasonable person should be ashamed if he

or she spends twelve or thirteen hours in bed. Eight hours is the normal.

Lack of sleep does not lead to nervous breakdown. An individual will always get the sleep his (or her) health requires. But an anxiety state can lead to nervous breakdown.

Anxiety is always accompanied by loss of sleep. If you are making loss of sleep a reason for anxiety, the remedy is to know that sleep does not matter in the way you have thought.

The more anxious you become, the more you concentrate on external noises. Tell yourself that as long as you are resting your body in bed, you will get all the rest you require.

Take an interest in other people and animals. Enjoy the cheerful sounds of birdsong and men working. Call on the babies who cry and make friends with them. What a lot you are missing through your devotion to sleep!

Part-Time Job?

I am an elderly widower and live with my married daughter. My life is not very happy as I do not get on well with her, and I am being criticised all the time.

My hobbies are walking and music. I am not allowed to practise my music at home, however.

Could you suggest how I could get an interesting part-time occupation?

YOU will have to find for yourself an interesting part-time occupation. Job finding is not within our scope.

What is clear, however, is that you have made a mistake in going to live with your daughter. It is a regressive step, not a forward one, for a man of your vitality.

Go and live as a lodger where you can be free to follow your own desires and will be respected for your age and wisdom instead of being criticised. You might improve your musicianship under such circumstances and join a small orchestra.

Happy People

THE happy people are those who are producing something; the bored people are those who are consuming much and producing nothing.—Dean W. R. Inge.

UNLESS we give part of ourselves away, unless we can live with other people and understand them and help them, we are missing the most essential part of our own human lives.—Harold Taylor.

The Way to Get on Well with Others

by Marjorie Boulton, M.A.

WHENEVER I have failed to get on well with other people it has been through forgetting one of two principles: first, all human beings are much alike; and secondly, every human being is a unique personality.

This is not as much of a contradiction as it sounds. The fact that there can be medical and psychological textbooks proves the first point; every intelligent person soon learns the second by experience.

If we remember that all human beings frequently make mistakes, we shall not torment others by demanding an impossible standard of perfection; we shall not rebuke or punish unreasonably; and we shall not quarrel very easily.

Remembering the need for food, we shall try not to inconvenience people by calls at meal-times or by making them late for meals; remembering that all of us need sleep, we shall be as quiet as we can during the hours when most people are sleeping, and we shall try not to weary people.

Bearing in mind that all human beings desire some measure of security, we shall do our best to keep promises and be punctual—in my experience general unreliability is the quickest way for an otherwise pleasant person to vex others!

How often do we hear it said, "I don't much like Mr. B., but at least you know where you are with him!" A consistent person who is a trifle strict is less frightening to most people than a capricious person whose reactions are unpredictable.

Obviously we cannot give everyone love, admiration or sexual gratification. But we can, bearing in mind that these are desired by everyone, refrain from making things more difficult. For example, we should not intrude on sweethearts.

We should refrain from unkind gossip that may spoil a love affair or a friendship; we should never, if we wish to be liked, humiliate another person in public. If we cannot speak well of people we do best to keep our mouths shut, unless, of course, we must speak to prevent a real evil such as a bigamous marriage or a fraud.

We can often assume what other people would like us to do from our own reactions.

It is safe to guess that a person who falls in the street would like to be helped up and dusted; that a person who has just achieved something will be glad of congratulations and praise; that a person in distress will appreciate an attempt at comfort, even if it is not successful; that someone you have injured or offended will usually be satisfied with an apology.

While not being a nuisance and not interfering with other people's needs is only the beginning of getting on with other people, it is an important part. One occasionally meets a person who is very charming, kind, well-intentioned and generous, but who is not popular because he or she is always pushing in where not wanted, is gay and noisy at the wrong time and is generally without this negative courtesy.

Right to Differ . . .

It is more difficult to recognise the uniqueness of each personality, because this is a field in which we can no longer generalise from our own experience. In fact, it may be a mistake to do so.

I am very fond of hot curries; but to offer one as a treat to someone who has a gastric ulcer would be merely silly. A friend of mine is very keen on ju-jitsu, but for her to force me into this sport would be most unkind. This mistake can be seen in an amusing form when small children want grown-ups to join in their games; it can be seen in a less endearing form when grown-ups drag small children to hear long sermons!

It is stupid and unkind to force people into games, parties, studies, pastimes, relationships, for which they genuinely have no aptitude, though many of us would be happier if we would give some new occupation a trial. If we are to get on with other people we must recognise the right of other people to be very different from ourselves.

A friend once told me, in all seriousness, being very young at the time, that she thought it was the duty of friends to point out each other's fault. I noticed it was my faults she was pointing out at the time, and I do not doubt that if I had mentioned any of hers she would have defended herself.

No normal person wishes to be criticised,

Practice Makes Perfect

CULTIVATE only the habits that you are willing should master you. *Elbert Hubbard.* Practice is everything.—*Perander.* Knowledge is a treasure, but practice is the key to it.—*Thomas Fuller.*

except in learning a technique from an expert, I once heard it said of a student, as a fault, "She resents criticism"! To resent criticism is the most natural thing in the world, because it hurts our self-esteem, which is always a precarious thing. If we wish to modify people's personalities, which certainly often seems desirable, we shall be most successful by stressing their good points, praising them when they do as we find pleasing and encouraging them to believe that they are really much better than they think.

To tell people often that they are doing badly or being tiresome generally makes their faults worse.

One of my private amusements is to tell plain women how smart they are looking to-day, and then watch them become attractive! It hardly ever fails.

As people are all different, and have a right to be, they have different views. If we wish to get on with people, we should try to get some inkling of their attitudes and to avoid treading on their toes in the expression of our own. When trying to make friends with people we do not know we should, for a time, avoid the expression of obviously controversial opinions.

I hold unorthodox opinions on many subjects; and I am always glad to explain and defend them to anyone who wants to know about them. But I do not spoil meals or frighten strangers by starting controversial discussions.

Incidentally, I have noticed that more orthodox people are often much less careful about the feelings of others, in that they assume that everyone shares their views. It would often surprise them to know how wrong they are. We should be particularly careful in imposing our views on very old people, who are seldom adaptable, and on very young people, of whose ignorance we may be tempted to take advantage.

Most people have some little peculiarity it is kinder not to comment on and wiser just to accept; but if we want to get on with people we should try not to have ugly mannerisms ourselves. Such habits as nail-biting, lip-sucking, noisy eating or fidgeting can be very irritating to nervous people; and popularity is generally enhanced by a

little attention to our own table manners, appearance and conversational etiquette.

Tastes, too, differ. Some people like to talk very freely; others are painfully embarrassed by anything more than an exchange of platitudes. Some like to be "left in peace" most of the time, while others think themselves disliked if they are not drawn into conversations. Tastes in art, literature and music may differ enormously even among intelligent people.

Some people are naturally tidy and others untidy—and somehow there always seems to be one of each kind in every family! A quiet and friendly recognition of these differences makes for peace in a community.

If we treat everyone as a human being, and nobody as though everyone ought to be exactly like ourselves, we shall get on fairly well with most people; but one problem remains.

There is the kind of person who is known as *difficult*, and in any community he can be such a problem as to make everyone miserable. We all know at least one such person and most of us probably know several. They are extremely touchy, with a wonderful power of seeing offence where none is intended; they are seriously disappointed every time someone is not perfect; they seem unable to play fair in argument and they want their own way, with no concessions, all the time.

Helping Happiness . . .

Such people are really irritating; and, while in order to get on with people we need to be fairly unselfish, we are not called upon to make ourselves doormats for unreasonable people. Occasionally we must stand up for ourselves if life is to be bearable. Here we have the advantage that if the person is really difficult the rest of our community will probably be on our side!

However, a knowledge of psychology can help with awkward, mean, ill-tempered, petty people. Very aggressive people are usually lacking in real self-respect and try to build up a sense of their own importance by bullying. Touchy ill-tempered people usually have no sense of security and may have been embittered by painful experiences. Very unpredictable people are almost certainly neurotic and are probably suffering from lack of love.

On the other hand, all happy people are generally fairly pleasant; so if we can make our difficult people feel happier, they will at least be a little more agreeable. To get on with really difficult people, therefore, we should pour out on them all the compli-

ments, courtesies, little kindnesses, friendly remarks and hints of sympathy that we can bring ourselves to give. They need it far more than better balanced people do and they often have a pathetic appetite for affection and personal attentions.

We cannot turn a neurotic into a well-adjusted person overnight, but we can do our bit to start the process, and there is nothing in the world more worth doing than turning a miserable person into a happy one.

This campaign of kindness to difficult people is not easy; we are so often provoked by them and placed in such awkward positions that we cannot help being angry; but if we make the effort to return good for evil we find that it pays dividends surprisingly soon.

Common sense, forbearance, tolerance, and the sympathetic imagination—this is the recipe for getting on fairly well with a large majority of human beings.

How Imagination Can Help in Your Life

by a Medical Psychologist

IMAGINATION gives us hope. It is at the back of every fear. Imagination inspires us with ambition, and controls our conduct. It dictates our moods and chooses our partners in marriage. Imagination builds up your business and makes you catch your morning train; keeps you honest, and helps you to manage your children.

Imagination cannot create illness altogether, but it can prepare the soil for the mischievous germ, and keep you either fighting fit or make you a passive victim.

Imagination is man's greatest asset, helping him to harness his instinctive urges, and thus distinguishing him from the brute creation. It can torture undoubtedly, and when your doctor says "It is all imagination" he is probably right; but if he goes on to say that you can dismiss your disability at will, he is wrong.

Your will cannot contest successfully with your imagination. You are willing earnestly to be free from fears, to be forthright, progressive, at ease with your fellows, but your imagination whispers "You cannot" and has the last word, by providing you with symptoms to justify retreat. You do not need to improve your will-power; it is your imagination which needs training.

Imagination is dynamic. It is the powerhouse which produces action and results. Perhaps a simple illustration will make this clear.

Suppose yourself to be a moderate swimmer but inexperienced. You are accustomed to dive modestly into the water from the bank, or from the side of the swimming pool.

One day you determine that you will go from the diving board.

You climb up and gingerly approach the edge, and you stand there dithering. Reason tells you there is nothing to fear; the water will receive you kindly; you have swum there before; there is no danger to life or limb. But it looks a long way down. Perhaps you fear the jeers of the more expert on-lookers, but again reason tells you that everything must have a beginning, and such a fear is unworthy.

— Final Shove —

You resolve to dive, you *will* yourself to dive, but somehow your feet remain glued to the board. Your imagination depicts failure to rise to the surface, which causes laughter at your expense.

No, you simply can't do it. But equally you fear to retreat. Then suddenly you are in! What has happened to make up your mind?

Just for a vital instant you have formed a different picture in your mind, a picture of yourself flying through the air, cleaving into the water, and emerging triumphantly. The triumph may not be so apparent to others, but any way you have done it. Imagination has given you the final shove!

There is another way in the same situation in which you can sidetrack your fears and use the imagination dynamically. You can decide when to take the plunge, but you cannot remain dithering. You say to yourself "I will count three. . . ." You then have a picture in your mind which associates the

unless you wish. Imagination will rescue you from this or any other habit. Once more it is a question of forming the right picture, not a matter of will-power.

Put away your cigarettes, resolve not to buy any more, and what happens? You go about miserably saying to yourself "I am dying for a smoke; I don't know how long I can do without one." The picture of yourself deprived of indulgence is with you all day long. You can hardly think of anything else.

After twenty-four hours of this you decide it is too much for you. "I really am a slave to it; I can't break away," you say. And thankfully, even if a bit shamefacedly, you end the conflict and beg a smoke from your friend.

Perhaps you have aided yourself to the relapse by a show of bad temper so that you can agree with those who urge that smoking makes for peace of mind. It is easy to humbug oneself and find an excuse for lack of self-control.

What should you do to cure the smoking habit? Reasoning with yourself. A drug addiction. It can be cured without harm. A man who cannot keep calm should need a cloud of smoke to steady himself and reality. It will not be spending so much money each week.

"I don't need to smoke in order to appear manly. I can be as sociable and easy without a cigarette in my face. It is a messy business when you look at it properly. Selfish,

POLITENESS is a small price to pay for the good-will and affection of others.—*Trothy Veck.*

too. It can't be pleasant for those who have not got the habit to have to breathe out smoke.

"I don't know about being bad for the health. I know doctors who smoke as much as any; but it might be as well to be on the safe side. . . ."

After drawing this sort of picture in your mind, you are then better prepared to give it up. Do you lock away your pipes and paraphernalia, and your cigarettes? Not on your life! To do that is to intensify the conflict. The picture you have in that case is "I want to smoke, but I can't."

Carry your pipe and cigarette case as before, and now you have the picture, "I can smoke if I like, but why should I? I do not want to smoke. Silly to say I can't do without. Of course I can! I miss it of course,

The Book

THE Bible is a book of faith, and a book of doctrine, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity and his equality with his fellow-man.—*Daniel Webster.*

but it is rather nice not to feel obliged to do such a futile thing. Look at those poor beggars puffing away! Glad I have had the sense to give it up."

This latter sense of superiority deepens with the passage of time, and for the first time for years you find yourself savouring flavours in food and drink as they should be savoured.

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numeral with action. Nothing more is needed. The picture of yourself diving when that numeral has been sounded takes the place of the pictured fears.

You reach that numeral and—you are in! Imagination has come to the aid of will.

The same process will get you out of bed in the morning. You picture yourself standing on the mat when the clock strikes or when you have counted the decisive number, and suddenly—there you are!

We speak, quite rightly of the power of suggestion, and the reason for its power is that it works on the imagination. Why cannot you get up in the morning? There can be several reasons, one of them being that you picture yourself as needing so many hours of sleep.

This picture probably derives from childhood. Grown ups are certainly apt to over-value sleep for their children. It is the parents who sigh with relief when the child is safely in bed and asleep, and by urging on the bedtime inoculate the child's mind with fears of disastrous happenings through lack of sleep.

Let your imagination tell you "I get all the sleep I need" and you will.

Another reason why you have difficulty in getting up may be because you have allowed yourself to become self-indulgent. Sleep is a *regression*, a return to the irresponsibility of pre-natal existence, and if you have no real zest for life your sleep will become correspondingly precious.

Your regressive attitude can itself be the product of imagination wrongly used. Possibly through the suggestions of adults in your childhood and through your personal experiences you have formed the habit of depicting yourself in your own mind as totally inadequate to the demands of life.

— Negative Thinking —

Other people are better endowed by nature, others have what it takes to succeed, but not you. You must always play for safety. The less people see of *you* the better! Well, if this is the way you think about yourself, that is how you will become.

You wish to be otherwise, you *will* be otherwise, but your imagination defeats you.

It is this way of thinking which makes you negative to life. A different mental picture will bring about different results. You have been hypnotised by the habit of making comparisons and have lost sight of the value there is in your own individuality. You need not be a super-man to earn your place in life.

A place is, in fact, your birthright and you can use it, however humble, to help on

your fellows. When you cease to imagine yourself as a failure, you will progress instead of regressing.

If you want to change yourself, if you want to alter any habit, you must ask the help of the imagination. I return to the subject of bed, because that is a good starting point. If you want to rise in good time and feel ready for the day, you must picture the use you are going to make of the time thus saved.

Perhaps your tendency to lie in bed has made difficulties and dissensions in the household, but you have been thinking "I cannot help it; I need my sleep and I never can get up!"

Stop kidding yourself, and picture the pleased surprise of everyone if you start

HAPPINESS is not solitary; it joys to communicate, it loves others for it depends on them for its existence.—
Robert Louis Stevenson.

taking round the early morning tea! Or, if that is too drastic for you, think of the decreased tension at breakfast if you are down to time and there is no rush, but time for kind inquiries and friendly discussion.

A complete revolution in your way of living, a valuable reassessment of yourself, an advance in mental and physical health (which must always go together) can be initiated by the early morning tea and this new picture of yourself as co-operative.

You go to bed imagining this new self, and set your *mental* clock to the desired hour for awaking. And miraculously you wake up on the dot, refreshed and satisfied by the sleep you have had!

What you have been doing until now has been to go to bed with the idea that the night will be too short, and that you will need to be dragged out of bed protesting. And it is *this* imagined picture which has been realising itself until now. You have been telling yourself "I can't wake up when called; my alarm never awakes me." And that is what has been happening.

A different imagined picture of yourself would have achieved a different result.

What about smoking? Do you smoke? Why do you smoke? You probably say "Habit I suppose, but I can't do without it." Is this true? Men used to smoke at chosen times for pleasure, and boys used to smoke in order to be thought men. Until massed produced cigarettes made it easy, smoking could not take on the qualities of an obsession for both sexes as it has done.

Smoking is an expensive habit which helps the revenue, but you need not smoke

unless you wish. Imagination will rescue you from this or any other habit. Once more it is a question of forming the right picture, not a matter of will-power.

Put away your cigarettes, resolve not to buy any more, and what happens? You go about miserably saying to yourself "I am dying for a smoke; I don't know how long I can do without one." The picture of yourself deprived of indulgence is with you all day long. You can hardly think of anything else.

After twenty-four hours of this you decide it is too much for you. "I really am a slave to it; I can't break away," you say. And thankfully, even if a bit shamefacedly, you end the conflict and beg a smoke from your friend.

Perhaps you have aided yourself to the relapse by a show of bad temper so that you can agree with those who urge that smoking makes for peace of mind. It is easy to humbug oneself and find an excuse for lack of self-control.

What should you do to cure the smoking habit? Begin by reasoning with yourself. "Smoking is not like a drug addiction. It can be stopped any time without harm. A man is a fool who believes he cannot keep calm without it. No one should need a cloud of smoke between himself and reality. It will be grand not to be spending so much money every week.

"I don't need to smoke in order to appear manly. I can be as sociable and easy without sticking a cigarette in my face. It is a messy business when you look at it properly. Selfish,

POLITENESS is a small price to pay for the good-will and affection of others.—*Trothy Veck.*

too. It can't be pleasant for those who have not got the habit to have to breathe out smoke.

"I don't know about being bad for the health. I know doctors who smoke as much as any; but it might be as well to be on the safe side. . . ."

After drawing this sort of picture in your mind, you are then better prepared to give it up. Do you lock away your pipes and paraphernalia, and your cigarettes? Not on your life! To do that is to intensify the conflict. The picture you have in that case is "I want to smoke, but I can't."

Carry your pipe and cigarette case as before, and now you have the picture, "I can smoke if I like, but why should I? I do not want to smoke. Silly to say I can't do without. Of course I can! I miss it of course,

The Book

THE Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity and his equality with his fellow-man.—*Daniel Webster.*

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The Case of

by a Lay Analyst

The Man Who Always Put Things Off

ONE day a letter came from a man who said he was thirty-five years old, and believed I could help him. It told me little else. I wrote suggesting an appointment, and received a reply asking me to defer this "until after the holidays."

I had no more news for six months. Then an appointment was again arranged, and this time it was kept.

He was a pleasant, young-looking man and seemed very frank. He apologised for the earlier unnecessary exchange of letters, saying that he had begun to feel better about that time, and thought that perhaps it was not going to be necessary for him to consult a psychologist.

Since then, however, he had had to acknowledge things were in no real way better. In fact, he admitted, "looked at from the outside" there had never been any improvement. So, at last, he had decided to come.

"What was it," I asked him, "that finally caused you to make up your mind to visit me? Has there been any serious development in your worries?"

"No," he shook his head, "just the same old dead feeling, boredom, worry, and so on." I recognised that there must be some lack of frankness here—probably unconscious.

"Did nothing at all happen?" I suggested.

Again he shook his head. "Nothing that has anything to do with my coming here."

"But something else did happen?" I concluded.

"Oh, for me," he admitted, "it was quite an adventurous week. I renewed the lease of our house, my house, for another five years."

I was tempted to comment: "So now you feel you cannot make any change in your home life, you feel it is 'safe' to visit me?" However, I knew he was not yet ready to plunge in at the deep end, far less for me to attempt to push him in! So I merely asked him, on this indication, to tell me about his home life.

HE began: "I live with my parents—or, strictly speaking, they live with me..."

Of course, at the unconscious level, it was the first, "accidental," statement that was true.

He described the external arrangements of his home, how for various reasons, the lease of the house where they had always lived was now in his name, and so on. Then he went on to tell me about his unsatisfactory, uneventful business set-up. He had worked for the same firm ever since he had left school. He wished...

Suddenly he stopped. "But I don't know why I am running on like this. I haven't said to you what I really came to see you about. I haven't told you what is the matter with me."

I smiled: "You were telling me very nicely. You were just going to tell me more, but something—something in yourself—stopped you. What is it you were going to say you wished?"

He could not remember.

He had been talking very easily, very freely, because somehow he had felt safe with me. Then suddenly the mechanism in his unconscious whose function it was to preserve his "illness" had intervened with the consciously rationalised explanation that he ought to tell me what his "illness" was.

AS he could no longer continue with the freely associated chat about his daily life, I let him tell me "Why I have come to you."

"My trouble is," he explained, "that I can't get down to things. I don't seem to make any progress in life, because I am always too late. When opportunities do come, I don't see them quickly enough, or something happens to stop me acting. I ought to be doing much better in business. I know my job well enough; but there always seems to be something in arrears that stops me moving fast enough."

"And what about social life?" I asked. "How do you get on with other people, and the opposite sex?"

"Oh, quite well in a general way. I have a lot of friends, male and female, but none very intimate. There was one girl I was really attracted to, and I thought she liked me. In fact, she was more demonstrative

about it than I was. I was going to suggest our getting engaged, and I am almost sure she would have agreed. But I couldn't be quite sure if it would be right . . . and then things between us seemed to begin to go wrong."

"So, once again," I commented, "*you were too late. Procrastination is the thief of LIFE!*"

IT took many sessions and much passive encouragement on my part to find the true story of his life in its true proportions, because it was hidden from himself. He had the facts, but he was prevented from sorting them out.

He was an only child; and his father had been all his life a strong and sombre character. He was not young when his son was born, and he had always dominated the house, and in turn been himself dominated and enslaved by his own conception of his duty to his son.

He had now formally "abdicated," and the house stood in the son's name. But the old tyrant was still king, and his son's life remained overshadowed by him and his ideals (even when the son did not consciously share them). I knew, too, that even the old man's death would not set his son free—unless he freed himself.

I have said the son's life was overshadowed by the old giant. But I do not mean that that rebellion against the father, which is so strong a component in human psychology, did not manifest itself. A story from his childhood showed the pattern of his life.

He was out with Daddy and Mummy, walking through the fields. They followed a footpath; but the boy wanted to run to one side or the other and play in the grass. He wondered if he should ask permission to do so. Somehow he felt, rightly or wrongly, that the answer would be "No!" But he wanted to run about, backwards and for forwards, as their little dog was running. But if he asked, and Daddy said "No," that would be awful. In some childish way he

felt he could not bear to be forbidden this freedom. He could keep with them a bit more before he asked, and enjoy thinking about being free to run through the grass.

Should he ask, or shouldn't he? He kept debating the question; and when he had screwed up his courage to the point of asking, and felt the question begin to form itself on his tongue, he looked up again . . . and he saw the path was now running between two tall hedges!

After he had begun to see the present application of this and other similar experiences that began to return to his memory out of his earlier life, he still had to deal with the practical use of this knowledge.

He understood now why his unconscious fear of his father (which had become also a fear of freedom) had kept him from making an appointment with me until after he had tied himself to his parents for another five years.

It was "safe" now: he was between hedges!

NEW and old examples of this same simple pattern presented themselves. We examined them, analysed them, until they began to teach their own lesson.

How he solved his practical problems is too long a story to tell in full. He had to learn to separate his old fantastic fear from his real affection for his parents.

To love the father does not mean always to obey the father—or that still more tyrannical father-image that has built itself up within ourselves, the child's idea of the father formed and distorted by the child's weakness and inexperience. That father-figure remains in us after we have physically ceased to be children, and can dominate us and restrict and deform our actions, even though we are consciously in rebellion against the real father.

Putting off an action means we are afraid of the results, not necessarily of the action in reality, but of some other, old, unconsciously parallel action. If it is a habit of ours we must try to find the roots of the habit. Then we can begin to take away from those roots the emotional forces in us that nourish them, and use those same forces to nourish the new healthy habit.

Fear of action is fear of freedom; and fear of freedom nearly always means fear of disobeying the father, or the father-image. This image, not the real person, is the ogre who has to be killed before Jack can marry his princess . . . as my patient has just done.

Energy and Enthusiasm

IT is evident that our organism has stored-up reserves of energy that are ordinarily not called upon, but that may be called upon. Most of us continue living unnecessarily near the surface.—William James.

MEN are failures not because they are stupid, but because they are not sufficiently impassioned.—Struthers Burt. To become enthusiastic, act enthusiastic.—Percy H. Whiting.

Competition

"How Psychology Helped Me Overcome Nerves"

NERVES and nervous headaches afflicted me. I vainly sought for a cure from medicine which failed me completely.

Then, one day, I saw a copy of THE PSYCHOLOGIST MAGAZINE at a bookstall. I bought it out of sheer curiosity. An article on nervous anxiety interested me. I read on and gleaned some useful advice from it.

Right away I began trying to overcome my nerves—

1.—By auto-suggestion. I found the stimulus of a positive suggestion exhilarating. I repeated morning and night: "My nerves are but hidden childish fears; they can't trouble me now."

2.—By practising deep breathing exercises.

3.—By relaxation, which released my bodily tension and helped cure my insomnia.

4.—By realising it is not worthwhile getting tensed over trifles and over things beyond my control.

My nerves have left me.—*Ooi Kee Beng, Teluk Anson, Perak, Malaya.*

PSYCHOLOGY has helped me to overcome nerves because it has made me see that the trouble is connected with the whole of myself, my way of life, and my attitude towards others.

I began to seek out the causes of my restricted existence and to see how my outlook had been crippled from childhood by a narrow upbringing, full of conventional fetters, muddled religious teachings, and an altogether misguided sense of values.

From the time that I realised that only a better psychological understanding, and the shedding of much that I had erroneously been taught, could free me, I began to improve in health and win out to a greater inner security and happiness.—*R. Shepley, Whyteleafe, Surrey.*

ABOUT three years ago I used to fear mixing with people. I always felt that they would talk about me, criticise and laugh at me.

If ever I happened to be in any company I could not talk. Fear and nervous feelings used to hold me back always. I tried many times to overcome these strange feelings but I could not.

Then one day I visited my friend, and quite accidentally saw THE PSYCHOLOGIST MAGAZINE. I read some of the interesting articles and decided to buy it. Now I am a regular subscriber and the more I read the magazine the more help I get from it.

Psychology has shown me that there are many people with the same feelings as myself, and that fact has encouraged me to fight against my nervousness. I have grown to like people, learned to talk to them and to help them whenever I can.—*J. K. Kiereini, Kampala.*

I FIND that the thing most needed to conquer nerves is a feeling of security. That can be given by material things, but to have at least a working knowledge of psychology can make one feel even more secure.

As a youngster I had material things, but no feeling of security whatsoever. I was an only child, of well-off parents, but there was a lot lacking in our home. I lacked the feeling of security. I was accepted, but that was all. I was just there, as someone to feed, clothe, and house, but my parents seemed to think that when they had done that, they had done everything. Love and affection did not exist.

Now, things are very much the reverse. I am married, with four children and a husband. And I have "met" psychology.

Not that we have not had our troubles! Indeed, a few years ago, a nervous breakdown would have been my answer to the last two months, but not so now.

It needs determination not to become ill, not to try and hide from things, but to face them. But when faced they are easy to cope with. To be ill, is an escape. Yes, a very easy way out, but the situation is still there to be faced, without the courage to face it.

Study psychology and your insecurity will fade.—*J. S., Oxford.*

AFTER the death of my parents, my brother who brought me up used to bully me whenever I said or asked for anything that was my right. So, in my adult life, I still accepted myself as the "naughty and hateful boy" of the past.

But now through psychology I have seen the relationship of my present feeling of insecurity to my panic as an infant, and I begin to mix with people and take active part in discussions, not as their inferior but as their equal.

A friend who has known me for a long time said to me the other day: "Hallo, you have changed; very confident of yourself!"—*U. U. Eke, Nigeria.*

Next Competition

MORE prizes of Books and Magazine Binders (please state which preferred on foot of entry) will be given for successful entries in the next competition. Entries should not exceed 250 words, and they should be in this office by January 25th. Winning entries will be published in the March magazine.

The subject is: "A Book that has Helped and inspired me in my Life, and How."

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They feel discontented, disgruntled, dissatisfied. They are uneasy and unhappy. And, as a result of suffering from frustration they often become the victims of other mental evils as well. They become Irritable and Morose. They have fits of bad temper; their thoughts become Morbid. They feel Depressed and Pessimistic.

This leads to inefficiency in business and to friction and unhappiness in the home. It makes men and women a misery to themselves and all around them; their condition is purely mental. It has its root in certain known and definite causes which can easily be removed by correct training.

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A Four-Way Plan to Build CONFIDENCE

by a Psychotherapist

LIFE is an open road to the man who believes in himself. "Self-knowledge, self-reverence, self-control," Tennyson assures us, "lead to sovereign power."

But what of the man who lacks assurance and lives in the shadows of indecision? Is it possible to root out a native inability and be in complete command of oneself?

The lives of great men from Demosthenes to Roosevelt demonstrate that it is, once you take the trouble to understand yourself and put your understanding into practice.

In plain language, here are four ways that will help you to gain the confidence you need.

(1) *Deal with your inferiority.*—Inferiority is a humiliating disbelief in yourself. It comes, not from an inherited trait, but from a childhood in which your attempts to express your growing personality were thwarted by an over-bearing parent or guardian, by brother, sister or schoolmate, or by some humiliating physical defect.

At an early stage in life your will was broken and your belief in yourself and your powers was punctured.

The result is that you have not yet grown into emotional maturity. On the one hand, you are "less than the dust" in your own opinion. On the other, you compensate for this by extravagant dreams and ideas and ambitions quite beyond the scope of possibility. In consequence you work out grandiose schemes in which you attain great fame, or rescue fair maidens, or unearth buried treasure, or become dictator of the world! Nothing less will do.

You are like a baby unable to walk but greedy to capture the moon, and to capture it right now.

But as soon as you make an effort to achieve in actual life, your disbelief in yourself rebounds on you and you are hurled back on your native distrust. You are "No good!" You feel like a dud cheque. Your inferiority battles for ever with your superiority, and nothing tangible is accomplished apart from mental torture.

This quandary, baffling as it is, can be dealt with if you will trace it to its source, and start a new technique in living.

Relax. Curl up into yourself and feel yourself to be a child again. Remember the bullying you endured. Live it over again in your mind. Bring back to memory the cruel remark made by someone about your physique, or your lack of ability. Recall your humiliation when your bravest efforts were made the subject of ridicule.

Remember how this experience was too much to be endured. How your whole life became a protest against this inevitable defeat, with the result that your mental energies, instead of moving toward real

CAN anybody remember when times were not hard and money not scarce?—Ralph Waldo Emerson.

achievement, were wrecked in a sea of worry and conflict because you were a failure. Everyone appeared to be your superior. You were "the little boy that nobody loves" and your "superiors" became monsters you could never stand up to.

Now, as you understand how this attitude has stayed with you through life, you can, by steady stages, climb out of it. You need no longer be the brow-beaten youngster who is unaccepted. You are a valuable member of society with gifts which, in their own way, are unique.

You must insist that the humiliating verdict passed on you by your childhood authorities and bullies is *not true*, and you must begin to accept yourself and believe in your own worth.

Don't prejudice your chance of success by impossible standards or ambition. Start with small accomplishments and work steadily to greater ones.

✱

(2) *Be systematic.*—Personal discipline is the backbone of achievement. Without it we become lost in half-forgotten obligations, and remain mediocre and uncertain. The way to a calm and confident mind, is the way of steady and consistent discipline in little things.

Even the smallest things count. Do you clean your teeth with regularity? Do you press your trousers, ties or skirts? Do you polish your shoes and take care over your manicure?

It is worthwhile to get up at the time you decide to rise without having to be called three or four times. Do you smoke too much? Discipline can put this right, and as you curtail it, you will enjoy your smoking more.

If you are meticulous and too particular, get a bigger view, and don't allow yourself to be "penny wise and pound foolish." Don't miss the main objective by being buried in details that don't count. If, on the other hand, you have a tendency to be slipshod, practise rigorously the noble art of giving attention to detail.

The palest ink is stronger than the strongest memory, and if you have to remember a number of items, make a note of them, and check up later to make sure they have had attention.

There is a good deal of truth in the old adage: "Sow a thought and reap an action. Sow an action and reap a habit. Sow a habit and reap a character. Sow a character and reap a destiny."

The moral is—*plan* what you sow!



(3) *Cultivate a natural relationship with people.*—A woman said to me: "I can't get on with people; I feel the world is against me!" It wasn't long before we found that, in infancy, she greatly resented her harsh father. The embarrassment and fear she experienced then became a pattern for life, and now that she was grown up, she was meeting the world as if it were peopled with cruel fathers!

Most people, in fact, intend to be friendly. If you take the initiative and show that you, for your part, are friendly, too, then friendliness and confidence will "boom-rang" their way back to you.

Indeed, it is a good thing to remember that the people who appear unfriendly may not be really so. They may be afraid of you, or they may be immersed in troubles of their own. If you can show good humour, you will increase their confidence in you.

And that brings me to my last point—a most important one.



(4) *Cultivate warmth in your personality.*—Remember the other fellow also has his troubles. If you want his confidence,

become interested in him and his concerns. People are very human, and the more warmth you display, the more confidence you will win. Cultivate a kindly brand of humour. Be appreciative of little things, and you will be rewarded a thousandfold.

If you were to ask me about the most striking personality I know, I would tell you of a friend of mine who was brought up in a grocer's shop and was educated at the local council school. He reached the very summit of his professional calling, held an office of great responsibility, and was three times honoured by the King.

Was he brilliant, pushing or lucky? No! Not a bit. He was "warm." When he talked to you he gave the impression that this was a rich moment for him. He was humanly interested in *your* affairs, and the sincerity of his eyes and the humour and affection in his voice made you feel that life was well worth while.

Don't wait for the other person to be like that. Be warm yourself, and you will find you are offering humanity a commodity it badly needs. You will find you are wanted and needed, and when that happens, you will no longer be lacking in confidence, and the road to success will be open.

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Many students earn the fee several times over during tuition.

A Four-Way Plan to Build CONFIDENCE

by a Psychotherapist

LIFE is an open road to the man who believes in himself. "Self-knowledge, self-reverence, self-control," Tennyson assures us, "lead to sovereign power."

But what of the man who lacks assurance and lives in the shadows of indecision? Is it possible to root out a native inability and be in complete command of oneself?

The lives of great men from Demosthenes to Roosevelt demonstrate that it is, once you take the trouble to understand yourself and put your understanding into practice.

In plain language, here are four ways that will help you to gain the confidence you need.

(1) *Deal with your inferiority.*—Inferiority is a humiliating disbelief in yourself. It comes, not from an inherited trait, but from a childhood in which your attempts to express your growing personality were thwarted by an over-bearing parent or guardian, by brother, sister or schoolmate, or by some humiliating physical defect.

At an early stage in life your will was broken and your belief in yourself and your powers was punctured.

The result is that you have not yet grown into emotional maturity. On the one hand, you are "less than the dust" in your own opinion. On the other, you compensate for this by extravagant dreams and ideas and ambitions quite beyond the scope of possibility. In consequence you work out grandiose schemes in which you attain great fame, or rescue fair maidens, or unearth buried treasure, or become dictator of the world! Nothing less will do.

You are like a baby unable to walk but greedy to capture the moon, and to capture it right now.

But as soon as you make an effort to achieve in actual life, your disbelief in yourself rebounds on you and you are hurled back on your native distrust. You are "No good!" You feel like a dud cheque. Your inferiority battles for ever with your superiority, and nothing tangible is accomplished apart from mental torture.

This quandary, baffling as it is, can be dealt with if you will trace it to its source, and start a new technique in living.

Relax. Curl up into yourself and feel yourself to be a child again. Remember the bullying you endured. Live it over again in your mind. Bring back to memory the cruel remark made by someone about your physique, or your lack of ability. Recall your humiliation when your bravest efforts were made the subject of ridicule.

Remember how this experience was too much to be endured. How your whole life became a protest against this inevitable defeat, with the result that your meagre energies, instead of moving toward

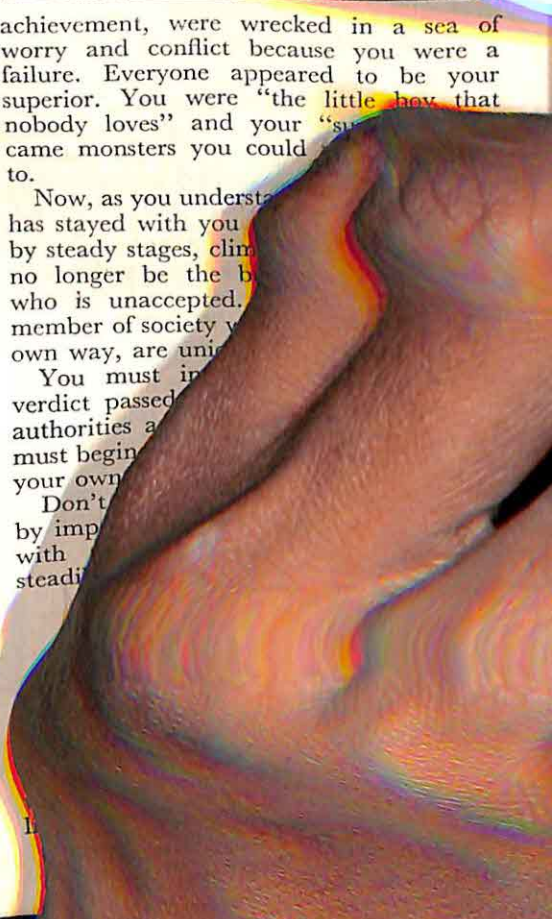
CAN anybody remember when times were not hard and money not scarce?—Ralph Waldo Emerson.

achievement, were wrecked in a sea of worry and conflict because you were a failure. Everyone appeared to be your superior. You were "the little boy that nobody loves" and your "sisters" became monsters you could not stand up to.

Now, as you understand this, has stayed with you by steady stages, climbing no longer be the boy who is unaccepted. member of society your own way, are united.

You must in verdict passed authorities and must begin your own.

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Even the sun in fair weather and in foul, in clean your ill-health, when the spirit press your and when the going was polish your manicure? , in times when he felt like when he did not, Wells words.

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one, was penned quite literally in the odd moments of a busy professional career.

There is a proverb that says, "Take care of the pence, and the pounds will take care of themselves." I believe one could right-fully adapt it and say, "Take care of the minutes, and the years will take care of themselves."

Marvels Result—

It is the busy people who can always find time for what they consider really worth while. Nine-tenths of genius, said George Eliot, is a capacity for taking pains; or, as we might put it, a capacity to husband and use to the best advantage one's resources.

Ten minutes a day! Just that, if nothing more is possible. Ten minutes a day for the widening of your mind, for the developing of your personality, the enlargement of your horizons. Ten minutes daily in which to commune (through the medium of books, if you care) with the noblest minds of the ages, to make acquaintance with the beauty and wonder and mystery that is life.

Take care of your minutes! Rightly used, even a very modest allowance of them can work marvels.

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The Importance of Work for Happy Living

by Dr. W. Béran Wolfe

OUR unique situation in the cosmos challenges each of us with three great problems which must be satisfactorily and adequately solved if we would attain the good life and the happiness attendant thereon.

These problems are the problems of work, society, and sex. They are peculiarly human problems based on the interaction between our characteristic constitution as human beings and the nature of the world in which we live.

The first of these problems arises out of the fact that, in all except a few favoured places on the Equator, man must either work or starve. Man's brain is not adequate to the solution of the problem of life itself. We do not know why we keep on living, nor do we know the nature of man's place in the economy of the cosmos. But this we do know; being alive, we must work to keep alive.

If we do not work, we die of cold and exposure, of hunger and thirst, and, in a civilised state, of boredom and isolation. Without work we should have neither food nor protection, neither tools nor communication. Certainly civilisation is unthinkable in its present terms unless every individual contributes and co-operates in the maintenance of society and the social structure.

Without work and the recording of man's accomplishments, each of us would be compelled to learn over again all that our ancestors gained by bitter experience. The chances are that most of us would die in the attempt.

NOT A CURSE

Work is a fundamental element, therefore, for man's continued existence as a race, and a source of personal salvation to the individual within the social structure.

There are some people who still believe that work is a curse, and that the happiest possible state a human being could exist in would be a paradise of leisure and ease. Whatever the theological attitude toward work may be, it is certain that the civilised man finds work a source of personal salvation.

We are endowed with so much energy and

activity that we must find some outlet, and the best outlet for our creative energy is in work that helps to maintain the structure of our society. It is the reciprocal formula of human existence, without which society and life would be unthinkable.

There are many people who believe it their private concern whether they work or not, and others who are so placed by the peculiar economic conditions of our times that they are practically prevented from working because the immediate goals of work—power, security, prestige, and social esteem—are theirs by the right of inheritance from ancestors who worked so hard that they accumulated an excess of worldly goods.

RESERVE ENERGY

The average, well-adjusted human being is so richly endowed with energy and interest in the world that he not only works to contribute to society's maintenance, but also possesses enough reserve energy to enjoy vocations, hobbies, and artistic interests in addition.

When we speak of work as a contribution to society, it does not necessarily imply that every mechanic, hedge cutter, and shoeblick is conscious of any high mission in doing his daily task. Only a few contribute consciously; but it is not necessary to have a conscious insight into the metaphysics of work to be a productive worker.

Those who toil know the value and the "goodness" of their work.

In general it may be said that everyone who is paid for his labour does useful work. This is not necessarily a quantitative index of his social value. The peculiarities of our civilisation are such that the greatest and most valuable workers are often badly paid, whereas others, whose value lies chiefly in their usefulness to certain powerful, ambitious, and chiefly egoistic interests, are paid out of all proportion to their labours.

Of the first type of workers we may say that the intrinsic rewards of their labours often more than compensate for the lack of material rewards, although in individual cases gross injustices occur.

Suffice it to say, neither life nor society could continue unless every human being made some useful contribution to the commonweal. Certainly the verdict of history favours those who contribute most handsomely to the welfare of their fellows. The inexorable record of time erases the names of all those who have not contributed imposingly to human welfare.

Men are not remembered for their looks or for their family connections; not for their money and not for their local prestige: history writes in her golden book only the names of those who have worked well and wisely. This fact should give pause to those who refuse to work, and to those who work only for their personal, egoistic ends.

No one knows the names of the richest citizens of Athens during the golden age—but her poets, her thinkers, her artists are as much alive today as in their own age. No one remembers the name of the prince-ling who employed John Sebastian Bach as his organist—but Bach's enormous labours remain as a monument to the entire world.

What if you wish to forgo the verdict of history and remain idle simply because it suits you better not to work? This is a very pertinent point. Many say: "I can't be a genius. Why shouldn't I just enjoy life?"

The common sense of daily life answers: if you do not contribute and co-operate in the world's work, neither man nor God will punish you. But nature will punish you in her own way for breaking one of her fundamental laws. You eat and drink and sleep. You develop a formidable reserve of vital energy that requires an outlet. If there is no adequate use for this energy, it turns inward and destroys you.

PLEASURE'S HELL

The mere pursuit of pleasure quickly becomes a retreat from the hell of boredom. Ennui leads by gradual steps, via the various perversions of human conduct, to suicide or insanity, to the negation of life and the annihilation of the thrill of living. Life without work is a living death.

Society, moreover, guards jealously against parasites within its body. Those who are not destroyed by nature are isolated by society. The burglar and the thief, whose work is antisocial, the insane and the mentally defective, are removed from the enjoyment of the full fruits of citizenship in their community.

Our very word "idiot" is derived from the Greek word for a non-productive member of society. In earlier days society was more brutal than it is today. In savage

communities, the aged, the infirm, and the insane are still quickly removed from the community, either actively by being put to death or passively by being allowed to starve.

Civilised men are more tolerant of those who are temporarily incapacitated. A greater value is put on past contributions, but any man or woman who remains voluntarily idle for long periods is eventually removed from the usufructs of social life.

—OR DIE

We *must* work, whether we wish to work or whether we prefer to be idle. The question of work is not a matter for us to decide according to our personal whim or fancy. The only choice that remains open to the individual is the manner in which he will make his contribution to the common weal.

Here the chances of individuality are as manifold as the facts of life itself. But work we must—or die.

It remains only for the individual to choose such work as he is fitted for, preferably work that represents a compensation for his personal feeling of inferiority in terms of social service. The happiest man is he whose personal satisfaction in his work is most useful to his community.

(Next: *The Social and Sexual Tasks.*)

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MAKING USE OF ODD MINUTES

by Dr. R. W. Wilde, M.A., B.Sc.

IF we kept a time sheet for one whole week of our existence, most of us would be surprised at how many minutes and hours were simply poured down the gutter of time, as an imbecile might drop shillings into a sewer, so that nothing is left to show for them.

Yet to waste time is to waste life. To throw away time is to throw away life. Time is the measurement of existence. Which is why old Benjamin Franklin, one of the wisest of mortals, said: "Dost thou love life? Then do not squander time, for time is the stuff life is made of."

In writing like this I am not putting forward any gospel of strenuousness. That is not the best gospel for these busy and hazardous days. Too many people today are living at needless strain and tension. The fitting advice that should be given to many folk is to ease up a little, to let go, to be easier on themselves. Unrelieved strenuousness and everlasting outpouring of energy are not the wisdom of life.

When I speak of using up the unforgiving minute I am not thinking of reasoned and deliberate relaxation as an undesirable thing. I am thinking rather of the *unconscious* wastage of the minutes, the *unwitting* frittering away of time and life. And that is a fault that many of us are guilty of.

Harnessing Time—

The really wise person has learned to harness time deliberately to his plans and purposes. He has discovered the art of making the most of what time there is. He has learned to husband his resources. He has time for leisure, but he knows how to use time to the best advantage.

Some years ago a book by Arnold Bennett appeared under the title, *How to Live on Twenty-four Hours a Day*. "In the realm of time there is no aristocracy of wealth," wrote Bennett, "and no aristocracy of intellect. Genius is never rewarded by even an extra hour a day. And there is no punishment. Waste your infinitely precious commodity as much as you will, and the supply will never be withheld from you. No mysterious power will say: 'This man is a fool, if not a knave. He does not deserve

time; he shall be cut off at the meter.' It is more certain than consols, and payment of income is not affected by Sundays. Moreover, you cannot draw on the future. Impossible to get into debt! You can only waste the passing moment. You cannot waste tomorrow: it is kept for you. You cannot waste the next hour; it is kept for you. . . . You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul."

Bennett's System—

Bennett went on to suggest ways and means of proceeding for all who wished "to accomplish something outside their formal programme" of merely eating, sleeping, and earning a living, a wish, he said, that is common to all men who, "in the course of evolution, have risen above a certain level." He indicated ways by which one might tune up one's mind, improve its powers of concentration and reflection, of self-criticism and self-examination; but above all he showed how ordinary people could enormously enhance their faculties by using the odd moments of life, moments that else might be allowed simply to drift away.

Bennett's own life was a vivid and striking commentary on the gospel of the odd moments. He practised what he preached. Starting from very humble beginnings, and with little by way of initial equipment, he went on to become one of our outstanding writers, and a man of marked and admirable personality.

Daily Ten Minutes—

Many people assume that to become a writer one needs only "inspiration." In fact, if you are to write—at least to write anything of any length—you will need not only an aptitude for putting words on paper, but a staying power, and a steady application of energy and time.

H. G. Wells, for instance, was one of the most prolific writers of our time. His literary output was enormous. How could Wells squeeze so much writing into an average span of life? The answer is simple, though revealing. *He worked to a system.*

Every day, in fair weather and in foul, in health and in ill-health, when the spirit moved him and when the going was exceedingly hard, in times when he felt like it and in times when he did not, Wells wrote a thousand words.

"One thousand words?" you say; "but that is little more than the length of a chatty letter to an intimate friend!" Precisely. But Wells wrote that length of matter every day through all the years of his literary pilgrimage. And—allowing for Sundays and holidays—one thousand words a day for, say, 300 days of the year, means an annual 300,000 words—which is a considerable output even for an accomplished literary man.

You see what I am getting at. Words accumulate. An hour a day accumulates to a wondrous total at the end of a year. Even ten minutes a day, devoted persistently and consistently to some form of study or activity, may amount in the end to a prodigious and highly respectable aggregate.

Just think! By devoting ten minutes a day to it, you can learn a foreign language, or memorise the noblest poems of the ages; you can read through the Bible or you can master the plays of Shakespeare.

If you literally cannot spare more than ten minutes a day, do not conclude that this is useless. With as little as ten minutes daily you can build up knowledge on some topic that interests you; you can master some hobby like painting or drawing; you can school yourself in the art of writing; you can acquire a facility in leatherwork, or clay modelling, or the study of the midnight sky.

Golden Returns—

Psychologically, it is not the subject that is important. That you can choose for yourself, as one that makes an appeal to you. Psychologically, what matters is that you have at your disposal precious minutes which, filled with deliberate intention and foresighted purpose, can yield golden returns, but which, left to themselves, might well disappear, leaving nothing of value in their wake.

Ten minutes a day! Who dare affirm that he is incapable of rescuing this from the tyranny of time? Yet what wonders can be accomplished even with this meagre ration, given the right technique of using it, and the right will to apply it. One writer known to me wrote at least one of his books almost wholly in railway station waiting-rooms, while waiting for train connections! His volume, a very readable and inspiring

one, was penned quite literally in the odd moments of a busy professional career.

There is a proverb that says, "Take care of the pence, and the pounds will take care of themselves." I believe one could right-fully adapt it and say, "Take care of the minutes, and the years will take care of themselves."

Marvels Result—

It is the busy people who can always find time for what they consider really worth while. Nine-tenths of genius, said George Eliot, is a capacity for taking pains; or, as we might put it, a capacity to husband and use to the best advantage one's resources.

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How to Rid Yourself of Resentment

by Phyllis W. Young

THE other day four special business friends of mine came to my home for the first time. We had just seated ourselves at the supper table when my father turned to me and said: "Anyone would think you had been drinking, your face is so red!"

My face certainly was red. It is a source of embarrassment to me that I blush excessively on social occasions. Can you imagine, then, how I felt at this tactless remark?

I felt a strong pang of resentment. The trouble was that this feeling of bitterness persisted and took a stronger hold of me. What should have been a happy evening was spoiled because resentment prevented me from being at my best for my guests.

This sort of thing has happened before. But on previous occasions, the resentment had gone on growing for a number of days and had marred almost everything in my life while it lasted. This time I thought I would see if I could overcome the resentment before the day was out.

Quiet Place

Immediately my guests had gone, I went up to my bedroom and sat on the bed. I took from my bedside table Mary Webb's book *Precious Bane*, and opened it at a passage which had especially impressed me. It was the part which contains the spoken thoughts of Prue Sarn one day after she has retired to her attic to overcome a feeling of resentment:

"But the quiet of the place, and the loneliness of it comforted me at long last. . . . There came to me, I cannot tell whence, a most powerful sweetness."

Prue's resentment had been aroused by her brother, Gideon. Longing to be rid of her hare-lip and to have normal lips like any other woman, she confided in Gideon her idea of going to the troubling of the waters to try to obtain a healing. Gideon's cold and cruel reply was that she would be wasting her time and would be better employed making money at the forthcoming fair. Deeply hurt that Gideon should think so much of money and so little of her feelings, Prue retreated to the quiet of her

attic where she knew she would be able to find solace and power.

I closed the book, lay back on the bed, and reflected on the passage I had just read. It seemed to me that Prue's thoughts could have been paraphrased in the words: "Be still, and know that I am God." As I concentrated on this thought for a few moments, I gained a quietness of mind and a sense of power from the stillness of the room.

My mind then returned to my father. Perhaps after all, he had not intended to hurt my feelings. In any case, wasn't I being very foolish to let anyone poison my mind with bitterness? Couldn't I be a better guardian at the door of my own mind than that?

Self to Blame

So I realised that if anyone was to be blamed for the fact that my feelings had been hurt and my evening had been spoiled, it was myself.

One of the important rules for success in overcoming resentment is the same as that for repairing a stocking or removing a stain effectively. It is to be as prompt as possible in applying the remedy. The longer the damage is left without attention, the more difficult it becomes to rectify. Consequently, it is advisable, as soon as possible after any resentment is aroused in the mind, to go to a quiet room or for a quiet walk, to make the necessary mental adjustment.

Emily Brown was one who allowed her resentment to go on for a long time before taking steps to try and overcome it. As a result, it became so deep-rooted that she was unable to deal with it herself, and eventually had to seek the help of a psychologist. In the meantime, this resentment exercised a very unhealthy influence on her mind and life.

Repression

None of this was Emily's fault. The trouble started in her childhood when she felt resentful towards her elder sister who always insisted on having her way in everything. If only Emily had been allowed to use quarrelling as a healthy outlet for her

hatred towards her sister, things would have been better.

Instead of this, Mr. and Mrs. Brown taught their children that it was wrong to show ill-feeling. So Emily's resentment became repressed into her unconscious mind, and ever since it has sought outlets in different directions.

First, it has persisted in aggravating her relationship with her sister and so has ruined her home life. When Mr. and Mrs. Brown died, they left their two daughters with a beautiful home, but the beauty of the home was marred by the bitterness between the two sisters. At last one day, Emily, filled with anger towards her sister, stamped out of the room with the words:

"I'll live with you no longer. Instead, I'll live in the attic!"

So Emily moved herself, her bedding, and other necessities into the attic. She thought that by living in a room away from her sister, she could escape from the bitterness she felt towards her.

She made a similar false step at the office. Troubled there with resentment she felt towards a younger woman who won the boss's favour with her charm rather than her work, Emily gave up her hard-earned position of company accountant after fifteen years of loyal and progressive service. Again, she made the mistake of thinking that by leaving that particular situation, she would leave her resentment behind her.

Problem Within

She found another job. But the strange thing was that she found another woman there who provoked her resentment! After Emily had talked to her friend about it one day, the friend said:

"Your resentments remind me of the bombs during the last war. Every time I tried to run away from them, they seemed to follow me. At last I realised that my problem was not the bombs outside but the fear within."

This remark brought home to Emily the truth of the situation. She saw it was no use trying to run away from resentment. The problem was within herself, and it was her mind rather than her environment which had to be tackled.

It was this realisation which led her to a psychologist to seek help. The psychologist showed her that to deal with resentment effectively, she must retrace her steps from early childhood onwards and, with his help, bring to her conscious mind all the bitterness that had lain for so long in her unconscious

mind. Once the feelings of hatred were brought to her conscious mind, Emily was able to recognise them for what they were really worth, and so disperse them. Thus she gained complete freedom from the resentments which had burdened and spoiled so many years of her life.

Self Injury

If reflecting and reasoning quietly on your own for half-an-hour or an hour does not enable you to rid yourself of your resentments, it may be that you would do well to seek the help of a psychologist. Your hatred, like Emily's may be rooted in your unconscious mind due to repressions in your early childhood. Even though your present hatred is directed towards a person whom you have met only in recent years, it may still well be that the fundamental cause lies in your early life.

In bearing ill-will to another, we cause considerable injury to ourselves. This is because ill-will mars all that is most beautiful in our personality—our power to love help and understand our fellow men.

If you want to have a healthy, happy, and attractive personality, don't underestimate the importance of ridding yourself of your resentments, and of doing so as promptly as possible!

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HOW ARE YOUR SOCIAL GRACES?

What About Your MANNERS?

TOO many people imagine that good manners are "weak," or "conceited," or "affected." It is the fashion of our time to be tough and hard-boiled so that we sometimes take a mistaken pride in acting like loutish film gangsters.

Yet good manners make such a difference—to us, to the people we meet, to the world in which we live. They bring a graciousness to life which influences everyone with whom we come in contact.

Try this test on yourself by answering "yes" or "no" to the questions. Then turn to the key at the end.

- 1.—Do you think it important to be well-mannered?
- 2.—Do you always act and speak so that people never feel embarrassed in your company?
- 3.—Do you always keep within the bounds of good taste as far as your dress, or lack of it, is concerned?
- 4.—Do you always try to dress to suit the occasion?
- 5.—Are you at your ease on social occasions, like staff dinners, wedding receptions, dances?
- 6.—Are you a competent considerate host or hostess?
- 7.—Do you show appreciation when people are doing their best to entertain you?
- 8.—Can you control your boredom, lack of interest, impatience, when you are with people you do not like and people who do not share your interests?
- 9.—Do you treat sick people, and people older or younger than yourself, with special consideration?
- 10.—Are you as considerate to members of your own sex as you are to the opposite sex?
- 11.—Do you treat your family and your friends with the same degree of courtesy you show to people you meet on social occasions?
- 12.—Do you try not to take more than your fair share of things—including other people's attention?
- 13.—Can you wait your turn without becoming impatient and trying to push in front of others?
- 14.—Do you always say "Please" and never forget to say "Thank you?"
- 15.—Can you accept a favour or a present gracefully?
- 16.—Are you a good attentive listener?
- 17.—At the same time, do you always shoulder your fair share of the conversation?

18.—Are you careful not to talk when you have something, such as a cigarette or chocolate, in your mouth?

19.—Do you make a point of answering letters?

20.—Are you punctual and dependable, not the type who is indifferent about disappointing people or keeping them waiting?



Count five marks for every "yes." Seventy is good; 60-70 is satisfactory; 50-60, a poor fair. Under 50 is not satisfactory.

People who score below 50 are not really concerned with anyone but themselves. If you are like this, change your attitude now and see what a difference it will make to the way others react to you.

Do You Deserve FRIENDSHIP?

BEFORE we complain about lack of friends or their fickleness, we would do well to ask ourselves whether we *deserve* friendship. Our family has to put up with us, but other people are at liberty to please themselves. For this reason, the way they react to us is governed largely by the way we treat them.

Try this test to check on yourself to see whether you deserve friends. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Do you take a reasonable pride in your appearance so that you are nice to be seen out with?
- 2.—Do you manage to give people the impression that you are always pleased to see them?
- 3.—Do you make them feel that you think them interesting people to know?
- 4.—Are you interested in the things that interest most people?
- 5.—Do you take the trouble to "keep in touch" by answering letters, keeping appointments, accepting and returning hospitality?
- 6.—Do you take part in social activities and do things with people?
- 7.—Are you generous about money—always paying your fair share, and a little more if you can afford it?
- 8.—Are you always ready to volunteer, to lend a hand, to do a good turn?
- 9.—Do you encourage people, rather than damp their enthusiasms and ambitions?
- 10.—Do you check any tendency in yourself to try to manage them?

- 11.—Are you always ready and willing to share your friends with other people?
- 12.—Can people rely on you to respect their confidences?
- 13.—Do people know they can depend on you to keep your promises?
- 14.—Are you a peace-maker, rather than a disturbing, disrupting influence relaying gossip and carrying tales?
- 15.—Can you control your moods and your temper?
- 16.—Can you check the tendency to complain about troubles and ailments?
- 17.—At the same time, do you listen sympathetically to the people who tell you about theirs?
- 18.—Are you generous with your praise and appreciation?
- 19.—Do you show people that you like them?
- 20.—Are you unflinching kind and courteous?

*

Count five marks for every "Yes." A total of 60-70 is satisfactory but you should aim at a score of above 70. Below 60 is not good enough.

Your "No" answers will reveal your weak points. Do your best to correct them.

How Is Your CONVERSATION?

OUR ability to get on with people depends a great deal on how we talk to them. Conversation is a social necessity. Through it we express our personality, get to know each other, and make an impression favourable or otherwise.

This test will help you check on yourself. Answer "yes" or "no" to the questions before turning to the key at the end.

- 1.—Do you enjoy talking to people?
- 2.—Do you find it stimulating to talk to strangers?
- 3.—Do people tell you that you are easy to talk to?
- 4.—Do all kinds of people interest you?
- 5.—Are you interested in a wide variety of subjects?
- 6.—Do you make a point of remembering facts and items which will enliven your conversation?
- 7.—Are you quick to adapt your conversation to your company, that is to discover and talk about things that will interest the people you are with?
- 8.—Can you resist boring people with your own special subject, interest, prejudices, life story, jokes?
- 9.—Are you quick to sense when people want to change the subject?
- 10.—Is your voice pleasant to listen to?
- 11.—Do you speak grammatically?
- 12.—Is your conversation clear, coherent, and to the point?
- 13.—Are you a good listener?

- 14.—At the same time, do you always shoulder your fair share of the talking?
- 15.—Are you reasonably frank and open about yourself, willing for people to know a little about you and your background?
- 16.—Can you discuss individuals without becoming "catty" or malicious, or encouraging this in others?
- 17.—Can you express an opinion or take part in a discussion without being dogmatic and giving offence?
- 18.—Can you hold yourself back from "cutting in" to air your views before the other person has finished what he is saying?
- 19.—Do you control any tendency to try to impress with your "cleverness," "wit," "superiority," to others?
- 20.—Are you always your natural self, a person who never pretends to be what he is not?

*

Count five marks for every "yes." Anyone who scores 70 marks need have no fear about his conversation; 60-70 is satisfactory; 50-60 fair. Under 50 is not satisfactory.

If you score under 50, remember that the secret of good easy conversation is to be much more interested in other people and the world around you than in yourself. To talk well you must *enjoy* talking. This is possible only when your interest is stimulated to such a degree that you forget yourself and cease to be self-conscious.

Inferiority Complex

An Inferiority complex is a disturbance in the Subconscious Mind which manifests itself in self-consciousness, lack of confidence, nervousness, depression, worry, weak will and habits, lack of enterprise, stammering, blushing, forgetfulness, sleeplessness, etc. These are symptoms of "something wrong" within your personality which you can put right—a "disturbance centre" in Subconsciousness which sends out *powerful negative impulses overcoming and paralysing your positive impulses*, denying you the pleasures of achievement and the joys of living. *You cannot control these impulses, but you can remove them altogether by eradicating from your Subconscious Mind the trouble from which they spring.* This you can do yourself, in your own home, in your own time. Send postcard today for free copy of book which describes the wonderful discoveries of modern psychology, and how you can apply them to yourself to achieve a fuller, richer, happier, and more successful life. *All correspondence confidential.*

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Reviews

"The Million Dollar Lecture"

FOR over thirty years Professor Erwin Haskell Schell, of the famous Massachusetts Institute of Technology, has given a kind of valedictory lecture to his outgoing students. It is now available in this country (McGraw-Hill, 24s., postage 5d.), entitled *The Million Dollar Lecture*.

Its author, after himself graduating in engineering and business administration, went for a time into industry, and made, as he confesses, the typical mistakes that a young and comparatively inexperienced young man straight from college is almost bound to make. His farewell lecture, given to successive groups of outgoing students over the years, is designed to impart to them information and advice that may save them from making at least the worst mistakes, and to give them the benefit and profit of the lecturer's own experience.

Dr. Schell disclaims any immodesty in calling this talk "The Million Dollar Lecture." It is simply, he says, that if he can save many generations of students from too wastefully employing both their own and their employers' time, then he may well, in the issue, induce a saving of a million dollars to the community at large.

Professor Schell would be the first to disclaim any striking originality or genius for the ideas contained in this book. But they are eminently sound; they are modest, understandable, and sincere in their presentation; and they are (as their author hopes) calculated to enhance both the personal happiness and the business efficiency of those who will follow the advice they contain. In a foreword to the book the present Principal of the Massachusetts Institute speaks of its author as one who "has a zest for life which flows out of his wisdom about where life's riches are to be found."

What is the nature of this wisdom that Dr. Schell seeks to pass on to students on the threshold of their entry into business? It is, in effect, a whole philosophy of life.

"Administration," says Dr. Schell, "is at bottom the maintenance of mutual advantage for all of the human interests involved" in a business. Hence administration is more than earning a living; it is a matter of character, in the end a kind of human ministry. Straight thinking, willingness to work, and alertness to problems, which the college has sought to instil into its students, are, though admirable, not enough. Other resources are necessary if life is to be full and happy and one's business career to achieve its maximum.

These resources as Dr. Schell enumerates and discusses them are: (1) Friendship; (2) Co-operativeness; (3) Humility before truth; (4) Concentration; (5) Thrift; (6) Continual enlargement of one's own personality through such things as books, travel, and admiration for the best and noblest characters; (7) Spiritual interests. "You cannot stand still in life," writes

Professor Schell. "You are sure to go either forward or backward. One of the greatest elements in consistent progress lies in the increasing development and use of good habits."

Further Professor Schell advocates that his students should be on their guard against such things as under-estimating the very real value of experience (which is more than book learning); restiveness and wander-lust; mere craving for variety; undue craving for attention and praise; over-ambition; and impatience. Each of us has, he says, "a responsibility to himself."

In the remaining pages of the book Professor Schell enlarges on some sections of the Lecture, and quotes from correspondence (running into many thousands of letters) that has passed between him and his former students.

Here is a finely tempered mind, a rich and warm personality, a man of deep sincerity and the wisdom that is life, speaking to those who will listen. The book is a tonic and an inspiration.—R. W. W.

THE *Handbook of Marriage* by Evelyn Home (Gollancz, 2s. 3d., postage 3d.), is a book for which every bride and groom, or young married couple, can be grateful. Its keynote is wisdom rather than factual knowledge, which is more difficult to impart, but infinitely more precious.

Such statements as "many women are perfectly satisfied in the knowledge that they give their husbands happiness, and their physical sensations are pleasurable, but not ecstatic" is able to dispel the anxiety which often centres around the idea of orgasm.

The suggestion that the couple should frankly discuss their sensations is very sound. "The normally happy couple can speak to each other about their failures in union as well as their successes. . . . It takes a long time for both husband and wife always to achieve fulfilment completely and at the same time."

Sexual compatibility is not, however, everything. "The ordinarily happy married couple, then, are both friends and lovers. And if one aspect of their love fails them, the other is almost certain to be equal to the task of keeping them together."

The advent of children which is commonly regarded as cementing a marriage can have the opposite effect, and the author has a very valuable chapter in which she discusses this.

"A family is bound to alter their intrinsic relationship, but that does not mean that the love which encloses it need wear thin."

"A mother should give to her children a different quality of love from that she gives her husband. They need care, re-assurance, cherishing. He needs companionship, response in intimacy, her complete understanding and sympathy in adult matters."

"What the children will demand is her absolute attention, but what they must learn is that they cannot have this when their father is at home."

The importance of preserving harmony before children is rightly emphasised. "Even a tiny baby, never hearing an angry voice or feeling his mother's body rigid in fear, will grow up with a ready smile, music in his gurgles and a trust in the world which no bad luck will ever quite shake."

"Where marriages go wrong" is the title of a very vital chapter which shows the red light very clearly and tells what to do about it in time. It ends with this:

"Making the best of it, where marriage is concerned is *not* second best. Marriages are *made*, they do not happen. Heaven can, I believe, help them to be made, but only a man and woman with their intelligence, strength and affection can act as Heaven's representatives."

Chapters on divorce and advice on the menopause bring this valuable book to an end. Throughout, the author is true to her faith that love conquers all, but it must be the unselfish love which looks only to the other's good.

"There is then no secret at all to my advice to those about to marry, to those who are married, and to those who have not married—it is to love one another, and everything else will fall into its proper place."

It is long since I have been able to recommend a book so unreservedly.—*R. MacD. L.*

A *APPROACH TO PSYCHOLOGY* (Methuen, 5s., postage 4d., by V. M. E. Collins, is an introduction to psychology on novel and hitherto unused lines.

Mrs. Collins confines herself to discussing things like sense-perception, and inward imagery; memory, habit, and skills; feeling, and willing; temperament, and intelligence; and the unconscious mind.

Exercises are scattered throughout the book, to serve as stimulus to the reader's own thinking and reflecting; and almost every page contains an illustration or some interesting fact not often found in introductory books on psychology.

Two introductory chapters deal with what is meant by *mind*, *soul*, or *psyche*, and with the terms and methods used by psychologists. There is even a chapter on statistics in psychology—a weapon that is finding an increasing place in the armoury of the experimental psychologist. And every chapter ends with a list of books that may be consulted by those who wish to go further.

Mind and body are a unity, the author insists, and she quotes with approval Dr. Chalmers Mitchell, "Logic and information clarify thought, but so do cascara and bismuth"; Dr. Devine, "It is essential that we should cease to think of mind and body, but only of the living being and of life"; and Professor Sir Cyril Burt, "Man is not a carcass loosely coupled to a ghost."

She warns us that we have not understood, or even necessarily defined a thing, merely by giving it a name—a fallacy for which even

reputable scientists have sometimes been known to fall. "A name persuades that the unseizable is seized."

Psychology, says our author, is a young science. "The beginner who is accustomed to the apparent certainties of the exact sciences, is apt to feel that psychology presents far too many questions and far too few answers, but even the certainties of chemistry and physics are but probabilities approaching certainty, and in any young science it is the questions, not the answers, which must predominate."

Even our sense-apparatus may be far from completely understood as yet. "In addition to the sense-organs, it is possible and even probable that there are others which are sensitive to other stimuli, but which have not as yet been identified."

Among other good stories the writer tells how once the late Sir Francis Galton "felt in his youth a passionate desire to subjugate the body by the spirit," and determined to bring his breathing under the direct and conscious control of his will. "Every breath was submitted to this process, with the result that the normal power of breathing was dangerously interfered with, and he felt he would suffocate if once he ceased to control each breath. After a terrible half-hour he managed by slow and difficult steps to regain the lost habit, and to breathe automatically and normally as before."

This book is worth attention of all who want

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METHUEN

an up-to-date, sparkling, and breathlessly interesting introduction to the science of psychology.—R. W. H.

THE GREAT ENTERPRISE (Gollancz 13s. 6d., postage 5d.) is not easy reading, but it is decidedly rewarding for those who persevere. The author, H. A. Overstreet, takes as his theme the necessity for relating ourselves to the world of a new reality.

"Today we can look upon the traditional rigidities of materialism as having been outgrown. . . . Man is discovering what to do, for the good of man, with the gift of the mind. There is this disciplined and honourable way of the mind; and we begin to see that the individual who cares about his own creative integrity must join forces with this way."

Overstreet attacks the core of the problem when he says "For centuries in our Christian culture the question which has spearheaded our spiritual life has been 'What shall I do to inherit eternal life?' Today the question which takes its place as the number one spiritual question is of a very different character; 'How can we encourage love and diminish hate?'"

He answers this question later on:

"All processes of genuine education have spiritual import. Wherever there is a seeking after justice; wherever unfairness is hated; where mercy and modesty are the expected ways of life, and where ruthlessness and arrogance are shunned as the very devil; where the whole enterprise is suffused with the creative qualities of wonder and affection, the places where these secular enterprises are carried on can become veritable temples of man rather than, as has so tragically often been the case, slaughter houses of man's spirit."

Looking at the world situation the author puts the position very clearly when he says:

"Moral values have become so tangled among us that skill in killing fellow humans is now a competence required of everyone either directly or indirectly. It is a skill every nation finds it must deliberately, with conscientious exactitude, with the utmost use of its scientific resources, and with the curtailment of its life-enriching resources, teach its people if it hopes to survive among other nations that similarly feel themselves forced to teach this skill."

In his final summing up, Overstreet describes the "emerging agreements" which he sees becoming apparent in human affairs. One of them is that those brought up in the Christian tradition must at last practise the brotherhood they have been preaching. He sees the idea of separateness whether class creed or colour to

be the basic error from which stem all others, and calls upon each individual to struggle up to a new spiritual plateau.—R. MacD. L.

LAUGHTER AND APPLAUSE is a compilation by Allan M. Laing (Allen and Unwin, 8s. 6d., postage 4d.) which gives a good collection of anecdotes and stories particularly helpful to speakers. They are arranged under different headings such as Age, Animals, Doctors and Patients, Dress, Love, Courtship and Marriage, Rivalries of Cities, etc.

Under "Men and Women" is given this story: "Richard Sickert and James McNeil Whistler were once printing etchings together when Sickert accidentally dropped a copy plate. 'How like you!' said Whistler. A few minutes later Whistler dropped one. 'How unlike me!' he said."

Under "Social Occasions": *Lady*: "I'll give you sixpence not because you deserve it but just because it pleases me to." *Tramp*: "Thank you, ma'am. Couldn't you make it a bob and enjoy yourself thoroughly?"—F. A.

IT is perhaps for his classification of "introverts" and "extraverts" that Jung is best known. But for those who find adjustment difficult his views on "individuation" and the integration of the personality are probably far more important.

Unfortunately there has been a lack of clearly written books in English suitable for the layman about Carl Jung and his ideas. But that has now been corrected by *An Introduction to Jung's Psychology* by Frieda Fordham (Pelican, 2s., postage 3d.).

Jung understands very well that we are creatures of opposites and this means a constant interplay, even at times a conflict. The heart of the introvert contains an extravert. The airy dreamer has within him a broad sensualist.

To those who fail to understand them, who cannot accept them as part and parcel of the very stuff of the human mind these paradoxes within them are a constant source of concern. But as Jung sees it the opposites must have their head, they must play together, not fight each other.

The Shadow, "the dark brother," our grimmer selves, we must all have met them in those moments when we were honest with ourselves. Perhaps, too, we know the Anima (or Animus) that woman (if we are men) or man (if we are women) who represents so many things to us: the ideal woman, our projected concept of our mother, and so on.

And the Persona can be no stranger, for each of us must know he wears a mask which others see, and which conceals his true self.

To bring about an integration with all these forces within us is the task which consciously or unconsciously we all fulfil. But it is necessary before we go on that we should come to recognise them and not just try to repress them as something undesirable and "not really me" which has to be got rid of. It is to this end that the Jung psychology can help.

Possibly in no other science so much as in

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On these pages we review the latest books on psychology. Any book reviewed, advertised, or mentioned in this issue that you would like to have, can be obtained, on application to THE PSYCHOLOGIST MAGAZINE (Book Dept.), Manfield House, 1, Southampton Street, Strand, London, W.C.2, at price plus postage.

psychology does one feel the limitations which language sets upon our concepts, and possibly it is under this disadvantage, more than any other, that Jung has laboured. Much of the misunderstanding which has surrounded Jung, many of the accusations of "occultism" have arisen from this fact. In the face of all this Frieda Fordham is to be congratulated on her brilliantly clear treatment of Jung's psychology.—W. J. R.

GOOD MANNERS IN A NUTSHELL by Sally Hines has been reprinted in a paperback edition (World's Work at 2s. 6d., postage 3d.). The book deals with etiquette for introductions, invitations, correspondence, teas, dinners, suppers and parties, weddings, travelling, business, dress, and much more. It should fulfil the needs of all who want to know the essentials of everyday good manners.—F. A.

THE prospect of changing their style after years of contented scribbling rather appals them, writes W. Worthy in *Good Writing* (Chatto & Windus, 2s. 6d., postage 2d.), an interesting introduction to the Italic Style of handwriting. "Fortunately," he adds, "there are now many people who can testify that it is not only possible, but pleasurable."

Most of these people regard the Italian writing masters of the Renaissance as their models. Roger Ascham taught this style to Queen Elizabeth the First, and very nice it is as everyone who has seen some of the original letters of the great Queen will testify.

Paper should be fairly smooth but not glossy, Worthy advises. The pen must be square-tipped and give a smooth thin side-stroke. It should be pointed rather along the plane of the arm, at the same angle (about 45 degrees) to the line on which the writing is being done. Thus we get our thick and thin strokes as we had to when learning shorthand.

"One of the best ways of developing true taste and judgment is to study the works of the fifteenth and sixteenth century writers," the author concludes.—C. H. T.

OVER fifteen thousand sayings, epigrams and thoughts covering the ages from ancient times until today have been collected into F. P. A.'s *Book of Quotations* (Funk and Wagnalls, 47s. 6d., postage 1s.). The compiler, Franklin P. Adams, has arranged them for easy reference under subject headings, with an index of topics and authors.

Under the subject of Books, for instance, appears this: "The very cheapness of literature is making even wise people forget that if a book is worth reading it is worth buying. No book is worth anything that is not worth much; nor is it serviceable until it has been read and re-read, and loved, and loved again; and marked, so that you can refer to all the passages you want in it." This is a quotation from John Ruskin's *Sesame and Lilies*.

Similarly, "It is a great thing to start life with a small number of really good books which are your very own," is from Sir Arthur Conan Doyle's *Through the Magic Door*.

Concerning Happiness, are the following. "Much happiness is overlooked because it doesn't cost anything"—*Author unknown*. "Gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days."—*Ecclesiasticus*. "Happiness is at once the best, the noblest and the pleasantest of things."—*Aristotle*. "To full the hour—that is happiness."—*Ralph Waldo Emerson*.

Kindness heads the following. "Life is short, and we have never too much time for gladdening the hearts of those who are travelling the dark journey with us. Oh, be swift to love, make haste to be kind!"—*Henri-Frédéric Amiel*. "It is difficult to tell how much men's minds are conciliated by a kind manner and gentle speech."—*Cicero*. "Kindness consists in loving people more than they deserve."—*Joseph Joubert*.

After every quotation, the compiler gives the name of the work from which it is taken, the full name of the author, and the dates of his birth and death. The book is both an inspiration and an entertainment, and should be especially useful to speakers and writers.—F. A.

SPINSTERS have always had a raw deal in literature and in life," declares Margery Fry in *The Single Woman* (Delisle, 2s. 6d., postage 3d.). She adds that it is true that the person who lives too much alone is apt to fall into old-maidish ways by laying too much stress on details and things of small importance. This is something which every spinster must guard against.

Middle age is the spinster's testing time. "If she is wise," says Miss Fry, "she has seen the limits of her possibilities. Her emotional life is rather less insistent, the rosy transports of her married friends obtrude themselves rather less. There are even moments when she blesses her single star." The important thing is for her to have reasonable ambition, use her leisure wisely, and, always, to keep herself open to friendship. "The keeping up of friendship is a real insurance for old age," Miss Fry concludes.—C. H. T.

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